

Exceeding simple is my creed,
Faith in one truth is all I need.
I rest my soul in perfect trust
That One is Infinite and just;
And sure that He all things ordained,
Fret not to have His ways explained,
Yet feel, as darkly now I read,
My knowledge growling with my need.
I seek not—hope not to secure
Truth in one crystal large and pure;
But grope in error's sandy sea
For scattered grains of verity.
I seek all knowledge from all men,
But own something beyond my ken.
Whether some essence of this "I"
—Live on unchanged eternally—
This spark of life one being warm,
Or, grander, the life of all, mildom
Of these conscious atoms shall but pass
—Up to the flowers, the trees, the grass,
—Green as this warm blood itself impart
—Is due to the rose's heart—
I know not; but my faith is strong
That God cannot ordain a wrong;
And for those things I cannot see,
I trust His wisdom fearlessly.

—Buffalo Express.

Exceeding simple is my creed,
Faith in one truth is all I need.
I rest my soul in perfect trust
That One is Infinite and just;
And sure that He all things ordained,
Fret not to have His ways explained,
Yet feel, as darkly now I read,
My knowledge growling with my need.
I seek not—hope not to secure
Truth in one crystal large and pure;
But grope in error's sandy sea
For scattered grains of verity.
I seek all knowledge from all men,
But own something beyond my ken.
Whether some essence of this "I"
—Live on unchanged eternally—
This spark of life one being warm,
Or, grander, the life of all, mildom
Of these conscious atoms shall but pass
—Up to the flowers, the trees, the grass,
—Green as this warm blood itself impart
—Is due to the rose's heart—
I know not; but my faith is strong
That God cannot ordain a wrong;
And for those things I cannot see,
I trust His wisdom fearlessly.

—Buffalo Express.

THE "QUESTION BOX" OF THE CHURCH.

Some Pertinent Questions Deposited in It, and Remaining Unanswered.

With more or less misgiving as to the propriety and the result of the experiment, a few preachers of several denominations have in recent years adopted a method of "reaching the masses" by the establishment of a "question box" in their churches, for the reception of such questions as may occur to the honest inquirer into religious or theological truth, who, feeling a deliverance in propounding them personally to the pastor in his study or publicly in the congregation when so invited, prefers to ask them secretly and anonymously.

This method is calculated to strengthen the faith of the members of the church by impressing them with their pastor's sincerity and fairness not only, but his desire and ability to answer all proper questions.

It has been observed however, by many who have taken advantage of this opportunity to inform themselves, that only those questions which admitted of the ready, old-time orthodox reply and were asked by the average thinking parishioners were selected by the pastor for the elucidation from his pulpit. The more difficult problems are invariably evaded. If any reference is made to them at all, it is about as follows: "The consideration of such questions as these is not essential to our souls' salvation. All that is necessary for us to know of the Bible is made so plain that even the fool need not err therein. Here we look through a glass darkly," etc.

This kind of reasoning of course, is not satisfactory to the questioner to whom the Bible has ever been represented as God's "revelation" to man and the preacher as a teacher sent of God to explain it. The inquirer cannot reasonably conclude that the Bible as a revelation contains a single word or sentence that was not intended to be studied, criticized and understood, otherwise it could not but defeat its own object and mission in the world.

Would God write or inspire men to write a book for his children which is impossible to understand in all its parts? How can a book that is not absolutely comprehensible be pronounced a revelation and infallible? Is not such a pronouncement an insult to our God-given reason and therefore to God himself?

It appears then that these preachers are not seeking those questions which suggest themselves to the more thoughtful among their hearers, otherwise they would treat them with the respect they deserve, and the editors of the various church periodicals would dedicate their columns regularly to their publication and replies. Whoever saw in a church periodical the insertion of and answer to a question which in the slightest degree compromised the soundness of the orthodox religion? How different the Spiritualist! He writes for the intelligent, whether for or against Spiritualism, is printed and answered in its columns, a fact which carries upon its very face an honesty of purpose to locate the truth wherever it may be found. This is one of the legitimate results of our glorious public school system of education—a desire to get at the truth in every department of thought. While the teacher in our public schools is positively forbidden to teach the young idea how to shoot in any particular religious direction, the curriculum of the scholar is so far-reaching, embraces so much in the domain of thought, that it would be strange indeed if it did not encroach here and there upon the religious faith of our fathers and question its soundness. This is the natural result of our public school system and constitutes the principal ground of objection to it by those sects that are maintaining parochial schools—an objection that is certainly well taken from the standpoint. There can be no question that the public school is as much opposed indirectly to the interests of Presbyterianism and Methodism as it is to those of Catholicism and Lutheranism.

Science and thought as involved in a non-sectarian, liberal education are no respecters of established creeds. Truth is the grand object of all education. The influence of the public school is in my opinion, the principal factor operating against the success of the church in its efforts to "reach the masses." The public school scholar is an adept at asking questions. He is a veritable interrogation point. He wants to know the whys and wherefores of things, and the church encourages this ambition in every way that pertains to secular knowledge, but when information is wanted upon theological topics its only address to the inquirer is: "Have faith."

The day of faith alone, has gone by. The dawn of the day wherein it is our privilege and duty to "add knowledge to faith" is appearing. The age of reason is here. The evolution of thought is manifesting. We are told by the pulpit that the Bible is not a scientific book, not intended to be the fountain of scientific knowledge; that the preacher's calling is confined exclusively to the saving of souls, and that the methods usually adopted for the acquisition of knowledge in every other department of thought do not apply to the investigation of religion and theology.

This is the position into which are driven such men as the Rev. Dr. J. M. Buckley, who are now not only openly expressing their doubts but absolutely denying the infallibility of the Bible. The General Conference of the Methodist church which will meet in Chicago in 1900 will prove extremely interesting should it endeavor to discipline the heretics within it upon this and other questions which are rapidly losing their orthodox significance.

Among the many queries which remain unanswered, that have been deposited in the "question box" of various churches by various inquirers within the last few years, may be noted the following:

1. In Gen 3:10 we read that Adam was taken out of the ground, and because of his transgression "unto dust was he to return." Was there any part of Adam that did not die? If so, did not the Devil tell the truth when he said to Eve, "Thou shalt not surely die?"

2. Is God infinite in all His attributes? If so, could infinite wisdom make a mistake? If not, why did God "repent that he had made man?"

3. If the breath of life which God breathed into Adam was an immortal soul, and the soul of Adam went to a place of eternal torment when his body died, did not God deceive him in the words "dust thou art and unto dust shalt thou return?"

4. To whom did God speak his first and last words, and why should he have ceased speaking altogether?

5. If Jesus made an infinite atonement, could our final salvation be conditional? If Jesus "paid it all" what have we to pay? If he answered all the demands of the law what have we to answer for?

6. If Modern Spiritualism is false, how can you assert that the Bible is true and infallible?

7. In I. Tim. 6:16 is the statement that God only hath immortality?" in Rom. 2:7, that it will be given to those who seek for it; and in I. Cor. 15:54 we are definitely informed when it is given the saints at the resurrection. Why teach that Adam transmitted immortality to his posterity?

8. Was Moses silly enough to forbid an impossibility when he issued his edict against holding converse with the dead?

9. If consulting familiar spirits and holding converse with the dead was possible in the time of Moses, why is it not possible at the present time?

10. If reason is in the way of salvation, is not the less we have of it the better?

11. Why should God create a being destined to rival him in power and influence? Why doesn't God kill the Devil?

12. If the death pronounced against Adam did not mean his ceasing to be, why did Job (3:18), David (Ps. 6:5; 113:17; 140:4), Solomon (Ecc. 9:5), and Isaiah (38:18), positively teach that the dead know not anything, and that good and bad are gathered to their fathers, i. e., unto the earth or grave?

13. If Jesus was God or a third part of him, did not God punish himself to reconcile himself to himself?

14. Is the orthodox teaching that death is the immediate result of Adam's sin, reasonable? If not, why insist upon its acceptance?

15. Is belief a matter of volition, and can we believe what our reason repudiates?

16. Can it not be possible that the whole system of the Christian religion or of orthodox theology is erroneous?

17. Explain Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake," and John 5:28, "The hour is coming when all that are in their graves shall hear his voice" and Paul, who says "The dead shall be raised at the last trumpet."

18. What per cent of the intemperance, crime, insanity, suicides and pauperism of the day, can be attributed to the pulpit's indifference to the physical and temporal and therefore spiritual well being of the masses?

19. Was it a sin for Adam and Eve to eat of the fruit of the tree of knowledge? If so, for what purpose was it put in the garden of Eden?

20. If as ex-President Harrison said in his Chicago speech: The poor are paying the taxes of this country, and the rich are getting the benefit, why is the pulpit's voice not raised against this great injustice? Why is its voice silent upon the wrongs perpetrated by capital?

21. In I. Cor. 15:16th and 18th verses, Paul says, "If the dead rise not . . . then they which have fallen asleep in Christ are perished." If so, how can Abraham, David, Stephen and Paul go to heaven when they died and are now happy, wearing crowns of glory, will it make any difference to them whether Christ ever rose or the dead ever shall arise? Will their faith be in vain, as expressed in verse 14 of the same chapter?

22. If God did not design to have Adam and Eve learn both good and evil, why did he put the tree there, make the fruit "good to eat," and make them with an appetite for it, and create a "tempter" to induce them to eat it?

23. Does not the general teaching of the church that there is no real death, make void and useless the second coming of Christ and the resurrection of the dead? (II. Peter 3:4).

24. Bishop Foster writes: "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all." Is this agnostic utterance agreed by the pulpit, good or bad?

25. Bishop Vincent said: "Disbelief in the deity or divinity of Christ need not necessarily prevent a man from becoming a Christian." Will you please explain this?

26. Did Adam and Eve have any desires which God did not implant within them when he pronounced them "good?"

27. Why does the Methodist church reject the belief in Spiritualism of its founder, John Wesley?

28. If the "serpent" was evil, where did he get that evil from?

29. Did Judas hang himself before or after he fell headlong and disemboweled himself?

30. If "there are none righteous, no, not one," who is it that offers up the effectual, fervent prayer of the righteous, that availeth so much?

31. If the "serpent" did not act the part designed for him why did not Omnipotence prevent him?

32. If church-goers cannot get interested in their religion, why should you expect non-church-goers to show any interest in it?

33. If Christ's gospel was preached in the churches to-day as he preached it in his time, would you need to ask "How can we reach the masses?"

34. What is pure and undiluted religion? Is it not humanitarian in character and action?

35. If Adam and Eve did not act the part designed for them, why did not God prevent them?

36. Can a preacher be honest who remains committed to a creed he cannot fully endorse, or preaches that which he does not believe?

37. Is belief of greater merit than charity?

38. If charity begins at home, why does the church send millions of dollars annually to "Greenland's icy mountains," while the struggle for existence among the masses in our own country is made greater every year on account of the injustice of combined capital?

39. Rev. Dr. Goodwin says the pulpit is not the educator of the pew, but that the reverse obtains; the pew is the educator of the pulpit. If this be so, of what benefit is the pulpit?

40. If God eternally damns his enemies, why teach us to love ours?

41. If Jesus made a full atonement for the sins of Adam and all his descendants, why are we still under the curse?

42. Why do you permit your parishioners who are railroad employees, to work on Sunday? If Bishop Simpson would not travel on Sunday, why should they work on that day?

43. How do you account for the fact that so many "prominent" church members prove to be defaulters, embezzlers and out-and-out frauds?

44. If only the human nature of Jesus suffered for our sins, could it be called an infinite atonement?

45. Why do you pay far more attention, courtesy and respect to your wealthy parishioner, than you do to your poverty-stricken one? Do not say that you don't, please, for we know better. The masses are not observant fools.

46. Who did Cain marry, anyhow?

47. How do you reconcile the Bible with the teachings of geology, astronomy, logic, reason, etc?

48. If God made our salvation dependent upon an article of faith, and he wishes to save all of his children, why require them to believe what their reason rejects?

49. How does it come that when God "calls" a minister from one congregation to another, it is never from a higher to a lower salary, but vice versa?

50. Why is it that ministers' sons are no better than other sons?

51. Are there any chapters in the Bible that you would much prefer your sons and daughters should not read?

52. If Adam and Eve did as Omnipotence knew they would do, as Omnipotence allowed them to do, and as all the circumstances in the case compelled them to do, and if they knew that they were doing evil before learning it, why did an infinitely good and just God curse them and all their descendants?

53. Is the Bible perfect? If so, can imperfection understand it? If imperfect, why is it more holy than other books of the same nature?

54. Do you believe that God ever walked, talked, had bodily form, wrestled with one patriarch, ate veal and cakes with another, got angry, jealous, commended cruelly and exhibited almost every passion and imperfection of man? If you do not believe this, why do you not say so to your congregation?

55. Why are the pulpit so backward in coming forward in the interests of the physical and temporal condition of the masses? Why did the "common people" hear Christ gladly?

56. Is there a trust, monopoly or syndicate in this country or England that is controlling the American pulpit?

57. Would wise and benevolent earthly parents punish his weak and ignorant children eternally for one act of disobedience, and that too, when he had put a temptation before them which he knew would cause them to disobey? If so, would it be the duty of those children "to love him with all their heart, soul, mind and strength" for his great justice and goodness in preparing a way by which a few of them might escape his wrath?

58. If we are created in the image of God, he must be a personality. Who favors him the most, the white or black man? The rich or poor man?

59. If government ownership of railroads, telegraphs, etc., an income tax, etc., is a good thing for the "common people" of this country, why don't you advocate it from the pulpit. If politics has no business with the pulpit, the pulpit certainly has some business with politics. "Righteousness exalteth a nation."

60. Why is the pulpit losing its power and influence over the masses?

61. Is an eternal hell consistent with infinite goodness and justice.

62. Bishop Foster says he does not believe that sin was the original cause of death. How do you reconcile this utterance with your creed?

63. Do you really believe the flood story, the Jonah and the whale story, the Joshua and the sun story, the Lot's wife story?

64. If the object of punishment is the good of the punished, is it justice to either party that the innocent should suffer for the guilty?

65. Bishop Foster does not believe in the resurrection of the physical body. Is he not decidedly heretical?

66. Must we "work" out our own salvation, or "believe" it out?

67. To what per cent is the army chaplain's estimate of the value of a human soul reduced while engaged in battle with his comrades, which, as a Christian minister, he loves?

68. It is claimed that the Christian church abolished slavery. If this be true, why is it that the church North and South is still divided on the question?

69. Why did the church censure preaching an eternal brimstone hell?

70. If there is no brimstone hell, is not the Devil's occupation gone?

71. When you talk of saving souls now, what do you save them from? Have you got a new hell?

72. Is it not a license to sin to teach that we are saved by another's merits, and not our own, and as surely if we repent on a gilding bed as at any other time?

73. Would it not be far better for the pulpit to preach or lecture upon science and literary subjects? Would not man's death and eternal punishment in the Declaration of Independence and the Constitution of the United States be especially fitting for pulpit discourse at the present time?

74. When the church confesses as Bishop Foster has done, that it does not know that death does not end all, is it not time that it was making some effort at least to obey the scriptural injunction to add to its faith knowledge?

75. If God's loving kindness is over all his works, and he is no respecter of persons, why do we need an advocate with the Father to secure his mercy toward us?

76. Which one of the several versions of the Bible is the true and perfect one?

77. Why should a perfect, infallible Bible be revised every semi-occasionally?

78. Why do you not advocate cremation as the only proper method of disposing of the dead?

79. Do you believe that at the so-called "morning of the resurrection" we will again be created from our own material dust and our old or new livers, stomachs, hearts, kidneys and bowels to functionate in our new state of existence? If so, why will not the ashes resulting from cremation answer the same purpose?

