

The PROGRESSIVE THINKER

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

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IS SPIRITUALISM A RELIGION?

Knowledge Can Not be a Philosophy or Religion.

Interesting Psychic Experiences.

Mrs. Maria King said: "I claim that true Spiritualism, which is at the same time a philosophy and a religion, is so much in advance of other systems of religion, that it dispenses with a devil in the universe; and likewise with the legions of devils with which the theology of the ages has peopled earth and air, and every region where there was man to harass and torment."

If man is an embodied spirit in possession of progressive mental faculties, as we know him to have, and in whose incipency of being possessed the germ of every truth, of every law, as evidenced by his education, which is simply a drawing out evolution process, and not the imparting of something he was not inherently in possession of, and retains his identity after what is commonly called death, he must progress into a higher comprehension of law, and into a truer relationship he sustains to the inseparable and incomprehensible whole of which he constitutes a component part.

Spiritualism introduces man to himself, his power and possibilities, with eternities back of him, eternities about and before him; time being the hand that moves over the dial of eternity marking each epoch and rendering them legible to the finite mind, but in no sense can I conceive that it constitutes a religion in the common acceptance of the term; but can understand how a knowledge of what it discloses should aid in shaping man's moral nature. In this respect it is superior to all religions,—morality being the superior principle, and the highest attainable, and is the junction where human nature is grafted on and becomes nature divine.

As applied to man in its highest application of the term, it is a knowledge of man as a spirit himself, and the laws of his existence.

Knowledge cannot be a philosophy or a religion; and so of Spiritualism. The philosophy leading up to it is a system of truths which underlie all nature's actions and is the art of all the divinity man can ever know. If we understand all of nature, we would understand all there is of Spiritualism. It does not belong to the supernatural (which religion does), an existence that has place only when considered abstractly in the human mind. It has no significance when considered in the light of a "First Great Cause," and must be considered in the light of an ever efficient law of "cause and effect" that never had a beginning, and therefore, can never have an ending.

Much that has been called Spiritualism will not stand the test of sound reason, or of facts founded on truth, and must perish as such, or take its place with phenomena where it belongs; and as truth comes of investigation, we will proceed with the phenomena of clairvoyance as induced through sickness and disease, that has in many cases introduced man to some of the powers and possibilities of his soul for the first time, and introduce him into fairer scenes than he ever dreamed of, as well as to those of the opposite.

A friend in whom I have the utmost confidence for truth and veracity of speaking, related his experience as follows: "I had been confined to my bed for several weeks with typhoid fever. It ran its course and left me at death's door. I was reduced to that condition I thought it impossible to recover. I was so far removed from my condition when in health that sooner than return, I much preferred to pass out of existence. Presently my experience became so singular I began to reason that I *was* dead. I could go and come at will. The walls that surrounded my room receded from view, or became transparent, and I could see through them as though they had been thin glass. I could see things as they were transpiring outside, and on one occasion called attention to the fact that the sheep were getting over the fence and out of the field where they had been placed; and described parties that were coming nearly a mile away on the opposite side of a large hill, all of which my parents verified."

His mother, a Presbyterian lady in faith up to the time of her husband's death, assured me that after his death, his spirit returned night after night and consoled her in many things, and was the means of converting her to Spiritualism. At one of our sances a communication came that made his identity sure. At another we received a communication purporting to come from his youngest son giving his name and family connection, and said he died in Kansas with consumption, but wished us to keep the knowledge of it from his relatives. They reside some five hundred miles from here. I saw his brother about a year ago and enquired after the family and learned that his brother here personated, left home several years ago for the West, and here their knowledge of him ended.

Several years ago, and long before clairvoyance was recognized as a factor of the human soul, I had an uncle who died with typhoid fever. He was never out of the house after he was taken sick until he was carried off by the pall-bearers. A short time before his death he described one of his horses in the stable as hung by the neck with the halter and requested them to go to its assistance. They thinking him only de-

lirious paid no attention to his warning, but on going to the stable afterward, found the horse dead and hung in the manner he had described it.