80. If Spiritualism is the work of the Devil, why should the pulpit seek to ignore it? Is it not the duty of the pulpit to destroy the work of the Devil? How can it perform this duty by treating it with "silent contempt?"

81. If in the Bible there is any support whatever to Modern Spiritualism, why don't you acknowledge it frankly from the pulpit? Do you enhance the reputation of the pulpit for honesty by concealing it?

82. What construction do you place upon the following lines from Bishop Newman of the M. E. Church? "That the spirits of the departed have returned to earth to comfort and aid the almost universal. Those eminent in the church for learning and piety, have cherished this common faith. It was the opinion of Wesley, that Swedenborg was visited by the spirits of departed friends. And it was Paul who said, 'are they not all ministering spirits?'"

83. What is your opinion of the following from the pen of Rev. Samuel Watson, for 36 years a preacher and professor in the M. E. church? ". . . and I saw a number of other spirits, some of whom I recognized as friends. I insist upon the reality of these facts, and upon their value as indicating the communion of the departed with those still on earth."

84. What construction do you place upon the following from Longellow: "The spiritual world is all about us, and its avenues are open to the unseen feet of phantoms, that come and go, and we perceive them not, save by their influence, or when at times a most mysterious Providence permits them to manifest themselves to mortal eyes."

85. Did Samuel come back and talk with Saul? (I. Sam. 28:21.)

86. Did Elijah give a communication to King Jehoram in his own handwriting, using John the Baptist as the medium? (II. Chron. 21:32; Luke 1:17.)

87. Did Moses and Elias come back to the mount of transfiguration? (Matt. 17:1-9.)

88. Did seven spirits come to John, one of them his own brother, on the island of Patmos? (Rev. 21:10-12; 22:3.)

89. Is it possible that the pulpit is waiting for the pew to instruct it on the subject of Spiritualism and to point out how much of its contained in the Bible?

It is probable that the consideration of such questions as these led the noted evangelist, the Rev. B. Way Mills, to very materially change his views upon the doctrine of Spiritualism, which he has hitherto so earnestly preached.

H. V. SWERINGEN.

UNCLE EPH'S PHILOSOPHY.

Oh, I wants ter be wld Jesus as he sits upon de throne.

Yes, I wants ter be wld Jesus, wants ter be wld Him erlong.

Fur Ise got sumpin' deep ter ax him on a subject dat am high.

On de subject ob religion, ob de which an' ob de why.

No; I want no one ter heah me; its fur Him an' me erlong.

Its fur Him, bekase He's master ob de records at de throne.

An' fur me, bekase Ise anxious fur ter see how others stan'.

So dat I kin tell Saint Petah, an' his holy, saintly ban'.

So dat I kin keich dem fellahs dat hab blinded people's eyes.

Wld dat split-folt debbil racket, an' dem burnin' brimstone lles.

Oh, won't it be a pience fur ter git right in de fact ob de creed?

An' pick out dem ole deacons who hab hoarded up de gold?

Oh; won't it be a hot time fur all self-ishness an' greed?

Fur de ones dat played de spidah in de way ob de ever' ob de creed?

An' won't de angels holler, and won't dey sing an' shout

When I stan's dar by de record jest a p'intin' ob 'em out . . .

An' I'll bet dar'll be de Baptis' an' de Methodis' as well.

An' de Presbyterians denoon, wld dere skinglin' fear ob hell.

An' de met wld his long robe on, an' his look so awful wile.

Fur ter face dere many victims wld de weak an' blinded eyes.

An' de fakir folks dat's foolin' wld de sperits dat dey make,

Sich a lot ob fassy victims, fur de mighty deols' sake.

Will be spotted by Saint Petah as dey wander to de gate.

Wld de plinters dat I gib him, an' de tole dey am tpo late.

An' dem plousses ob misers, who hab had so long er sich

On de treasure ob de churches, an' de po' men dey could pluch.

When dey meet de lowly Jesus wld dere nicker smiles and prayer,

De'ill be philed to de quarters whar dere's hotness in de air.

Dars a purpose in religion, ef it only am de true,

But it must be fur de people an' not jes' fur a few.

It must be full of justice to de people as a whole

Or it halnt no good ter lib by, no good fur any soul.

DR. T. WILKINS.

QUESTIONS.

Is human life but one long strife

'Twixt God's and Satan's strength—

'Twixt rival hosts where each one

He'll have

Or do we grow as all below

Where bloom of innocence

Falls like a flower from fruit now sour

To ripen ages hence?

Is sin decay that knows no cure

Or but the fruit that's immature?

Is death the end whose shades descend

And shroud the soul in gloom.

A dreamless sleep, long, dark and deep,

A trill resurrection doom?

Or is death when where souls new-born

Pass up life's shining height,

From chrysalis to wings of bliss

From darkness into light?

Wait they the resurrection day,

Or scorn the robes they cast away?

Is there a hell where men shall dwell

In fiery agony,

Where hopeless pain, eternal, vain,

Proclaims sin's victory?

Or but a state where sinners wait

And work, and weep, and pray,

Till each at last redeems his past

And finds the upward way?

Does Justice mean revenge above,

Or but the guiding power of love?

Are heaven's walls of jewels all

Where there a vine may cling,

Where harps of gold and songs grow old,

But never bird may sing?

Or but the place where face to face

Those sweet we loved and died,

Where fadeless flow'rs, hills, streams

And bow'rs

Show nature glorified?

Is heaven walled and under key,

Or land of sweetest liberty?

Is destiny of man to be

Through a shining throne,

With endless praise and glad days,

And crown to call his name?

Or is the goal but growth of soul,

Beyond all blight and curse,

Where hearts adore and minds explore

The starry universe?

atson. This work was written by a modern Savior,
grand and noble man. Price \$1.00.

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

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

Remit by Postal Note, Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to cash checks cashed on local banks, and to send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION.

As there are thousands who wish to read this paper, and who are unable to do so, we have decided to issue a special club edition, at a price of 10 cents per copy, for those who are unable to pay for it. This edition will be issued in the form of a book, and will contain all the material of the paper, with the addition of some new material. It will be issued in the form of a book, and will contain all the material of the paper, with the addition of some new material. It will be issued in the form of a book, and will contain all the material of the paper, with the addition of some new material.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than you can get for 25 cents? Just send us 25 cents for a month's subscription, and we will send you a copy of our book, "The Spiritualist's Camp Meetings," which is a book of 100 pages, and contains all the material of the paper, with the addition of some new material. It will be issued in the form of a book, and will contain all the material of the paper, with the addition of some new material.

TAKE NOTICE!

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly, write to us, and we will send you a copy of our book, "The Spiritualist's Camp Meetings," which is a book of 100 pages, and contains all the material of the paper, with the addition of some new material. It will be issued in the form of a book, and will contain all the material of the paper, with the addition of some new material.

FOREIGN COUNTRIES.

The Progressive Thinker is furnished in the United States at \$1.00 per year, the postage thereon being paid by the publisher. It is sent to foreign countries at \$1.50 per year, the postage thereon being paid by the publisher. It is sent to foreign countries at \$1.50 per year, the postage thereon being paid by the publisher.

SATURDAY, JUNE 24, 1890.

EXCELLED IN STORY TELLING.

Rev. Dr. Briggs is still under fire. Rev. Dr. Peters quotes from Briggs' book, p. 341:

"No human imagination has ever equalled the imagination of the Lord Jesus in story-telling."

Dr. Peters comes to the rescue of his friend by showing that imagination played an important part in Hebrew literature. He should have said, "A parable is a fable, with fiction for its base; that as Jesus taught principally by parables it required a good story-teller to make him successful in his vocation."

Illustrating his points by fiction it would be a pleasure to know which one of Jesus' stories Prof. Briggs thought excelled in exaggeration.

Some persons think the biographers of Jesus excelled the Master in drawing the long bow. Take the account of Mark 6:41-43, where our Lord is represented to have fed five thousand hungry men, with five loaves and two small fishes, as John 6:11 tells it, all of whom were filled, and then there was a basket of twelve baskets full of fragments and fishes."

The big haul of fishes, told by John 21:6, was a pretty good yarn; but the casting of the hook, the catching of a fish, and the taking from its mouth, see Matt. 17:27, money sufficient to pay tribute for himself and disciples, is a right good piscatory narrative, and almost equals the adventure of Jonah with the whale.

SUNDAY-SCHOOLS CENSURED.

At a church club, of the Diocese of Long Island, a few evenings ago, with the question "How to make Sunday-schools more beneficial," as the subject for discussion, Rev. Dr. Pelham Williams, of Greenbush, Mass., who chanced to be a guest, was called out for remarks. He stirred up a big hornet's nest, when he began:

"I do not believe in any Sunday-school that ever was, is, or will be." A large number of clergymen present seem frightened. The Doctor—all preachers are Doctors in these last days—continued: "If anyone has misunderstood me I will say the same thing in a louder tone, and with more emphasis. According to my idea Sunday-schools are maintained to allow some people to experiment with the souls of other people's children. I have been called by the Bishop of Pittsburgh, 'the annihilator of Sunday-schools; but I think in his soul he agreed with me. I have six points for opposing Sunday-schools."

"First, The law of the Episcopal church do not in any way mention Sunday-schools."

"Second, The average Sunday-school teacher is notoriously incompetent."

"Third, There is great danger in joining Sunday-schools, and the minority of Sunday-school pupils are enticed into joining the Sunday-schools by the festivals, picnics, and Christmas tree celebrations."

"Fourth, Sunday-schools are destructive to regular church attendance; for when a child reaches the age of fifteen years he is usually so disgusted with Sunday-schools that he won't go to church."

"Fifth, They do much to destroy parental responsibility and priestly obligation."

Sixth, Sunday-schools have been the breeders of irreverence, owing to flippant and frivolous teachers who, either out of their own ignorance, or out of commentaries made by dissenters and hastily snatched up, mold the minds and souls of children."

These were brave words from the learned Doctor, but he overlooked, or failed, to state the important fact that prison reports, prepared by the chaplains in American penitentiaries, show that 95 per cent of all the convicts therein confined, had been attendants on Sunday schools. A gentleman at our elbow says, with the building of a church structure and the opening of a Sunday school in his immediate neighborhood, began for the first a system of rowdism directed against him. He does not attend church, and is known as an unbeliever, and as such has no rights as a Sunday-school scholar should respect. Those announcements have taken on every variety of form, and he says are encouraged by persons in sympathy at least with the church. Bigotry, superstition and intolerance, finely developed into crime, are the natural outgrowths of the Sunday-school. The crimes of the patriarchs become familiar to Sunday-school pupils, and they embrace the first opportunity to emulate them, just as boys well-read in blood-curdling literature are anxious to imitate the daring deeds of their favorite heroes.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

IMMORTALITY, THE CHURCH AND SPIRITUALISM.

Rev. Dr. Savage, in his fenth discourse on Immortality, made the following statement:

"There was a minister, who is not living now, whose name was a household word in almost every home in America—a minister supposed to be in the main orthodox, at any rate as orthodox as Dr. Abbott. I preached once in the city in which he lived on a week-day evening, when he was free; and he was in the audience. When we got through, he walked down the aisle with me, and said, 'I agree with every single word you have spoken to-night, and then added, with a touch of genuine pathos in his voice, 'only I wish I felt as sure about the future as you seem to.' Two or three days later I had a private talk with him in his own home, and he, a Christian minister, with a Christian following, with all the Christian traditions behind him, the Bible in his hands, said to me quietly and privately, 'Mr. Savage, for the first time in my life, you have given me at least some evidence of a future life.'"

Rev. Dr. Savage mentioned other cases of doubt, and finally told unbelief in the pulpit. Then he enters the pew and reports a sample in an orthodox church. Said the layman in familiar conversation with the Doctor:

"Savage, here I am walking on a plank; and it reaches out into the fog, and I have got to keep walking. I can see only ten feet ahead of me, possibly. I know that pretty soon I must walk over the end of that plank—perhaps to-night, perhaps next year, perhaps in twenty years. I don't know when; and when I walk over it, I haven't the slightest idea into what, and I don't believe any one else knows."

A little more than a year ago a Spiritualist lecturer was demonstrating in the writer's hearing that man is immortal, and gave facts coming under his personal observation showing that those called dead are able to communicate with mortals. An old galeot on a back seat, a superannuated churchman, arose and said: "The Bible contains all the proof we need on the question of immortality," and conveyed the idea that such evidence as the speaker was giving was unnecessary. Probably there is no person occupying a Christian pulpit in America better acquainted with the teachings of the Bible than Rev. Minot J. Savage. In the discourse from which we have quoted, he said:

"It becomes a matter of great importance to us as to whether we have any good evidence coming down from eighteen hundred years ago that some body who had been called dead had been seen alive. And yet we have only one first-hand witness to any such thing having ever occurred; and that witness testifies that he never saw Christ in the body in his life, only saw him in a vision on the road to Damascus."

"The testimony then is old; the witnesses cannot be cross-questioned. We do not know who wrote Matthew, or who wrote Mark, or Luke, or John. We know nothing of the authorship of any New Testament book—nothing certainly, I mean—with the exception of a few Epistles ascribed to Paul. No wonder, then, as these facts of knowledge lie before us, that there grows a question, a doubt, as to some of these great things that have been taken on the testimony, the tradition, of the church."

It may be well enough in passing to state that the critics have proved satisfactorily that "all of Paul's Epistles but four are spurious; and that other scholars equally learned, who have given great research to the subject, assert with absolute positiveness, that 'The Pauline Epistles cannot be traced in any form above the time of Henry VIII. and Martin Luther.' In short, they show they are the production of Benedictine monks since 1546, and were written to combat the fathers of the Reformation."

No contrast all this equivocal, uncertain, and questionable Bible evidence, and place it along side of the every day revelations of Spiritualism; and while about it read the following quotation from that earnest believer in the modern faith, Victor Hugo, who wrote:

"For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, satire, ode, song. I have tried all; but I feel I have not said the thousandth part of what is in me. When I go down to the grave, I can say like so many others, 'I have finished my day's work; but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn.'"

That is Spiritualism.

"There is death! The stars go down To rise upon some fairer shore; And bright in heaven's jeweled crown, They shine forever more."

A GLORIOUS ACHIEVEMENT!

May we not all rejoice? That which opens a grander, better day for our mothers, wives, sisters, daughters, is a better day for all of us. We repeat, and insist, "Paul is a back number." His dictation has ruled the world long enough. The old anti-slavery workers found they had the Bible and the church to contend with, so they discarded both. And these same agents have kept women in the background, from which they are just beginning to emerge. But they gain strength and cheer by imitating the old Abolitionists, in waving against the machinery which oppressed them and held the world in thrall. Help comes from an unsuspected quarter. In London, the world's great commercial and intellectual center, by a strictly non-partisan vote, on June 6, the House of Commons not only voted to enfranchise women, but provided they may sit in the new metropolitan borough councils, by which London is to be governed, and that they may serve as aldermen.

Another step which the future awaits, and women may sit in parliament. And why not? The executive department of Great Britain has been frequently in the hands of a woman. The era of greatest prosperity to that kingdom were during the reign of Queen Elizabeth and Queen Victoria. If capable of administering the laws, are they not capable of making laws, and voting for those who make them?

Governments, like the churches, were inheritances from our pagan ancestors. They grew up side by side, each a mutual aid to the other. As the one vanes, so vanes the associate, and it comes a time when the church, with humanity instead of muscle in the ascendant.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

AN OBJECT LESSON.

Whatever is worth having is worth compensating for either in money or in effort.

It is one of the good things pertaining to Spiritualism, that its evidence may be obtained without money and without price, merely by proper effort in co-working with the spirit forces, at home, and in our own family circles.

Those who are most burdened by poverty are on an equal footing with those favored with earthly riches, and are perhaps, as a rule, more open and susceptible, more receptive and sensitive to spirit influences. Spiritualism appeals strongly to the lowly and struggling ones of the earth, and brings to them a rich largess of needed consolation and strength to sustain them in their labors and trials. The rich knowledge and hope it gives them is not less than that given to those more favored with earthly goods. To whomsoever this great light comes, it brings uplifting of heart in hope and anticipation—and to the poor of earth it comes with especial power because of earthly adversities and hard experience.

To hearts hungering for the consolation that comes not by mere hope or faith—but by positive knowledge, it is good to know that there is no need to make an expensive journey to the mountain caves of Thibet or Hinostan, to Rome's catacombs or Egypt's crypts, to become assured that our "dead" are alive and that we shall live also after we "die;" for we can gain the demonstrative proofs of continuity of life beyond death, at home, in our own households and by our own firesides.

Modern Spiritualism, as it is called, had its inception in comparatively lowly family, and among the children. The angel world found that their adapted instruments for their wondrous work, which was to lighten and revolutionize the religious thought of the world. Not the high and wise and mighty ones of earth were called—but those poor lowly children were elected to this great mission of good to the world.

Spiritualists must not forget that the children have yet a great work to perform—a great mission to fulfill for Spiritualism. Knowing the priceless value of our great truth, we should not take less interest in, nor put forth less effort for, our distinctively spiritualistic enterprises of and for the children, than do our church neighbors with their Sunday Schools, Bible Classes, and other things designed to interest and train the young for the church.

But for the Sunday Schools, the churches would soon dwindle in membership and the pews display a striking array of emptiness. The churches are fed and sustained by the Sunday Schools. The Sunday Schools are recruiting organizations for the church. What an object-lesson is this for Spiritualists!

The purport of the lesson is: Have your progressive lyceums, have your home circles, have your Spiritualist paper—not forgetting the children's own special paper, "The Lyceum," an ideal paper of its kind. Mr. Clifford has undertaken a very commendable enterprise, and his paper should be generously sustained for the good of our cause.

With these forces at work, the light will spread and increase, and human happiness proportionately abound.

DETERMINED TO SAVE SOULS.

"I am going to enter the church," said Philip Helmore.

"You are always rather a fool," replied Tremayne, "but I never thought you a liar."

"It is time; I am seriously determined on taking Holy Orders. Seems damned funny, doesn't it?"

"Very. I don't know what qualifications are requisite; but, if the Church of England is in need of a filly [end of the finger] in the shape of a hand-riding, drinking, swearing, reprobate of no morality, she will have a treasure in you."

The above colloquy is given as an actual occurrence between two students at Oxford, England. The conversation was continued by Tremayne inquiring:

"Why on earth are you choosing to be a devil-dodger? The answer—'Because I am, and I am something soft has been offered me in the country—a charming vicarage and a living worth six hundred pounds a year. It's tempting, especially to a fellow who is so infernally stone-brave.'"

Whether real or imaginative, similar scenes are constantly transpiring. The profanity of Rev. Dr. Parker asking a God in the name of the Godhead, to God-damn the Sultan of Turkey, shows that kind of men get into the pulpit. Common sense, however, not even profanity which can equal an occasion like that. The preachers acquire it at Oxford, while sitting for the ministry.

HOW IT IS DONE.

The great inroads of Catholicism on Protestantism in America, come from the care used by the parent church to indoctrinate the youth into their faith, and then, a little later receive them into full membership. At Jacksonville, Ill., on the 4th instant, a class of 220 children were examined and confirmed by Bishop Ryan. How many were of Protestant parentage does not appear; but doubtless many of them had been induced to attend Catholic Sunday Schools. Another step and they are in full fellowship, and help to swell the increasing tide which, with Jesuitism in the lead, may result in making this a Catholic country, a satrapy of Rome. Once in the church then its members are prohibited, by threats of excommunication, from reading anything which shows up the wickedness of the "Mother of Harlots," as that church has been branded by the daughters of the old stew.

A CORRECTION.

To the Editor—I desire to correct the article published in The Progressive Thinker, connecting in your last issue, the Illinois State Spiritualist Association [Dr. White, president] with the Illinois State Spiritualist Camp-Meeting Association. I wish to state that they are two distinct organizations. The Illinois Spiritualist Association is a religious and benevolent organization, and is not connected with the camp-meeting association. We are desirous of having all societies and Spiritualists throughout the state and the city of Chicago to become members and co-workers with us. Our efforts are to make a permanent camp-meeting in this state, and its officers are elected annually at the beginning of each camp-meeting. Our desire is to have officers representing different societies out through the state. We also solicit donations and membership to assist us in raising the finances for this year.

G. V. CORDINGLEY, Pres.
H. W. MILLER, Sec.

THE CATHOLIC CHURCH

As It Has Been in the Past, and Is To-Day.

BY PROF. J. R. BUCHANAN.

Though I have endeavored to show in my Primitive Christianity that the Catholic church is and always has been the enemy of mankind, and though The Progressive Thinker has given so much evidence of this truth, yet as it is the author of the Bible by compilation and forgery, and is a fearless follower of the Bible, the whole sympathy of the Bible churches and of Spiritualists is given to it as a Christian church, and they refuse to believe that it is still what history shows it to have been for seventeen centuries, the greatest enemy of mankind.

I therefore offer the following article from H. W. Bray, the correspondent of the New York Herald, to show how that church acts wherever it has absolute control:

The China Mail, of Hongkong, of March 20, 1890, has the following significant remarks from its special correspondent, who is at the same time the representative of the New York Herald. Writing from Bacolod, in the island of Negros, on March 6, he says:

"It is no exaggeration to say the island was ruled by the priesthood. In the districts the priests performed many of the governmental functions. They shared in the plundering, and in other ways abused their power. In one district a well known priest regularly misappropriated the 'quince dials,' or road tax, and judging from the condition of the roads I have seen in Negros I would say his example has been followed by his brethren."

[This "quince dial" is the fifteen days' free labor that all inhabitants not taking out a poll tax of the fifth class upwards were obliged to give the government every year. It led to the most outrageous abuses; and the priests on the island of Negros, were the chief factor in the construction of the churches and convents, hired it out to planters or others at 50 cents per day per head. The revenue this brought in was enormous. In one small village that I know of, some 4,000 inhabitants, there were alone 1,600 polltaxmen subject to this imposition. This would mean for the priest and his satellites, in round figures, about \$12,000 per annum from this source alone. It is not to be wondered at that the church will make a strong effort to retain a hold of such a source of income.]

The priests discouraged all private education because they were afraid of losing their influence over the people. Not only the natives, but the foreigners who have lived in the island complain of the misconduct of the priests. Their behavior was very lax, particularly in respect to their vows of chastity. Many of these Spanish priests kept native women, by whom they had large families. By their indecent conduct towards the wives and daughters of the natives, rich and poor alike, they embittered the people against them, and under the circumstances one cannot help admiring the moderation and self-restraint of the natives, when the force of circumstances put the power into their hands."

I see from some files of the Daily Chronicle, a Washington telegram of December 17, last, stating that "the Washington government has promised the Pope that measures will be taken to prevent provisional governments deposing and excommunicating priests."

"A campaign on the part of the United States in favor of so-called religious liberty in the archipelago is as impolitic as it is foolish. There is no danger on this score. We simply want the monks to pay their taxes like everybody else. We struggled against Spain for the very purpose of escaping the tyranny of these priests."

The same great issue will come before the American people in due time. It is, and has been through all the ages, the policy of the church to pile up the peaks of the world in gorgeous structures, and hold those temples, and the priests who minister in them, exempt from taxes. Though protected by the government they shirk all responsibility for governmental maintenance.

THE SAMARITAN.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,

When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk along that day—

How could I dare
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,

When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayward friend;

But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sweet content.

—Edith V. Bradt.

"The Universe." What Force Is The Beginning of Creation, What Matter Is The Creation of the Earth, The Beginning of Life, Immortality, The Substance of Its Elements, Psychology Science, What The "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

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

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows. By Michael Faraday. Price 10 cents. For sale at this office.

"Atlantis The Antediluvian World." By Ignatius Donnelly. Shows up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

"The Gospel of Buddha." According to Old Buddhist Texts by V. A. Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

A BRUSHING INDICTMENT.

Col. Ingersoll, in his great oration on Thomas Paine, in Music Hall, New York, on May 14, said:

"The church is as unforgiving as ever, and still wonders why any infidel can be wicked enough to endeavor to destroy her power. I will tell the church why:

"You have imprisoned the human mind; you have been the enemy of liberty; you have burned us at the stake; you have wasted us at slow fires; you have torn our flesh with plagues; you have bound us with chains; you have treated us as outcasts; you have taken our wives and children from our arms; you have confiscated our property; you have denied us the right to testify in courts; you have branded us with infamy; you have torn out our tongues; you have refused us burial. In the name of your religion you have robbed us of every right, and after having inflicted upon us every evil to which men can be subjected in this world, you have fallen on your knees and implored your God to torment us forever in another world."

"Can you wonder that we hate your doctrines that we despise your creed; and that we are proud to know we are beyond your power? Do you wonder that we glory in the fact that the whole world is slowly rising into the blessed light? Can you wonder that we point with pride to the fact that infidelity has ever been found battling for the rights of man; for the liberty of conscience?"

"Can you wonder that we are proud to say that we have been the disciples of Reason, the soldiers of Freedom, and that we have kept our hands unstained with human blood?"

MONEY WASTED.

According to a London Journal, the Bible Society last year spent not less than \$682,725 for the gratuitous circulation of the Bible. This money was raised by a system of begging, benefiting no one but the laborers engaged in the manufacture and distribution of the books, and the agents, generally the clergy, who have the management of the societies' business. Morality is absolutely retarded by claiming for the book, with all its horrid teachings, a divine origin.

SHOULD NOT BE OVERLOOKED.

Any writer who shall attempt to run a parallel between Paganism and Christianity must not overlook the fact that even Vestal Virgins bore children, sons generally, who were bred by the gods long before the beginning of the Christian era, as is alleged to have been the case at its commencement. And there were celibate priests in those early ages, as now. The Vestal Virgins, be it remembered, were supplanted by nuns, who now occupy sacred retreats in convents and nunneries, to whom alone priests have access.

But in all history we can recall but one God, and he, the adorable Father himself, who was killed by men.

DOUBTLESS THE TRUTH.

Agonelli, the Philippine representative, still at Paris, who seems to know what he is talking about, in a conversation with the Chicago Record's correspondent of that city, in explaining the position of the Philippines in regard to the religious orders on the island, said:

"A campaign on the part of the United States in favor of so-called religious liberty in the archipelago is as impolitic as it is foolish. There is no danger on this score. We simply want the monks to pay their taxes like everybody else. We struggled against Spain for the very purpose of escaping the tyranny of these priests."

The same great issue will come before the American people in due time. It is, and has been through all the ages, the policy of the church to pile up the peaks of the world in gorgeous structures, and hold those temples, and the priests who minister in them, exempt from taxes. Though protected by the government they shirk all responsibility for governmental maintenance.

The same great issue will come before the American people in due time. It is, and has been through all the ages, the policy of the church to pile up the peaks of the world in gorgeous structures, and hold those temples, and the priests who minister in them, exempt from taxes. Though protected by the government they shirk all responsibility for governmental maintenance.

THE SAMARITAN.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,

When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk along that day—

How could I dare
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,

When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved,
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayward friend;

But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sweet content.

—Edith V. Bradt.

"The Universe." What Force Is The Beginning of Creation, What Matter Is The Creation of the Earth, The Beginning of Life, Immortality, The Substance of Its Elements, Psychology Science, What The "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

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

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Grows. By Michael Faraday. Price 10 cents. For sale at this office.

"Atlantis The Antediluvian World." By Ignatius Donnelly. Shows up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.



Camp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

MT. PLEASANT PARK, CLINTON, IOWA.

W. F. Peck, president of the Clinton camp, sends the following:

"This popular camp-meeting will open July 20 and close August 27. Speakers engaged as follows: A. E. Tisdale, Geo. P. Colby, Carrie E. S. Twigg, C. Fannie Allen, Geo. B. Warner and W. F. Peck. Mediums: Mrs. Maggie Walte, Mrs. Georgia G. Cooley, Max Hoffman and others. The camp-ground is one of the most beautiful spots on the continent. Every convenience for comfort, amusement and recreation is provided at very moderate cost. You may dwell in a tent, occupy a cottage or room in the hotel as may be preferred, cook your own food, buy it already prepared, or take your meals at the restaurants. Band concerts, dramatic entertainments and dancing will afford amusement for all varied tastes. Prof. Zumbach, with one of

Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns.

REV. MINOT J. SAVAGE TALKS WITH THE DEAD

Believes Our Spirit Bodies Can Be Photographed.

Dr. Hyslop Tells of His Seventeen Sittings.

If it is true that spirits have forms, then I do not consider it unscientific to think that they may be photographed. Alfred Russell Wallace, the English scientist, told me that a perfect photograph of his mother, after her death, was taken in a darkened room when her spirit was supposed to be present, which was different from any picture taken of her in life. I never saw that photograph. I have never seen any so-called spirit photographs which I placed any reliance upon. But a statement on this subject comes from Professor Wallace, who is a man of science. It is well-known that the photographic camera can see things hidden from the human eye. A photograph of the side of an old ship will reveal defects in the timbers that no eye could have seen.

The camera has revealed an unknown number of stars which are invisible to the eye through even the most powerful telescope. It is true of the ordinary camera without the aid of X-rays. The wonders of the X-ray in penetrating opaque objects and revealing images of things have opened up another great field of picture making and scientific research. It is in the light of these discoveries that I make the statement that if spirits have form I do not think it unscientific to believe they may be photographed.

Rev. Mr. Minot J. Savage, of the Church of the Messiah, said two weeks ago in his pulpit that spirits may be photographed. He explained his position still further in a statement to the Sunday Journal yesterday, which is given above. Dr. Savage is regarded as one of the most scientific ministers of New York.

He is the associate of Dr. Robert Collier in the pastorate of the Unitarian Church of the Messiah.

In his sermons he has always kept abreast of the progress of science. He is hampered by no doctrinal rules, for the Unitarian church recognizes none such.

He is recognized as one of the great pulpits in America. At various times he has uttered sentiments on the subject of Spiritualism that have startled church people. Lately he has been delivering a series of sermons on the life beyond the grave.

He has thrown aside previous theological ideas on the subject. His ideas have been the result of original thought and research along the lines of the latest scientific discoveries. The impression he has created by his discourses is that there is scientific ground for believing that disembodied spirits of the dead remain upon the earth, or revisit it.

His last statement on this subject is the most striking of all. It has been considered usually that "spirit photographs" were pure frauds. Many exposures have been made of the tricks used by Spiritualists who claimed to produce them. Photographs have shown that many of such pictures are made by what is called a "double exposure." That is, after the usual photograph of a person is made another dim image of a picture or living person is flashed upon the photographic plate. In the negative or on the printed photograph it appears to the untrained eye like a spirit's image.

The knowledge of this trick has naturally led to the general belief that all so-called spirit photographs were frauds.

Dr. Savage's statement would indicate that spirit photographs can be made with as much scientific accuracy as an X-ray picture of the hidden bones of the human body.

The authority whom Dr. Savage quotes as having actually seen a genuine spirit photograph is Professor Alfred Russell Wallace, of London. Professor Wallace is the scientist whom many consider is really entitled to the discovery of what is now known as the "Darwinian theory" of man's descent from the animal kingdom, or "from man's ancestors," as it is generally put.

Professor Wallace, it is claimed, discovered this life principle before Darwin, but Darwin got the credit of it, just as Amerigo Vesputi was for a long time considered the discoverer of America, and the great Western world was named after him instead of Columbus.

Professor Wallace, in his latest book, "The Wonders of the Nineteenth Century," sifts out the parts of Spiritualism which, in his opinion, may be considered scientifically true. One of these is the communication between persons at great distances by mental impressions or telepathy. This, it now appears, is merely nature's system of wireless telegraphy, which scientific discovery is now slowly working up to.

And the Ghost Now Reappears. Logansport, Ind.—A son of Gabriel Fickie of Thornhope, declares that the ghost of John Baer, murdered thirty years ago, has again appeared to his father. Last winter Fickie met the Spectre, so he claims, while returning home along the railroad late at night. At that time the spirit revealed to him the names of the men responsible for the murder, binding him to secrecy until privilege was given to unseal his lips. Thursday night Fickie re-visited the abandoned well near the railroad, where the wraith makes its habitation, and it once more told him that the time is not ripe for punishing the men who did the murder. The little village is in a hubbub of interest, and there is scarcely a citizen in the town but believes implicitly in the story. A few say they have seen the apparition at a distance, but it is an impossibility to organize a party sufficiently courageous to visit the old well at midnight. Terre Haute (Ind.) Express.

"Longley's Beautiful Songs" Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

LIKE A MIRACLE. MUSIC AND VOICE.

Strange Occult Forces at Work. Both of an Occult Nature.

ACCORDING TO MANY WITNESSES, CROWDS OF PEOPLE PLAYED BAREFOOT IN BEDS OF LIVING COALS.

The day of miracles is not ended—in India at least. A good old-fashioned marvel, strictly contradictory to the laws of nature as we know them, is reported from Benares. If Mrs. Besant, beholder of things invisible, were the chief witness, some might question whether more was not seen than met the normally constituted eye; but the whole performance was viewed at close range by a large party of English folk. They were presumably quite sane, for a physician, a lawyer and a scientist were included, and a detailed description which has been carefully copied appeared in that eminently respectable periodical, the Lahore Civil and Military Gazette. So, skeptic, hold your peace.

The occasion, from the native viewpoint, was religious, but the preparations were like those for a barbecue. A trench fifteen feet long by four wide was prepared near Tagore Villa. This was filled with logs and faggots, which were fired and allowed to burn all day. By evening the mass had become a deep bed of glowing coals which kept spectators at a distance and seemed hot enough to roast any sort of meat in short order. And meat was to be given to live human flesh.

The visitors were provided with chairs and stationed on a mound of earth about eight feet from this blooming bed of "the red flower," as Kipling calls it. The searing heat would permit them to approach no nearer.

Then came a procession, with all the hubbub and tom-tomming of Hindoo worship. Certain mysterious rites were performed and a number of cocoanuts thrown upon the coals, where they lay unscathed.

Fortwith the two priests who were to be the leading performers became, to all appearance, possessed of the devil. They yelled like madmen and ran twice around the fiery pit. Then, barefoot and seemingly quite unprotected, they plunged into the incandescent mass and waded back and forth as children plough through the dry dust of a country road, kicking up red-hot coals and sparkling embers.

And now their frenzy infected the crowd. First two or three leaped down upon the searing trail and followed in the wake of the priests. Then they rushed through by hundreds, splashing the coals right and left, like cattle dashing through a ford. Among them were little boys scarcely five years old.

Even one of the Europeans present, so we are told, marched through after the mob, crossing several times. He described the sensation as "like walking over hot sand." Nobody was burned, and it was noticed that a turban which had fallen from the head of some devotee lay on the hot brands unharmed.

After the priests had withdrawn all were warned to desist. The inquisitive visitors now attempted to approach the trench, but the heat was still so fierce that it drove them back.

Such is the testimony of an eye-witness. Where to it all tended is not made plain. The performance is left as purposeless as the gyrations of a whirling dervish.—New York World.

SPIRITUALISM.

It Is Not Christian Science.

Please allow me to make a few remarks on your editorial on "Commercial Spiritualism" in Saturday's Times. In it you blame Spiritualism for the death of a child known to have died from typhoid pneumonia. Spiritualism and Christian Science are two distinct entities. Christian Scientists, or faith curists, cure by faith alone, which failed to effect a cure on the child in question.

The Spiritualists are broad-minded enough not to be bound to any particular school of medicine, and for that reason do not do them an injustice to connect Christian Science with Spiritualism. The true Spiritualist has very little faith, if any, but deals simply in facts. He is liberal-minded enough to reason beyond the pulpit that eighteen centuries of Christianity have failed to diminish that which he had any more than Mohammedanism or Buddhism.

All that is good and noble under the Stars and Stripes, both individually and collectively, is the effect of the spiritual world on the mortal. In the case of Spain you have a good sample of what eighteen hundred years of Christianity without progress has produced—a nation which has very little to commend it, compared with the rest of the world, either morally or politically, while in our own land of liberty and progress you have a people ever ready to adopt new reforms and stretch out a helping hand to weaker nations of the earth.

To give you an individual case of "before and after using" Spiritualism, I will cite the instance of a millionaire who while in earth-life had very few friends and fewer admirers, and yet I believe he was a church member. Now, he is in spirit life, while his daughter, who is a Spiritualist pure and simple, has been inspired by her father to become the ideal American girl—a lady who has the good will of every man, woman and child. There was not a newspaper in the land but gave her the highest praise for what she did for the soldiers and her country during our war with Spain.

In the last paragraph of your editorial you say "the real trouble is with those who peddle out this criminal fraud at 50 cents to \$1 a head, according to the means of customers." This does not apply to Spiritualism, but to Christian Scientists. The greatest scientist of England, Prof. Crookes, and Sir Alfred Russell Wallace, and Prof. Elliott Cones, of Washington, maintain that Spiritualism is a truth regardless of what Heber Newton may say. All Spiritualism asks is fair play and no favors, and it has a right to expect it from the press, but does not always get it.—Louis Humphreys, in Washington (D. C.) Times.

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

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

With the inception of birth is compassed the beginning of death.

Both of an Occult Nature.

Though Sardou, the author of "Robespierre," is one of the most level-headed men it is possible to meet, there is no more fervent adept of Spiritualism living. His conviction is founded not on any theory, but on experiences that have occurred to himself. When he was a very young man, long before he had been snuffed up, he lived in a small room under the roof. One of the very few articles of furniture he possessed was an old splint that had belonged to a dead sister, to whom he had been greatly attached. He never opened the splint, and it served him in lieu of desk, bookcase and table combined.

One day he was suddenly startled by the sound of music, coming apparently from the splint. Cautiously removing the books and opening the lid, he was stupefied to observe the keys rising and falling, as if under impulsion of ghostly fingers, for the thick layer of dust which covered them remained intact. When the tune, an air of the last century, was at an end, the splint suddenly became as mute as before. Sardou, at first thought he must be dreaming, and, in order to convince himself that he was really awake and in full possession of his senses, he plucked himself until he was obliged to desist from the pain. A friend to whom he related this strange experience informed him there was no doubt he must be a medium.

Of the many mysterious things that have occurred to Sardou, the following is, perhaps, the most inexplicable: Sitting at his desk one night, trying to find a denouement to a scene he was engaged in writing, inspiration absolutely refused to come. Suddenly it seemed to him he heard a voice whispering in his ear: "In such a street and in such a house you will find a small shop in the courtyard, the owner of which has a stock of a peculiar description of paper; buy it from him."

Sardou had never heard of the existence of such a street, and, moreover, he was nearly asleep. The impulse to obey the voice became so strong, however, that he was compelled to yield to it. He found the street without much difficulty, but to discover the house was another matter. It was only by recalling the exact directions given him by the voice that he was at last successful. Sure enough, in the courtyard, invisible from the street, there was a sort of small stationer's shop. The owner of the shop naturally was asleep. Sardou roused him from his slumbers and told him what he had come for. The man, who had been a night customer, he admitted that he possessed a stock of paper such as Sardou described and which he had never been able to sell.

Sardou purchased the lot, took it home with him, and, before he went to bed that night, peened with the greatest ease several scenes which turned out among the most successful he had ever wrote.—Pittsburg (Pa.) Dispatch.

Was It Supernatural?

Bristol, Tenn.—A most singular and strange incident in the life of a Bristol sportsman occurred here a day or two ago. While shooting at a pigeon he sped a ball against the plate glass front of the postoffice building. The bullet struck the glass at an angle of thirty degrees and glanced off. The glass was not broken, but the ball had the effect to produce on it a large star-like impression, which gave the glass the appearance of having been partially shattered. In the center of this impression was formed the image of a bird as perfect in detail as the best artist could produce in steel. The wings and tail are carved with that artistic taste and beauty which indicate the work of a supernatural influence. The man who fired the shot is perhaps not yet aware of the strange effect of it, and doubtless will never know in what mysterious way its charming work of art was produced.—Chattanooga (Tenn.) Times.

MATERIALISTIC REVERIE.

Respectfully Dedicated to Mr. W. F. Jamieson.

I am tired, yes, tired of the struggle called life, Weary and worn with the toll and the strife, The sorrow, the sin, The turmoil and din, And I long for the quiet the grave shuts in!

I'm weary of chasing life's bubbles of soap, Termed Freedom, Ambition, Love, Justice and Hope; For with all I preach, And all others teach, They ever elude me and float beyond my reach!

Long years I have struggled, but battled in vain; For 'tis now as at first, on life's surging main, I am tempest-tost.

And, amazingly, With nothing to count but the labor and cost!

As I write, what is this that brushes my hand As the wing of a bird from some fairy-land?

Would frail Hope though weak Still tempt me to speak— Her mystical phylons of life's story seek?

Can it be there is more to life than I know? That there is a land where the bubbles shall grow?

Does life really hold Something more than gold, And found when the body is hid in the mold?

Is this longing for rest, bold Prophecy's voice, From a realm where, in time I shall dwell and rejoice?

That I came back to earth For immortal birth, And that in due time I shall learn of its worth?

Oh, why does my heart at this query thus beat? And why this strange thrill from brain to my feet?

Do those gone before Thus knock at the door Of a soul which is man, that lives evermore?

Else, why this great longing, O'en though 'tis for rest? Why love, why hope—why life at its best?

It must be—all Goes to make up a call From an Infinite Mind in an Infinite Hall!

JULIA STEELMAN MITCHELL. "The Indelible of Ecclesiasticalism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

SOME THOUGHTS AND CRITICISMS.

MATERIALISTIC SPIRITUALISTS—CHRISTIAN SCIENTISTS—THE SUBLIMEST REALM OF SCIENCE—VIBRATIONS—FOUR DIMENSIONS OF SPACE—THE SIXTH SENSE.

Most church members are very materialistic in their make-up and strange to say, many so-called Spiritualists belong to the same category. It is impossible for such ones to see spiritual things with any clearness and they will often deem advanced Spiritualists as over-credulous or wild. They may be clear-headed about earthly things, but as to all that is spiritual and occult, the lofty consolations of a spiritual life are unknown to them and they are ever ready to declare that religion has nothing to do with Spiritualism. Such ones are very useful in searching out the frauds of mediumship, but not being able to grasp these subtle laws very well, will sometimes condemn merely, by fingers, for the thick layer of dust which covered them remained intact.

When the tune, an air of the last century, was at an end, the splint suddenly became as mute as before. Sardou, at first thought he must be dreaming, and, in order to convince himself that he was really awake and in full possession of his senses, he plucked himself until he was obliged to desist from the pain. A friend to whom he related this strange experience informed him there was no doubt he must be a medium.

Of the many mysterious things that have occurred to Sardou, the following is, perhaps, the most inexplicable: Sitting at his desk one night, trying to find a denouement to a scene he was engaged in writing, inspiration absolutely refused to come. Suddenly it seemed to him he heard a voice whispering in his ear: "In such a street and in such a house you will find a small shop in the courtyard, the owner of which has a stock of a peculiar description of paper; buy it from him."

Sardou had never heard of the existence of such a street, and, moreover, he was nearly asleep. The impulse to obey the voice became so strong, however, that he was compelled to yield to it. He found the street without much difficulty, but to discover the house was another matter. It was only by recalling the exact directions given him by the voice that he was at last successful. Sure enough, in the courtyard, invisible from the street, there was a sort of small stationer's shop. The owner of the shop naturally was asleep. Sardou roused him from his slumbers and told him what he had come for. The man, who had been a night customer, he admitted that he possessed a stock of paper such as Sardou described and which he had never been able to sell.

Sardou purchased the lot, took it home with him, and, before he went to bed that night, peened with the greatest ease several scenes which turned out among the most successful he had ever wrote.—Pittsburg (Pa.) Dispatch.

Was It Supernatural? Bristol, Tenn.—A most singular and strange incident in the life of a Bristol sportsman occurred here a day or two ago. While shooting at a pigeon he sped a ball against the plate glass front of the postoffice building. The bullet struck the glass at an angle of thirty degrees and glanced off. The glass was not broken, but the ball had the effect to produce on it a large star-like impression, which gave the glass the appearance of having been partially shattered. In the center of this impression was formed the image of a bird as perfect in detail as the best artist could produce in steel. The wings and tail are carved with that artistic taste and beauty which indicate the work of a supernatural influence. The man who fired the shot is perhaps not yet aware of the strange effect of it, and doubtless will never know in what mysterious way its charming work of art was produced.—Chattanooga (Tenn.) Times.

MATERIALISTIC REVERIE.

Respectfully Dedicated to Mr. W. F. Jamieson.

I am tired, yes, tired of the struggle called life, Weary and worn with the toll and the strife, The sorrow, the sin, The turmoil and din, And I long for the quiet the grave shuts in!

I'm weary of chasing life's bubbles of soap, Termed Freedom, Ambition, Love, Justice and Hope; For with all I preach, And all others teach, They ever elude me and float beyond my reach!

Long years I have struggled, but battled in vain; For 'tis now as at first, on life's surging main, I am tempest-tost.

And, amazingly, With nothing to count but the labor and cost!

As I write, what is this that brushes my hand As the wing of a bird from some fairy-land?

Would frail Hope though weak Still tempt me to speak— Her mystical phylons of life's story seek?

Can it be there is more to life than I know? That there is a land where the bubbles shall grow?

Does life really hold Something more than gold, And found when the body is hid in the mold?

Is this longing for rest, bold Prophecy's voice, From a realm where, in time I shall dwell and rejoice?

That I came back to earth For immortal birth, And that in due time I shall learn of its worth?

Oh, why does my heart at this query thus beat? And why this strange thrill from brain to my feet?

Do those gone before Thus knock at the door Of a soul which is man, that lives evermore?

Else, why this great longing, O'en though 'tis for rest? Why love, why hope—why life at its best?

It must be—all Goes to make up a call From an Infinite Mind in an Infinite Hall!

JULIA STEELMAN MITCHELL. "The Indelible of Ecclesiasticalism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

SOME THOUGHTS AND CRITICISMS.

MATERIALISTIC SPIRITUALISTS—CHRISTIAN SCIENTISTS—THE SUBLIMEST REALM OF SCIENCE—VIBRATIONS—FOUR DIMENSIONS OF SPACE—THE SIXTH SENSE.

Most church members are very materialistic in their make-up and strange to say, many so-called Spiritualists belong to the same category. It is impossible for such ones to see spiritual things with any clearness and they will often deem advanced Spiritualists as over-credulous or wild. They may be clear-headed about earthly things, but as to all that is spiritual and occult, the lofty consolations of a spiritual life are unknown to them and they are ever ready to declare that religion has nothing to do with Spiritualism. Such ones are very useful in searching out the frauds of mediumship, but not being able to grasp these subtle laws very well, will sometimes condemn merely, by fingers, for the thick layer of dust which covered them remained intact.

When the tune, an air of the last century, was at an end, the splint suddenly became as mute as before. Sardou, at first thought he must be dreaming, and, in order to convince himself that he was really awake and in full possession of his senses, he plucked himself until he was obliged to desist from the pain. A friend to whom he related this strange experience informed him there was no doubt he must be a medium.

Of the many mysterious things that have occurred to Sardou, the following is, perhaps, the most inexplicable: Sitting at his desk one night, trying to find a denouement to a scene he was engaged in writing, inspiration absolutely refused to come. Suddenly it seemed to him he heard a voice whispering in his ear: "In such a street and in such a house you will find a small shop in the courtyard, the owner of which has a stock of a peculiar description of paper; buy it from him."

Sardou had never heard of the existence of such a street, and, moreover, he was nearly asleep. The impulse to obey the voice became so strong, however, that he was compelled to yield to it. He found the street without much difficulty, but to discover the house was another matter. It was only by recalling the exact directions given him by the voice that he was at last successful. Sure enough, in the courtyard, invisible from the street, there was a sort of small stationer's shop. The owner of the shop naturally was asleep. Sardou roused him from his slumbers and told him what he had come for. The man, who had been a night customer, he admitted that he possessed a stock of paper such as Sardou described and which he had never been able to sell.

Sardou purchased the lot, took it home with him, and, before he went to bed that night, peened with the greatest ease several scenes which turned out among the most successful he had ever wrote.—Pittsburg (Pa.) Dispatch.

Was It Supernatural? Bristol, Tenn.—A most singular and strange incident in the life of a Bristol sportsman occurred here a day or two ago. While shooting at a pigeon he sped a ball against the plate glass front of the postoffice building. The bullet struck the glass at an angle of thirty degrees and glanced off. The glass was not broken, but the ball had the effect to produce on it a large star-like impression, which gave the glass the appearance of having been partially shattered. In the center of this impression was formed the image of a bird as perfect in detail as the best artist could produce in steel. The wings and tail are carved with that artistic taste and beauty which indicate the work of a supernatural influence. The man who fired the shot is perhaps not yet aware of the strange effect of it, and doubtless will never know in what mysterious way its charming work of art was produced.—Chattanooga (Tenn.) Times.

Was It Supernatural? Bristol, Tenn.—A most singular and strange incident in the life of a Bristol sportsman occurred here a day or two ago. While shooting at a pigeon he sped a ball against the plate glass front of the postoffice building. The bullet struck the glass at an angle of thirty degrees and glanced off. The glass was not broken, but the ball had the effect to produce on it a large star-like impression, which gave the glass the appearance of having been partially shattered. In the center of this impression was formed the image of a bird as perfect in detail as the best artist could produce in steel. The wings and tail are carved with that artistic taste and beauty which indicate the work of a supernatural influence. The man who fired the shot is perhaps not yet aware of the strange effect of it, and doubtless will never know in what mysterious way its charming work of art was produced.—Chattanooga (Tenn.) Times.

MATERIALISTIC REVERIE.

Respectfully Dedicated to Mr. W. F. Jamieson.

I am tired, yes, tired of the struggle called life, Weary and worn with the toll and the strife, The sorrow, the sin, The turmoil and din, And I long for the quiet the grave shuts in!

I'm weary of chasing life's bubbles of soap, Termed Freedom, Ambition, Love, Justice and Hope; For with all I preach, And all others teach, They ever elude me and float beyond my reach!

Long years I have struggled, but battled in vain; For 'tis now as at first, on life's surging main, I am tempest-tost.

And, amazingly, With nothing to count but the labor and cost!

As I write, what is this that brushes my hand As the wing of a bird from some fairy-land?

Would frail Hope though weak Still tempt me to speak— Her mystical phylons of life's story seek?

Can it be there is more to life than I know? That there is a land where the bubbles shall grow?

Does life really hold Something more than gold, And found when the body is hid in the mold?

Is this longing for rest, bold Prophecy's voice, From a realm where, in time I shall dwell and rejoice?

That I came back to earth For immortal birth, And that in due time I shall learn of its worth?

Oh, why does my heart at this query thus beat? And why this strange thrill from brain to my feet?

Do those gone before Thus knock at the door Of a soul which is man, that lives evermore?

Else, why this great longing, O'en though 'tis for rest? Why love, why hope—why life at its best?

It must be—all Goes to make up a call From an Infinite Mind in an Infinite Hall!

JULIA STEELMAN MITCHELL. "The Indelible of Ecclesiasticalism, A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

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

TAKE NOTICE.

The Occult Life of Jesus.

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 600 pages, and will create something of a sensation among all classes. The postage on the book costs us 13 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Occult Life of Jesus and The Progressive Thinker one year for \$1.25.

THE MISSING LINK IN MODERN SPIRITUALISM.

By A. Leah Underhill, of the Fox Family. Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 312 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-attested manifestations; the "exposures," etc. Handsomely bound in cloth. But few copies remaining. Publishers' price, \$1.50. We will send the book post-paid for \$1.40.

THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and False Philosophy. A new and complete edition, from new plates, cloth, 128 pages, post 8vo. Paper, 20 cents; cloth, 30 cents.

Joys Beyond the Threshold

A SEQUEL TO THE TO-MORROW OF DEATH.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH.

THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul, and its relation to the life in a chain of new beings, whose successive links are united in the bond of eternal life. "Beyond the Threshold" continues on the same theme, enlarging and expanding the idea by reasons and considerations of a more philosophical nature, showing that the certainty of a new birth beyond our earthly life is the best means of arming ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is far superior to that of any of the existing religions. From beginning to end it is interesting, instructive, and fascinating, and whether one accepts it all or not, much will have been learned and much pleasure derived from its perusal. Price, \$1.25. For sale at this office.

Researches in Oriental History.

BY G. W. BROWN, M. D.

One Vol. 12mo, 407 Pages, Cloth, \$1.50.

GENERAL DIVISION.

1. RESEARCHES IN JEWISH HISTORY.

2. RESEARCHES IN ZORASTRIAN HISTORY.

3. DERIVATION OF CHRISTIANITY.

4. WHENCE OUR ARYAN ANCESTORS?

The whole comprises an earnest but fruitless search for a historical clue. In the volume the Jews are clearly shown not to have been the holy and favored people they claim to have been. The Messianic idea is traced to the Babylonian Philosopher, 2300 years B. C., and his history is given, showing the origin of the idea, and how it was fully developed into Christianity, with a mystical hero, at Alexandria, Egypt, soon after the commencement of the Christian era. The book demonstrates that Christianity and its central hero, Jesus, were the whole system based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonies, dogmas and superstitions are but servile imitations of the Egyptian, Persian, and other religions of the past; its facts are not really gleaned from Christian authority; and no person can read it without instruction and profit, whether he reaches the same conclusions with the author or otherwise. For sale at this office.

THE GOSPEL OF NATURE.

IT IS A MOST EXCELLENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. JAMIESON. The work has been sold for \$2.00. But the price now has been reduced to \$1. It is a book that will interest and instruct. It contains 160 pages, and is full of good things. The author is a man of great qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Nature; Intelligence; the Soul of Man; the Soul of Things; Intelligence; the Soul of Man; the Soul of Things; Intelligence; the Soul of Man; the Soul of Things; Intelligence; the

.. 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 "typewriter" 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 this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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.

Geo. W. Walrond's Spiritualistic gatherings in the Opera House Block, Denver, Colo., every Wednesday and Sunday evening continue as crowded as ever, notwithstanding the hot weather and the outdoor park and garden attractions. Now in his fourth year in Denver, Mr. Walrond is more popular and busier than ever.

G. W. Kates and wife will serve the following camps: Briggs Park, July 7 to 12; Grand Lodge, July 22 to 30; Haslett Park, August 12 to 16; Mantua, O., August 17 to 23. They will accept engagements for fall and winter. Apply to them as above, or at permanent address, 1744 Natrona street, Philadelphia, Pa.

G. W. F. Church, secretary and treasurer of the First Spiritualistic Church, Danville, Ill., writes: "After four months of faithful and efficient service for our little society, H. C. Andrews left us May 1. He went from here to Stone Bluff and Jonesboro, Ind. We are holding our hall (empty) through the summer months, and hope to hear of some one who will be willing to take it over in the fall. We offer the hall and apparatus free of all charge to any good lecturers and test mediums who feel that they can make it a success on these terms, as we are quite unable to offer any better terms."

Miss Katie Smith, Chicago, writes: "Dr. Arthur D. Houghton in the future will deliver lectures Sunday evenings, at 8 p. m., at the hall of the Bible Spiritual Society, 4308 Cottage Grove avenue. A great many tests and spirit messages were given by Mr. H. F. Coates, and mostly to persons who went there out of curiosity, and all of them were recognized. He will continue giving tests and messages every Sunday evening. We have a conference meeting Sunday afternoon. All mediums are welcome, and seats are free."

Gus Weiss writes from Texas: "Receive my sincere thanks for the premium book, Art Magic. It is an interesting book, whether I agree fully with its author or not."

Nellie S. Bunde writes from Detroit, Mich.: "In reply to many friends from all parts of the country as to my whereabouts and at what camps I am to speak, I will reply only at Island Lake, Ind., August 12 to 16, and at Detroit, Mich., April, so as to give a series of lectures in Walkerville, Ont., in May; then I go East for the month of June and July; but severe sickness has obliged me to cancel all engagements. At present writing I can only sit up a few moments at a time. I have had two of the best physicians of the city to attend me, but they are all overworked and cannot give me the attention I need. I will require several weeks of quiet to restore me to health. If it is possible for me to do so, I will try and get the needed rest of a few weeks at Island Lake Camp; in the meantime I hope the friends will send out their best thought in my behalf, that I may be able to attend to my spiritual work."

Mattie Woodbury writes: "As the camps of Michigan soon open, I would like through your columns to place the matter of season tickets before the officers of the different associations. The lecturers are admitted free. Why should not the humble toilers for the cause receive like courtesy? Island Lake is the only camp that for years has admitted the private medium to her grounds the same as she does the speakers, free."

Mrs. Catharine E. McFarlin is open for engagements with societies or camp-meetings. She will also answer calls for weddings of funerals. Address, 636 West Fifth street, Winona, Minn.

Thos. H. Bartley writes: "The First Church of the South Side will hold meetings throughout the summer. Mrs. Cooley's last Sunday in June 23, at which time she will be assisted by the renowned Dr. J. M. Peebles, who will lecture at both meetings. The two following Sundays, July 2 and 9, Mrs. Jennie Hagan Jackson, whose reputation as one of the leading speakers in our ranks is well known, will be the lecturer. Mrs. Jackson will be assisted by Mrs. Wilson (test medium), of Fort Worth, Texas, who also stands high in the estimation of all Spiritualists as an able expounder of spirit return."

A subscriber writes how she regrets exceedingly that she did not begin with our first premium offer. It is too bad that so many Spiritualists refrain from commencing to form a Spiritual and Occult library. Each year adds one volume thereto, and before one realizes the fact quite a number of books have accumulated.

The Marcotte Family, phenomenal mediums, are now permanently located in Minneapolis, Minn., where they are holding and trumpet sessions within one hundred miles of Minneapolis. Address them at 1127 Hennepin avenue.

N. Perrin writes from Lena, Illinois: "Mrs. G. G. Cooley has made a good im-

pression and commencement in this vicinity among the inquiring minds. She favored us with two courses of lectures and tests in the little town of Winslow."

J. T. Wilkie writes from Clinton, Ontario, Canada: "I send a pair of *Footprints* containing the sermon for which the Rev. Mr. Austin, formerly principal of the Female College of St. Thomas, Ont., was deposed by the Methodist conference. The man or class of men who would depose any clergyman from his high and holy calling (save the mark) for expressing such sentiments ought to have lived during the dark ages. They are altogether out of touch with the spirit of the times. They are crowded out, and the promptings of such action would, if possessed of the power, rejoice in enforcing the historic Connecticut Blue Laws."

Allie Lindsay Lynch writes: "Mrs. Mary C. Shay, of Tampa, Fla., is desirous to have advanced thinkers colonize her land, near Tampa; a portion of which she would donate. She was in the city and led to the exchange of several letters. I am not prepared to assist her, but thinking I might prove a friend to this elderly, aspiring soul, I send this item to the widely-read *Progressive Thinker*. Her address is as above. No one need write me on the matter. I know no more to relate regarding the land."

Mrs. J. W. Kenyon is serving the third month of her confinement. A used-to-be mother this season, and notwithstanding the hot weather, is having full houses and making many converts to our grand truth. She has a few open dates. Societies address her at 49 Baker street, Lynn, Mass. Mrs. Kenyon will be at Onset Bay during the camp season and hold circles daily, as last year.

Elizabeth A. Gordon writes: "The Englewood Spiritual Society is holding their own. Having dispensed with the ten-cent admission at the door, the audiences have increased in number, while the lecture and tests by Mrs. Lora Holton and Mrs. Ollie Allingham last Sunday evening were highly appreciated, especially by the strangers who were present."

Burr Chappel writes from New York: "I hope to do something yet in way of increasing my subscription list—not to be a selfish gain to myself or you, but that the true, happy, and everlastingly blessed life may be cast upon those minds yet shadowed in cloudy creeds and frowning dogmas. May you live in the material long enough to aid, if not wholly enlighten these 'babes in the woods,' when they shall awake and call you blessed, if not till you all reach the other side. I am sorry for Brother Jamieson. I think he can find the proof of immortality if he watches closely, in the hidden power of his own mind. His fear of his fearful doubts—in the very fact that he is here at all to reason and to think."

J. H. A. writes from Shelbyville, Ind.: "We have again had the pleasure of having Mr. W. E. Hart, of Richmond, Ind., with us for a few days. He is a true medium and is willing to submit to test conditions. He has been coming to our city for the past year, always giving us most satisfactory results. So well liked is he that he is engaged to hold a series of private seances for ten days beginning in a few days."

William E. Bonney, Mrs. Mary J. Bonney and Mrs. Julia Alford are holding meetings and circles this week at Fremont, Neb. Mr. Bonney writes: "Fremont is one of the hardest places for spiritual work we know of, but we are gaining ground and hope to accomplish a good work before we leave here."

J. W. Kenyon will spend the camp season at Onset Bay, Mass., during July, August and September lecturing in the Evening and morning at Onset Bay, Mass.: "The friends whom I got as subscribers are more than delighted with their premiums, Art Magic and Ghost Land, but greater still with the best Spiritual paper before the world to-day, *The Progressive Thinker*."

Stanis. Hoppe writes from Fall River, Mass.: "I received your four books and to-day *The Progressive Thinker*. I am very much obliged to you for all."

P. S. George writes from Lincoln, Neb.: "At Broken Bow, Neb., the medical doctors have filed a complaint against a magnetic healer, and the district court enjoined the healer from practicing as he was not possessed of a certificate from the state board of health. This seems to be a new deal with these protectors of the people. The M. Ds. stand in the same attitude that the slaveholders did under the fugitive law; they are the same old, same old. The Ds. are traitors now; at least all who favor these medical laws. This Broken Bow case would be an excellent one to carry to the supreme court, as the healer has been threatened by the court under pain of imprisonment for a violation of the edict of the court."

Psychological enigma by Dr. J. M. Alexander, in his unique entertainment, "A Night With the Spirits," which is for charity benefit, at the America Auditorium, 77 Thirty-first street, Saturday, June 24, at 7:30 p. m. Tickets 25 cents.

Margaret H. Cowan, librarian, writes from New York: "The Association of the Marion Skidmore Library of the Casaganda Lake Free Association wishes to call the attention of Spiritualists, thinkers and lovers of human progress to this grand educational institution, founded in 1886, by Mrs. Marion Skidmore, of Lily Dale, N. Y. From the small nucleus of this foundation has gradually grown a select and choice library, numbering in the neighborhood of 1200 volumes. These books have been accumulated by the donations of friends of human progress, appropriations, etc. Books, relics, curios, and all things appropriate to a first-class library, are appreciatively accepted; credited to the donor, and carefully preserved in the library building, where a cordial welcome and a quiet, restful retreat is extended to all guests of beautiful Lily Dale. In the way of late library acquisitions a very valuable chemical and electrical apparatus has this season been donated by Hon. A. B. Richmond, of Mendonville, Pa. This is not only a beautiful addition, but instructive as well, showing the first electric machinery made, and its progress during the past fifty years. Friends, do not forget to bring or send your books to the Marion Skidmore Library, that others may be benefited by what you have enjoyed."

Dr. Geo. B. Warner is at present in Michigan, where he will remain a short time. The Doctor has been elected to the head Professorship of Anatomy in Herring Medical College (Homeopathic), Chicago. His previous work in the lecture rooms have been highly appreciated. We congratulate him."

G. W. Kates and wife desire engagements for fall and winter months. Address them permanently, 1744 Natrona street, Philadelphia, Pa.

D. G. White writes: "The First Progressive Spiritual Society of Watertown, N. Y., have elected the following officers: Trustees—Mr. John MacGregor, Mr. E. L. Jasulme, Mr. E. M. Pich, Mrs. J. B. Baldwin, Mrs. K. M. Martin, Mrs. D. G. White and Mr. D. G. White. D. G. White, president; Mrs. Ida Baldwin, vice-president; E. M. Pich, secretary; E. L. Jasulme, treasurer. Our camp commences June 17 and continues over Sunday, the 25th."

The Ottawa (Ill.) Journal says: "A Spiritualists' camp-meeting will be held at Sheridan, Ill., July 6. A large number is expected to come from Chicago, and visitors from all parts of the state will attend. The program will be a diversified nature. Several speeches will be made, and in the way of amusements the usual privileges of the Gutch will be enjoyed."

The Spiritualist Union Society of Ashland county, Ohio, will hold a grand two-days' meeting Saturday and Sunday, June 24 and 25, in Shepard's maple grove in East Ashland, twenty minutes walk from the high level bridge. Mrs. Anna L. Gillespie, of Pittsburg, Pa., and H. M. French, of Cleveland, will be in attendance. Tests following each lecture. Good music will be one of the features of the meeting and no pains will be spared to make this gathering one of the most interesting and helpful ever held in East Ashland."

The Chicago Chronicle contains the following from Anderson, Ind.: "Spiritualist mediums, preparatory to the annual camp-meeting season which will begin this week in the central states, are forming a protective alliance against fake mediums. They have elected W. C. Jessup, of the Indiana association as their president, and issued a manifesto against fake mediums. They will fight them and drive them out of the camp. Only real mediums who pass examination satisfactorily to all will be admitted into the alliance, which in its scope is something of a trust, the members proposing to control all of the camp business this year or not enter the camps at all. They have also decided upon a uniform scale of prices for seances. Anyone who cuts on the price will be classed among the illegitimate against whom the ban has been placed."

The New York Sun has the following in reference to Dr. Henry Rogers, the notorious fake and criminalized medium: "Henry R. Rogers, the Spiritualistic medium, was discharged from Blackwell's Island, yesterday after serving a three months' sentence for assaulting detectives who interrupted one of his 'seances.' He was immediately rearrested on a charge of larceny, and is now being held by the New York Police Court for examination. Kramer, who has been charged with the purchase of a bicycle from him in July 1896, for which he was to pay \$92. He made two payments, one of \$25 and another of \$17.75, leaving a balance of \$50.25 unpaid. Rogers told the Magistrate that his wife, Mrs. Beach-Rogers, who has been declared insane, was to have paid the balance of the purchase money. 'You ought to be as careful of yourself, remarked the Magistrate. 'You are the best of poor old Mrs. Beach, and now you are trying to do the same thing with this complainant.'"

Lake Pleasant, Mass.
J. Milton Young was master of ceremonies at the launching of the steamer "Uncle Sam," on Tuesday, June 6. Lake Pleasant has been put in communication with the rest of the world by telephone, and the second electric road to its entrance will be completed July 1, from Montague, Mass.
Mr. Seaverns and wife of New York City, are at the Haslam Blue Cottage. Mr. Seaverns is a fine musician and will open a summer school of music in his home. Mr. Stratton and wife, of Boston, are at Pales Cottage. Mr. Stratton is a fine musician and son of one of our worthy mediums.
The Bickford family also make this place their summer home and this family has several members of rare musical genius.
Miss Jennie Harvey, Mrs. Hattie Mason, Mr. Geo. Cleveland, the Schubert Quartette, Stratton's orchestra, Mr. Budington's choir will all perform in due time, and a season of good music is assured.
Mrs. John Wheeler, of Orange, and a party of friends, were at her cottage for a brief visit recently. All regret to learn that Treasurer Haslam is not in good health.
June 8 the Lake Pleasant Amusement Association for 1890 was organized. A. E. Blynn, president; J. Milton Young, vice-president; F. B. Woodbury, secretary; Mr. Churchill, treasurer. J. Johnson, of Troy Times, chairman of executive board; Geo. Cleveland, chief marshal Fourth of July.
A very handsome American flag was raised June 4, at the cottage of Mrs. Lambert. Five weeks after it seemed to be conversing with two deceased friends, Mrs. Lena Hughes and Mrs. McAlpine. The tears rained down their cheeks as they mentioned my daughter's name and impressed upon my mind that this daughter was in serious danger but of what I could not tell. She was attending school at the time, although living with her grandparents. I felt that I was a failure, and that I was not doing my duty as a physician. I received word she was suffering with la grippe. She came home in June and passed away in August with quick consumption.
Three nights after her burial a young daughter, who was sleeping beside me, awakened the same morning as myself to behold just above us a beautiful light, the size and shape of a moon, which remained stationary as long as I was awake.
Upon the 18th of last March, at eleven in the evening, I was reading my *Progressive Thinker*, when I began to hear a noise, which sounded like the voices of people at a great distance, or like music which I could not hear distinctly. This continued until I retired.
I received intelligence that my mother passed away at ten o'clock upon the 19th.
I wish to say to all, I now know there is no death, but life forever. The grave only holds the dead clay which we loved. The spirits have arisen, and with new power, renewed life, bend above us, lifting our burdens, leading us onward, whispering words of love and hope. O, I cannot give up this glorious philosophy. It has led me through the dark and gloomy valley of theology, into the shining mountain top of life, where angels walk and talk, guiding us into brighter paths, turning our crosses into crowns, our tears into smiles of joy.
MRS. EMMA F. DUELL.
Nelson, N. Y.

Another Camp-Meeting Near Chicago.
The Spiritualists of Chicago will have a basket picnic at Jefferson Park, on the Fourth of July, commencing at 10 a. m., and continuing all day, to be continued as a camp-meeting every Sunday thereafter until September. Speakers and mediums are hereby earnestly invited to be present and to part in the work and all societies should be represented there, and all such as are will have the privilege of putting up tents and giving readings for their own benefit. No rent is to be paid and admission is free, all parties bringing their own lunches. The grounds are in the "old apple orchard," five blocks beyond the end of the street-car line, and may be reached from all lines connecting with Milwaukee avenue.
The meeting will be conducted by Dr. E. J. Jacobson, William F. Schumacher and Mrs. M. Sumners.
E. SUMMERS.
605 Pontiac Building Chicago.

Spiritual Experience.
In May, 1898, I saw in a vision a funeral procession coming toward me. The horses were all running and galloping. A black hearse followed, and I seemed to be conversing with two deceased friends, Mrs. Lena Hughes and Mrs. McAlpine. The tears rained down their cheeks as they mentioned my daughter's name and impressed upon my mind that this daughter was in serious danger but of what I could not tell. She was attending school at the time, although living with her grandparents. I felt that I was a failure, and that I was not doing my duty as a physician. I received word she was suffering with la grippe. She came home in June and passed away in August with quick consumption.

Three nights after her burial a young daughter, who was sleeping beside me, awakened the same morning as myself to behold just above us a beautiful light, the size and shape of a moon, which remained stationary as long as I was awake.
Upon the 18th of last March, at eleven in the evening, I was reading my *Progressive Thinker*, when I began to hear a noise, which sounded like the voices of people at a great distance, or like music which I could not hear distinctly. This continued until I retired.
I received intelligence that my mother passed away at ten o'clock upon the 19th.
I wish to say to all, I now know there is no death, but life forever. The grave only holds the dead clay which we loved. The spirits have arisen, and with new power, renewed life, bend above us, lifting our burdens, leading us onward, whispering words of love and hope. O, I cannot give up this glorious philosophy. It has led me through the dark and gloomy valley of theology, into the shining mountain top of life, where angels walk and talk, guiding us into brighter paths, turning our crosses into crowns, our tears into smiles of joy.
MRS. EMMA F. DUELL.
Nelson, N. Y.

The Dead Man's Message. an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigations and studies. Cloth \$1. For sale at this office.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 16 pages. Paper, 25 cents. For sale at this office.
"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.60. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.



The Illinois Spiritualist Camp-Meeting Association, at Camp Monroe, opens July 1st and closes August 1st. Situated on east side of Deep Lake, Lake County, Illinois. Address G. V. Cordingley, President, P. O. Box 10, Lake Villa, Ill. Geo. W. Walton and Fred W. Hatch managers.

It has been for a number of years a desire among Spiritualists to establish a summer camp within the limits of our state and of easy access from Chicago, and through the persistent efforts of Mr. Cordingley and other workers, and many of the other prominent Spiritualists, this desire has been realized.

This camp has been established five years; it is situated on a bluff, 40 feet above the lake level on the east side of Deep Lake—one of the most beautiful of the Illinois-Wisconsin chain—53 miles north of Chicago on the Wisconsin Central railroad, Waukegan, Ill. Kenosha, Wis., and Fox Lake are 14, 16, and 3 miles distance respectively, and many of the other prominent lakes of the chain are only a few miles away. Arrangements have been made to care for camping parties on a much larger scale than at any time heretofore; having a beautiful grove—an ideal spot; grounds for games; conveniences for bathing, fishing, hunting and a pavilion for dances, etc. A large passenger conveyance meets all trains, 20 minutes' drive to the camp.

Special rates have been arranged for the comfort of ladies in the way of double tent covers, spring beds, etc., all of the first order. There is a fine, well-managed restaurant upon the grounds. Pure well water is furnished from a medicinal well over 120 feet deep.
The Wisconsin Central depot (Chicago) is located at 6th avenue and Harrison street. All regular passengers are entitled to a round trip fare of \$1.20 to Lake Villa. Camp is 2½ miles off, connected by bus, fare 25 cents round trip.
Individuals may avail themselves of this opportunity for an outing at \$5 per week. Parties will be gladly given special rates on application. Should anyone desire to camp apart we are in position to rent land, in the same grove, at low rates. We have rigs to rent, and can supply campers with fresh milk, as also vegetables from our large garden.

A large number of lecturers and mediums representing every phase of Spiritualism have made arrangements to be in attendance and have offered their services during camp. This is not a one-man affair; the management rests with the people. Come and give us a helping hand. One dollar gives you a vote in its affairs.
Dancing in pavilion on Wednesday and Saturday nights. A grand masque ball will be given, the date of which will be announced later. These dances will be kept secret. No liquor on grounds. Those desiring to hold seances, entertainments or dances may secure the pavilion on other nights than those specified.

Conference meeting daily at 9:30. Lectures and tests afternoons at 2 o'clock. All phases of Spiritualism will be first-class mediums. Sundays there will be special services and open air concerts. July 4 a grand Indian concert and camp-fire and fireworks, a unique service. For other information address G. V. CORDINGLEY, Pres. H. V. MILLER, Sec.

Another Camp-Meeting Near Chicago.
The Spiritualists of Chicago will have a basket picnic at Jefferson Park, on the Fourth of July, commencing at 10 a. m., and continuing all day, to be continued as a camp-meeting every Sunday thereafter until September. Speakers and mediums are hereby earnestly invited to be present and to part in the work and all societies should be represented there, and all such as are will have the privilege of putting up tents and giving readings for their own benefit. No rent is to be paid and admission is free, all parties bringing their own lunches. The grounds are in the "old apple orchard," five blocks beyond the end of the street-car line, and may be reached from all lines connecting with Milwaukee avenue.

The meeting will be conducted by Dr. E. J. Jacobson, William F. Schumacher and Mrs. M. Sumners.
E. SUMMERS.
605 Pontiac Building Chicago.

Spiritual Experience.
In May, 1898, I saw in a vision a funeral procession coming toward me. The horses were all running and galloping. A black hearse followed, and I seemed to be conversing with two deceased friends, Mrs. Lena Hughes and Mrs. McAlpine. The tears rained down their cheeks as they mentioned my daughter's name and impressed upon my mind that this daughter was in serious danger but of what I could not tell. She was attending school at the time, although living with her grandparents. I felt that I was a failure, and that I was not doing my duty as a physician. I received word she was suffering with la grippe. She came home in June and passed away in August with quick consumption.

Three nights after her burial a young daughter, who was sleeping beside me, awakened the same morning as myself to behold just above us a beautiful light, the size and shape of a moon, which remained stationary as long as I was awake.
Upon the 18th of last March, at eleven in the evening, I was reading my *Progressive Thinker*, when I began to hear a noise, which sounded like the voices of people at a great distance, or like music which I could not hear distinctly. This continued until I retired.
I received intelligence that my mother passed away at ten o'clock upon the 19th.
I wish to say to all, I now know there is no death, but life forever. The grave only holds the dead clay which we loved. The spirits have arisen, and with new power, renewed life, bend above us, lifting our burdens, leading us onward, whispering words of love and hope. O, I cannot give up this glorious philosophy. It has led me through the dark and gloomy valley of theology, into the shining mountain top of life, where angels walk and talk, guiding us into brighter paths, turning our crosses into crowns, our tears into smiles of joy.
MRS. EMMA F. DUELL.
Nelson, N. Y.

The Dead Man's Message. an occult romance by Florence Maryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigations and studies. Cloth \$1. For sale at this office.

"Success, the Key that Unlocks It." By Nancy McKay Gordon. 16 pages. Paper, 25 cents. For sale at this office.
"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper, 75 cents. Cloth, \$1.60. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.

"The Occult Forces of Sex." By Lois Walsbrooke. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced occultist. Price 50 cents. For sale at this office.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

VISION OF A BLIND MAN.

Methought I stood in the centre of a vast plain, which stretched away on either side to a limitless extent. How beautiful it seemed to my opened vision; how thankful I felt. Flowers of every hue and kind seemed to grow there. The warm genial air, the soft light of the sun, the carols of the birds, the sweet-scented breezes, all seemed to breathe peace to my tired soul. Love welled up in my bosom like the swelling of the sea, and flowing out it seemed to embrace humanity. New sensations were felt, oh! how intensely! With all the avenues of my spirit opened, with new powers and thoughts and desires, it seemed as if myself was never further away from me than at that moment, and yet it was so near.

But gazing over the plain in front of me, I perceived a very high mountain. Its base seemed shrouded in mist, while it gradually grew lighter and lighter, until the top seemed bathed in a halo of golden light.

Wondering what it could mean, I thought I would like to go nearer, that I might see more closely, when I heard a voice, saying, "Come, I will lead you," and turning, I beheld a woman of surpassing loveliness, from whose angel face radiated love, purity, and happiness. She took my hand, and in a moment it seemed that we were there.

Alas, with what sorrow I gazed on the thronging multitude of people. Misery and woe, wretchedness and strife, and all kinds of views seemed to have characterized their past lives. Some were lamenting, others cursing, while it seemed as if few of them cared to try to discover the real source of their misery—themselves. The dark influence of the place seemed to close around me like a pall, but when I grew accustomed to it I perceived that my companion carried light with her wherever she went, which enabled me to view the surrounding darkness. I discovered that the light from the top of the mountain pierced even the gloom of the valley in some places.

A road, winding around the mountain, attracted my attention, and I saw that there were many trying to reach the top.

"What does it all mean?" I asked of my companion.

"The mist by which we are now enveloped," she answered, "is self-created by these people. While on the earth they made vice their companion, and stifled the voice of their higher nature. Thus they are now reaping the harvest of their lives, and only by patient effort and by cultivating the better and nobler parts of their nature, can they rise from this miserable condition."

"But what do those shafts of light mean?" I asked, "which even pierce the gloom in some places?"

"Those who turn from their evil course are rewarded with a light for their future guidance. To you it seems as if the light proceeded from the top of the mountain, but it is only shown to you thus as a symbol. The light is really within! As soon as one of these weary souls consults his inner consciousness, which is ever urging him to do right, the light immediately brightens, and shows the way from darkness to light. Thus, by work, and by work alone, can he attain that which all men desire, viz., happiness and peace!"

"How just, yet how rigorous, are God's laws," I exclaimed.

"Yes, they are just, and, as God, unalterable. Every one carries within him the record of his life, and when he crosses the border the mirror of memory recalls to him every impure thought and unkind word and act, the fruits of which have affected his life, and he learns that he must work, and work hard, to obtain to what to mortals seems unattainable, perfection."

My guide now led me back to the plain again, and placing her hand on my head, said: "How often have I stood beside thee, and listened to thy pleading? How often have I endeavored to calm thy troubled spirit? How often thou hast felt a peace steal over thee as the result of my efforts, knowing not where it came from or how caused? But I say to thee, go on, and thou wilt get thy desire; but do not forget that which is bestowed upon thee is not for thyself alone, but for the benefit of thy fellows."

Thus she spoke, and then came oblivion.

To many my experience will seem but a pleasant dream, but to me it was a beautiful reality, from which I derived great comfort.

Oh! ye poor struggling souls, to whom the light may never come as it came to me, do not turn aside from the whisperings of that "still small voice." Give heed to its warnings, for as surely as you now breathe, if you but stifle its power you will suffer in mind and spirit, and the bitterest thought will be that your hell is of your own creation, while the fire of remorse will consume you until you have made reparation for all wrongs done.

A few days after my vision I went into the church, and going to the organ, I spoke to the minister, he said he was afraid that I was going—He did not finish the sentence, but I knew what he meant.

Sunday came again. I went to the church, and joined in the singing with great heartiness, for I was happy. While thus singing, a flash of light seemed to cross the church, and for the first time I beheld its interior; but what drew my attention, even in the midst of my amazement, was a figure of a woman, apparently close to the roof. It was from her that the light seemed to emanate, and as I gazed methought I had seen that face before. Yes, it was the one I had seen in my dream vision; my happiness now seemed complete. I knew that my spiritual eyes were opened, and I rejoiced. This was my first vision normally seen, and it proved to be the same as the same yesterday, to-day, and forever.

"A Conqueror Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 15 cents. For sale at this office.

"A Conqueror Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 15 cents. For sale at this office.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE ASTRAL BODY.

Speaking of that remarkable medium, Jean Baptiste Vianney, Curé of the village of Ars, of whom we must speak on some future occasion, "Ismaïla," in the Revue de la France Moderne, mentions that he was fond of relating the following incident in the life of St. Francis de Paul, also a rarely gifted medium. He learned one day that his parishioners were in danger of their lives, because the body of a man, who had been assassinated, was found in their garden, and they were accused of his murder. Then he prayed, "Lord grant that I may be near thee tomorrow!" In the night an angel transported him for 200 leagues to the place in which they lay. On the morning, he said in the presence of all the people, "Behold the man who has been killed," and they brought him. Then he said: "I command thee in the name of God to declare if it was my priests who put you to death." Then the man arose and exclaimed before all present, "No, it was not thy priests." Then the saint prayed to the Lord again, saying, "Carry me back to my monastery, I beseech thee." And he did so. St. Francis de Paul, having thus traversed 800 leagues, for the good God could refuse nothing to a pure heart.

"We perceive in this narrative," observes Ismaïla, "a case of levitation—of transport to a distance; or else of the projection of the double of a living person by the force of his will." (We should be inclined to adopt the second hypothesis, and to assume that the saint materialized with the aid

QUESTIONS AND ANSWERS.

This department is under the management of
Hudson Tuttle.
Address him at Berlin, Heights, Ohio.

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

THE ARCANES OF SPIRITUALISM.

A Manual of Spiritual Science and Philosophy.
This book contains the highest inspirations I have received during my whole lifetime connected with Spiritualism. The M. S. has been the source of my information to a large extent in answering questions of a spiritual nature in this department. It would be difficult to ask a question relating to Spiritualism it does not answer.

At the solicitation of the managers of the Two Worlds, I have consented to have them publish the work in England. It will contain about 300 compact pages, muslin bound, and the price will be, postpaid, \$1.00 for this English edition. Many have inquired for this comprehensive book on Spiritualism, and now that it will be published soon, it will be a great favor if they desire a copy, to send me a card at once so stating, as I wish to know how many copies to engage. The price may or may not be sent now, at the pleasure of the subscriber. When the book is ready, subscribers will be notified.

Those who have read the answers in this department will be acquainted with the style and method of this work. For its writing I claim only the merit of an amanuensis, who has sought to transmit the thoughts it contains as purely and truly as possible.

A. B., Madrid, Iowa: Q. (1) Why do some people talk in their sleep, and when asked questions invariably tell the truth, revealing things they could not be induced to do while awake?

(2) Can the spirit leave the body during sleep?

A. (1) Persons thus talking are not in the state of sleep but in the somnambulic, a state corresponding to the hypnotic. Because there is no motive for them to do otherwise, they tell the truth, but "A. B." is rather too sweeping in his conclusion that they "always tell the truth." They may tell of things they would not reveal while waking, because they are oblivious of consequences, and controlled by the suggestions of the moment.

(2) A spirit only leaves its body at night. It may, however, so intently project its thoughts to a distant place as to have them strike the mind of a sensitive with such force as to appear objective, and convey the impression that the spirit is really present.

G. R. B., Thorburn: Q. (1) Can a logical thinker endorse reincarnation and at the same time be a consistent Modern Spiritualist?

(2) Is the Temple of the Magi in harmony with the teachings of Modern Spiritualism?

(3) Where can I get a report of the Psychical Research Society, under the supervision of Dr. Hodgson, on the subject of the doctrine of reincarnation? Is it in direct antagonism with the views of future life enunciated by Modern Spiritualism? If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(4) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(5) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(6) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(7) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(8) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(9) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(10) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(11) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(12) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(13) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(14) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(15) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(16) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(17) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(18) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(19) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(20) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(21) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(22) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(23) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(24) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(25) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(26) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

(27) The doctrine of reincarnation is in direct antagonism with the views of future life enunciated by Modern Spiritualism. If reincarnation is true, we have no surety that we have a single spirit friend in the spirit world—everyone may be and possibly is incarnated in human beings, perhaps our friends, or perhaps some cannibal of the South seas!

(28) The teachings of the Temple of the Magi are in the main consistent with Spiritualism. In one essential, and it is vital, there is difference. Spiritualism has no secret chamber, no holy of holies where anointed priests only may enter. It has no signs, pass words, grays, or regalia of honor. It has come to do away with all these trappings which make one person more favored or superior to another. He who has the truth is the grand and worshipful master at the altar of the spirit.

the magnetic influence of a body of believing church-members.

Usually the "power of God," and the "pouring out of the Holy Ghost," conspicuous at revivals, is hypnotism or mesmerism, pure and simple. The convert sets forth supported by it. He is a creature of "suggestion." This may confer permanent benefit. His power will be strengthened and he will continue on the road leading to higher conduct, actuated by exalted motives. In most cases the magnetic influence of the revivalist wears away and the convert not having cultivated his mind in the direction of his desired excellence is more noted as a "backslider," than as anything else.

In cases like McAuley's, he is too ignorant to understand any other explanation, and the hypnotic suggestion that he is assisted by God, would be an important factor in his reformation.

John H. Norton: Q. (1) Can you give me the name of a pamphlet against the principal church doctrines, as Full of Man, Atonement, etc.?

(2) Must the permission of the author be gained to allow translation into another language?

A. I know of no pamphlet such as this correspondent desires. The information is scattered through many and larger works. If some one desirous of extending liberal thought would publish as tracts the arguments against the doctrines of the churches, one containing all that can be urged against the Fall of Man, one on the Atonement, one on Eternal Punishment, etc., and have them as freely scattered as the churches do their printed matter, what more telling work could be done?

What a small sum, compared with the vast contributions to church work, scarcely deserving mention, would set in motion this most efficient scheme of enlightenment. For it is enlightenment the church needs. Not a tenth of the members ever heard what their creeds mean, or have thought out their statements to logical conclusions. I asked recently a Presbyterian lady, leader in her church, how she could believe in the Westminster creed and be a Spiritualist, as she claimed to be. "Oh," she said, laughing, "the creed; who knows or cares anything about that? Why, our members never mention it, and our pastor when he receives new members says nothing about it!"

"Why, then, do you belong to the church?"

"Belong, so as to be in the social swim!"

Would it not be well to enlighten these easy-going members as to the awful doctrines they tacitly accept, and which the outside world think they believe?

(2) You will have to obtain the consent of the owner of the copyright. If the book is published without the imprint of copyright, no one can be enjoined from republishing or translating. If all rights are reserved, then even a quotation is forbidden.

UP IN THE AIR.

Honest and Dishonest Investigation.

Unfortunately there are persons who pose as Spiritualists, and they are pretty sure to make themselves prominent before the public, who aim to present ourism in the light of a superior sect, yet conceal its foundation or demonstrated proofs as much as possible from public view. This came to mind with force on reading a clipping from the *Chicago Tribune* concerning materialization, which it was allowed possible, was claimed to be of "very small importance in our belief." The assembly before whom this utterance was made showed their acceptance of this statement by the applause given when a speaker said "it would be better for us to spiritualize one man than to materialize one thousand."

The real question here is evaded, to the detriment of the truth. What do the Spiritualists stand for? Is it not for the proofs of our own immortality? The query also comes as to how can we best spiritualize the man? Is not the first step of this process to convince him that he has a soul—that he must experience a future existence? And, further, how can the average mind be better convinced than by evidence addressed to his senses, of which materialization is, has been and always will be the highest phase.

I am sure that in my search for truth to present something needed which every religion on earth does not have. These all profess their work to be the spiritualizing of humanity; and I cannot see why this chestnut should invoke unusual applause. Have not we who have been bored to death with the church reiteration of this in the long ago, always accepted its truth without a doubt; and why we should now go to sleep in the air at present-day announcements, is more than I can perceive.

Why not state the exact truth? Which is this: We who form such an applauding assemblage, do fear and worship above all others, the God Grundy. It is the work of those who have interests against the truth to be little its evidences by adding our enemies to make unpopular such demonstration as materialization brings to humanity; and, in reverence to our god, we are here to maintain this exhibition of our faithfulness to the truth?

This, too, reminds me of an article in one of our papers, by one of the speakers on the occasion above alluded to, which unfairly went to a great length in an attempt to prove that the honest skeptic and the scoundrel who comes into a séance for only one purpose, that of mischief, must be one and the same person, according to the statement of defenders of phenomenal demonstration that people "with fraud in their hearts" have no place in the séance room. This article was all aimed at what mediums might do, but no reference was made in it as to what sitters might do, and also to prove that this state of mind belonged to every doubter who joined a circle for the purpose of enlarging his stock of knowledge, on the theory of a possibility that there might still be something he did not know. Every thinker knows that a person's disbelief in Spiritualism is not and cannot be any imputation on that person's honesty. But a person who comes to a séance under the cloak of an investigator, for only one false purpose—the perpetration of hoodlum violence in the gratification of a deep-seated hate of the subject itself, is altogether a different person; and as such is described by defenders of the phenomenal demonstration as one "with fraud in his heart."

I can have no sympathy with that body of Spiritualists who would substitute for ourism Unitarianism or Universalism with one exception only; that when pressed they will allow that we do have present-day evidences of the future life. Every spirit has a consciousness whether its conduct of life is as it should be, and all stand on the threshold of change for the better. The occasion may come in many different forms as the example of good men and women; the saving from death from accident or sickness; the impression made by speakers, especially when such speech is supplemented by

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"The Spiritual Solution of the Malthusian Problem." By H. N. Maguire before the Eclectic Society of Spiritual Culture. He said:

"The latter part of the last century a young English clergyman named Malthus declared that human society can never attain to happiness, because of the miseries consequent upon the tendency of population to increase faster than the means of subsistence. He held that without the operation of certain checks the earth would speedily become populated beyond the means of subsistence.

These checks he classified as positive or vicious, and preventive or moral. Of the former are vice in all its forms, wars, poverty and misery. Refraining from entering the marriage state is the great preventive resource; but it is unnatural to the natural man, and, legally enforced, celibacy might aggravate the evils intended to be overcome.

So the Malthus doctrine presents earth as a hopeless hell, its preceding glory as ever increasing evil. It shall not only look to science to solve all the mysteries and phenomena of this world but we shall by scientific analogy, extend our researches to the next world and those whose scientific knowledge is deep enough may, and probably will, reason out and build up a hope for a future existence thereby.

SPIRITUAL SOLUTION

Of the Malthusian Problem.

"The Spiritual Solution of the Malthusian Problem" was discussed by H. N. Maguire before the Eclectic Society of Spiritual Culture. He said:

"The latter part of the last century a young English clergyman named Malthus declared that human society can never attain to happiness, because of the miseries consequent upon the tendency of population to increase faster than the means of subsistence. He held that without the operation of certain checks the earth would speedily become populated beyond the means of subsistence.

These checks he classified as positive or vicious, and preventive or moral. Of the former are vice in all its forms, wars, poverty and misery. Refraining from entering the marriage state is the great preventive resource; but it is unnatural to the natural man, and, legally enforced, celibacy might aggravate the evils intended to be overcome.

So the Malthus doctrine presents earth as a hopeless hell, its preceding glory as ever increasing evil. It shall not only look to science to solve all the mysteries and phenomena of this world but we shall by scientific analogy, extend our researches to the next world and those whose scientific knowledge is deep enough may, and probably will, reason out and build up a hope for a future existence thereby.

Scientists have come to the conclusion that the earth is a vast sphere of fire, and that this world is once merged in the sun, and that by some force of nature was thrown off probably in a gaseous state which filled a large part of the solar system. The ethereal space outside of our atmosphere, which is supposed to be about fifty miles in extent around the earth, is as much colder than ice as the earth is warmer than the sun. Some colder yet. (This is the only comparison comprehensible by the common mind so we have used it.) The extreme cold contracted and condensed this gaseous matter till it became a solid mass, and as it came from the sun which is a mass of matter, as much hotter than melted iron as melted iron is hotter than ice, and then many degrees hotter still, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was being cooled off and condensed from the outside or surface. The process of condensation had a tendency to increase the internal heat while the surface was cooling off. When the earth became a solid, after boiling, seething and throwing off steam into cold ethereal space to be condensed and returned by the force of gravity to the surface, it was cooled by the sun, and the very matter at the center which it was

Ingersoll On "The Devil."

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll, Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.



A small pamphlet proving that the new methods of cure are the best, sent to anyone free.

DR. G. E. WATKINS,

MAKES QUICK CURES

because he gives his own personal attention to each case. He diagnoses each case and prepares special remedies for each patient. He does not leave this important matter to others.

Chronic Disease

AND TO-DAY

DR. G. E. WATKINS,

Ayer, Mass.

A Letter

To the Sick

who are my patients, and those who are not. We desire to say that June 15 closes our 12th year of medical practice. In that time I have diagnosed 21,630. I have treated over 19,000 sick folks. Some 16,000 remained with me until cured. Something over 1,000 only took treatment one month, then left me to take cheaper treatment. I have had 8 deaths; these deaths occurred, however, after calling in their home physician, through the advice of friends. The rest are still taking treatment or quit treatment, through one reason or another. Three hundred or more, perhaps, continue for a while, stop treatment, and then began again after trying other physicians. I failed to cure. I now believe that I have the largest practice of any one physician, and to-day I can say that I believe I owe this large practice and great success to the fact that I do my own diagnosing and prepare all medicines myself. I do not trust these two important matters to any one else. I take a vacation once a year and during that time I employ only one physician, who never puts up a drop of medicine without consulting me by letter or by wire.

I have now returned to my country home, at Ayer, Mass., where all letters should be sent. The Sanitarium or Health Home is now rapidly filling with patients, and no doubt I shall have to greatly enlarge the Home next year. Dr. Avery, who has been with me two years is at the Home all the time, day and night, while I make regular daily visits.

At this Home we are trying to cure the sick without medicine, and we are succeeding beyond our expectations.

The Home has been a success from the start, but I desire to acknowledge that I owe its success in great measure to Dr. Avery's kind attention to the patients there. At the Home we give psychic, electric, magnetic and massage treatments, and baths of all kinds.

Those who desire to know further of the Home can do so by sending us their names, and we will take great pleasure in sending them full information. Those who cannot come to the Home this summer should write us, sending us your age, sex, and leading symptoms, and we will at once diagnose your case and send you same by return mail. While we do not advertise to treat cases for less than the medicine costs, we wish all to write us who are sick and who are not receiving benefit from their present treatment; and even if you are poor we shall be pleased to do all we can for you. Owing to the fact that we have now a nice income from our place, we can afford to treat the poor for less money than we ever have. So write us, no matter how poor you are. For those who are well-to-do the old prices will remain the same. Kindly address all letters to

DR. G. E. WATKINS,

Ayer, Mass.

A Prophecy Fulfilled.

Mr. Hudson Tuttle—Esteemed Colleague—I read your Question and Answer column in The Progressive Thinker every week with much interest, and I wonder how any one person can be so endowed as to be capable of holding so much knowledge on all subjects. Many times I have thought to send you this bit of experience, and see whether you or your guides could solve how, if it were I, or the spirit world, that made this prophecy. In either case, it was remarkable and would prove the possibility of seeing beyond the now.

Some thirty years ago, when a girl, just entering my teens, my father bought a home with considerable ground attached thereto. Mother being ever ready to cultivate every inch of space of mother earth, soon had it filled with shrubbery and fruit trees, which had been bought from an agent representing some nursery, whose representation of fruit, on paper, had easily captivated mother, who believed every one as honest as herself. Time soon proved that the trees were not what had been represented to be. One after the other were hewed down. One cherry tree remained, which had never blossomed or shown any signs of bearing. It had taken the place of a shade tree, near the kitchen window.

After Mother's death, five years ago, my sister bought the old homestead, tore down the old house and rebuilt on the same lot. The old "May Day" cherry tree still remained standing, more in memory of mother than for its use.

Three years ago I visited this sister. This was in February, 1896. While standing at her kitchen window I seemed to lose all thought of the now. In sweet retrospection of the past, though little was left of my girlhood days, of what was once home. The old well, with its windmill and the wonderful cherry tree seemed to speak with tongues. Tears came to my eyes as I thought of mother and her labors, in her efforts to improve this spot of earth. Now all had vanished, but these two landmarks.

My sister came in in the midst of this reverie and said: "What are you so serious over? Looking at mother's male cherry tree (so mother termed it)? We are going to cut it down, it shades our garden."

Like a flash these words came to me: "Mother says 'try it once more; it will bear this year.' After I said it, we both laughed at a tree bearing at this late period. The result of this was, it was given over to me, and I imagine their surprise, as well as mine when I heard the tree was full of blossoms in due time. It yielded about three gallons of the largest and most delicious cherries the first year and has borne fruit each consecutive year since. The question is how could mortal or immortal discern this?"

MRS. M. E. KRATZ,

Evansville, Ind.

PASSED TO SPIRIT-LIFE.

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

Mr. Peter Felka, 71 years of age, a native of Germany and a life-long Spiritualist, and noble, good, honest soul discarded his physical form June 4, 1896. The funeral services were well attended. His infirm widow and two sons who mourn over the loss of their father and husband, may be consoled by the knowledge that the loss is his gain by his receiving reward for his upright and honest life. **MORRIS KEBIM,**

Washington, D. C.

Passed to spirit life from Spring Arbor, Mich., June 7, 1896. Mrs. Lavina Thoms, aged 70 years, a native of Sweden, a sister recently preceded her to spirit life and a little brother, years ago. Funeral held at the M. E. Church at Spring Arbor, Village, Mrs. Emily P. Beebe, of Jackson, Mich., officiating. Interment in the Spring Arbor cemetery. **B.**

Mr. J. C. Harmon, residing near Howard City, Mich., aged 80 years, passed to spirit-life. Tuesday, June 13. Patiently awaiting the summons to liberate him from earthly afflictions, he has at last found the relief that restores to the bound spirit its full freedom. Services were conducted before a large assembly, by G. W. Kates. **X.**

INTEREST TO SPIRITUALISTS

Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will through spirit power send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return. **502**

Belvidere Seminary.

The fall term of this home-school for youths of both sexes will begin September 23. Location healthy and beautiful. Adults prepared for college or business by experienced and liberal teachers. Its art departments include music, painting, mechanical drawing and literature. Its government is based on the Golden Rule, its coercive force is, therefore, the law of love; its motto, "He that ruleth his own spirit is best of rulers." It is a place where the student is not a slave to a city, but a free man, in principle, its management is opposed to power, capital punishment and injustice, in all the relations of life. Spiritualists and all progressive people are cordially invited to co-operate with its principals in their efforts to sustain a liberal and harmonious institution for the intellectual, moral and spiritual education of their children. Terms moderate.

References:—H. D. Barrett, editor of the Banner of Light; J. R. Francis, editor of The Progressive Thinker; Mrs. Loe F. Prior, Atlanta, Ga.; Mr. and Mrs. W. P. Williams, Salem, Oregon, and others. For circulars address Seminary, Belvidere, New Jersey.

"Ancient India: Its Language and Religion." By Prof. H. Oldenberg. The subject is of unusual interest in the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25 cents.

REMARKABLE OFFER

For a Short Time Only.

To those writing us, giving us name, age, sex and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"Foods for the Sick and How to Prepare Them."

A valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood, and

WOMAN:

A medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated and are standard works. A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

DRS. PEEBLES & BURROUGHS,

Battle Creek, Mich.

Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park, No. 601 West North Avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Spiritual Investigating Society meets at 3228 Cottage Grove Avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph Street. Services at 7:30 p. m.

Hand of Harmony, auxiliary to the Church of the Star, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Ashton. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne Avenue.

The Christian Spiritual Society holds meetings in Lyceum Hall, 404 Oak Avenue and Kelsey Street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove Avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. P. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne Avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first Street. Lecture and spirit messages; both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells Street, second door South of North Avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1606 Milwaukee Avenue, corner Western Avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2 o'clock, at 520 Wells Street (north of Oak Street). Conducted by Mr. and Mrs. Carl Wickland.

The Englewood Spiritual Society holds services every Sunday at Hopkings Hall, 628 W. 63d Street. Conference at 3 p. m. Lecture and musical spirit messages and tests by the pastor, Mrs. Lora Holton, at 7:30 p. m. Seats free.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison Street and California Avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison Street and Sacramento Avenue, every Sunday at 2 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have no space for that purpose.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet and simple style, and is adapted to place in the hands of Christian people. Price 15 cents.

"Talleyrand's Letter to the Pope" will be found especially interesting to those who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"Bible and Church Degraded Woman." By Elizabeth Cady Stanton. Comprises three brief essays on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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

"Right Living." By Susan E. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

Healing, Causes and Effects

Dr. W. P. Fiebel's latest book, is a presentation from the spirit side of life of the basic principles of Mental Healing and their relation to Vibration. The Esoteric undercurrent of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force. Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcoming.

It treats of adepts, mediums, and their varied powers. It also has something to say of elementalists, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified. Astral conditions, with the process of astral out, or the astral currents are explained by one who knows. The subject of fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

TESTIMONIAL.

Olean, N. Y., March 27, 1896.
B. F. Poole, Clinton, Iowa:
My Dear Sir:—It affords me especial pleasure to inform you that I have received the Malted Pepples Spectacles, and regard them as truly a marvel. They are a perfect fit, clear and distinct, easy and restful to the eye.

Wishing you every success in the future, I am sincerely and fraternally yours,
A. L. COTTON.

Spirit Yarns says a sample is better than a description! I will send a sample of the best stomach and liver remedy ever compounded; also sample of Magnetized Compound for all kinds of sore and weak eyes—sufficient to give you a fair test of their curing powers—all for 10 cents, postpaid.

The formula was given me by one of the adept physicians of the lost Atlanta, Dr. Yarns. I will send you his photo if you wish.
B. F. POOLE,
Clinton, Iowa.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made available to the world by humanity. Medical men, students of science, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

The Commandments Analyzed, by W. H. Beach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

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

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

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

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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

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

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

OUR MOTTO

To Do All the Good We Can.

Mrs. Dr. Dobson-Barker,

Who is so widely known as one of the many

SPIRITUAL HEALERS,

Successfully Treated

And Cured

Thousands of Patients.

Will Diagnose Your Case

FREE

REQUIREMENTS:

Lock of hair, age, sex, one leading symptom, full name, three 2-cent stamps and plain full address.

SEND TO

Mrs. Dr. Dobson-Barker,

Box 132. SAN JOSE, CAL.

MANSFIELD'S

FAMOUS

Homeopathic Treatment

Cures Where Others Fail.

Send name, age, sex and leading symptom for Free Diagnosis.

W. A. MANSFIELD, M. D.

176 Euclid Avenue, Cleveland, Ohio.

BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, if you have anything to say to the editor outside of that, do so on a separate sheet. It is not at all necessary to enclose a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

"THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl Street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

LIFE WORK

—OF—

CORA L. V. RICHMOND,

COMPILED AND EDITED BY

HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1870, and in 1894.

OUTLINE OF CONTENTS:

INTRODUCTION.
CHAPTER I. Percentage—Place of Birth—Childhood—School—Experience—First Mediumship—Removal to Wisconsin—The Ballion Family—Admission to the Work of Spirit Life—Admission to the Work of Spirit Life—Admission to the Work of Spirit Life.

CHAPTER II. Ouths—Her Earthly Life and Tragic Death—Her Mission in Spirit Life.

CHAPTER III. Her Work in New York City.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate—Workers in Buffalo—Gale—Removal to New York City—Removal to New York City—Removal to New York City.

CHAPTER VI. New York City continued. Prof. J. N. Appleton—The Shadow of a Great Soul—The Work of Spirit Life—The Work of Spirit Life—The Work of Spirit Life.

CHAPTER VII. Washington, D. C.—Reconstruction—Senator J. M. Howard—George J. W. Johnson—Gen. William B. Franklin—The Work of Spirit Life—The Work of Spirit Life—The Work of Spirit Life.

CHAPTER VIII. Work in England (Continued in Three Volumes).

CHAPTER IX. California Work, 1875—Other Visits—Part of C. M. Plumb—Letter of Mrs. John A. Wilson.

CHAPTER X. California Work, 1875 to 1895—First Society Chartered—Complete Account of Work in Letters and Statements of Members of the Society.

CHAPTER XI. Camp Meeting Work—Cassadaga—Lake Pleasant—Onset Bay—Lake—Lookout Mountain, etc.

CHAPTER XII. Literary Work—His, etc.—Volumes of Discourses and Lectures—Pamphlets; Soul Teachings—Poems—Other Literary Work.

CHAPTER XIII. Literary Work (continued)—Lecture at Groton, 1887—The Shadow of a Great Soul in a Weary Land, 1887—Poems—Choice Selections in Prose and Verse—Work of William Richmond.

CHAPTER XIV. Letters from Personal Friends from Orpha E. Toney, from Lady Catherine, and others—Appreciation of the Work from These Best Qualities to Judge—J. M. Howard—Wendell Phillips—Warner—Dr. Emmet and Helen Dismore.

CHAPTER XV. The Richmond Experiences While in the Transatlantic, Written by Herself.

Price \$2, Postpaid. For Sale at this office.

OBSESSION.

How evil spirit influence mortals. By M. Faraday. 25c. Price 10 cents.

POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many lands and centuries, saying, "Man, thou shalt never die." An excellent selection, edited and compiled by Ellen B. Robbins. Cloth, 50 cents.

Studies in the Outlying Fields of Psychic Science.

To which is added Spiritual Phenomena: How to Investigate their Various Phases; How to Form Circles and develop mediumship; an absolute test of genuine clairvoyance; and much more. Every Spiritualist should have it. Price, cloth, 75c.

The Influence of the Zodiac UPON HUMAN LIFE.

BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple terms, and explains the entire matter clear to the average understanding. It contains the most complete and accurate information on the influence of each sign of the Zodiac, the signs and the planets, and the influence of each sign on the human body. The diseases of the body, how to cure them, and the faults of character incidental to the different domains. The character of children born in different domains, and the conditions to be observed in their care and education. The personal ability and talent of the individual with reference to domestic, social and business success. This work is the result of profound research, and in its presentation the author has been largely assisted by J. C. Street, A. B. N. Bound in Special Cloth. — Price, \$1. For Sale at this Office.

FAITH OR FACT.

Illustrating contrast between credulity and vitalized thought, etc. By Henry M. Faber. With a preface by Col. Robert G. Ingersoll. Cloth, 25c. A valuable book.

W. M. FORSTER, M. D.,

1059 MARKET STREET,

SAN FRANCISCO, CAL.

Special attention is given to

Diseases of the

Nervous System,

The Liver and Kidneys.