It is evident that the eye was not necessary in these cases to enable the person to see, and when disease and approaching death enfeebled all the body's powers, the indwelling spirit asserted its true nature—most strong when the body is most weak. How otherwise can these facts be accounted for? Some may still contend these things may be possible while life still lasts, and discloses some occult power undiscovered and latent up to this time; but is no evidence that it survives dissolution. Well, we shall arrive at some evidence as we proceed that will set this question at rest forever to any honest and enquiring mind that evidence will convince. I often hear people say they would not believe these things if they were positive they saw and heard or experienced them themselves. It is not our purpose to furnish such people with brains, reason, or sense; for we have none of either to spare and would court a supply to what little we have; but would add to the evidence of others for the benefit of those who have reason and the manhood and courage to use it.

If man is in possession of a spirit that can see without using the eyes of the body, or call it by any other name you please, it is not illogical to say it can see when these eyes cease to exist, or are incapable of vision as in the case of blind somnambulists. It is not unreasonable to suppose that it may see when its connection with the body is entirely destroyed. His present existence is not dependent upon the many bodies he has already worn out, and can any one tell why his future existence should be dependent on the one he now has, or on the one he puts off at death? And why may not this faculty, if you choose this term to spirit, which has so many times demonstrated its independence of all the body's faculties, continue to manifest its powers, though the body returns to its kindred elements? Man is a "wheel within a wheel," and Paul so recognized him when he said, "There is a natural (physical) body, and there is a spiritual body;" and in the light of facts it is reasonable to suppose or believe that the spiritual body will live when the physical body returns to earth in order that the enduring blocks and materials thereof may be employed in new combinations.

Prof. Wm. Denton, that fine and logical writer on spiritual subjects, says: "Man is not merely an animated clod, to lie down and know no more than they. We do not see all there is of him; he has a wondrous body, but a vastly more wondrous spirit, to which no night is dark, no body opaque, no distance can baffle its gaze, no bodily sense can limit its knowledge. It is the true man, and the body but its incasement,—the shell, only useful till the spirit is plumed for its flight."

Those who can be satisfied by testimony upon this subject may certainly obtain all that is needed. If they desire personal experience, they need not go far to obtain that also, and know for themselves that Spiritualism is true, and rejoice in a knowledge of the most glorious gospel that was ever preached to mankind.

Our graveyards are not the dwelling-places of the departed; nor are their coffins the bedrooms in which they are to sleep till a trumpet-blast shall wake the dust, and call it forth to life again. There we lay away the shards, the cast-off cases of humanity, while the friends we mourn are sadly smiling at our sorrow, and longing to enlighten us, and bear up the load that presses the mourner's spirit down. What we call death is but an epoch in the soul's history. Life here is the first act in the great drama of existence; and the curtain only falls to rise again, and show us a fairer scene, and introduce us to a better life. We mourn not the departure of our friends as those who are agonized with doubt as to whether they have gone to a heaven of pious bliss or a hell of abysmal despair; nor do we mourn as those who believe they are asleep, and that only a miracle can awake them. There is no gulf between us and them, that needs to be bridged; no wall that needs to be scaled; no vigilant gate-keeper to be eluded. In sorrow they are near to cheer us, in danger to warn us, in temptation to strengthen. No selfish enjoyment eclipse their love or weaken their affections, and as surely as we part we shall meet again. Tell it to the ocean, and let his deep voice repeat it to the thousand islands that lie upon his broad breast; tell it to the winds, and let its glad tidings be carried on their wings over the wide continents, and let earth's millions join in one grand him of praise.

Let the mountain's tear be dried, and bid the orphan smile; death is no longer man's enemy; by the angel of Spiritualism he swears eternal friendship to mankind.

This is the true and beautiful gospel of Spiritualism, a gospel of "glad tidings of great joy that shall be unto all people," and not a gospel for the few,—not the fossilized gospel that Talmage is laboring so assiduously for, and against the hand of fate to "marry" this country to, with the imaginary possibility of seeing it accomplished by the birth of the year nineteen hundred.

In the ages that shall be, some enterprising man like the world's renowned showman, P. T. Barnum, will give his thousands for a mummy to exhibit before an intelligent people as a wonderful curiosity of a human mind that entertains such vagaries as those that have possession of the renowned divine. When the Christ ("Prin-

ciple of Reason") looked for shall come, Spiritualism will be found to be the true gospel towards which time, with its rapid strides, is hastening us on.

O. W. TENNANT.

Written for *The Progressive Thinker*.

THE TRUMPET.

And What It Accomplished.

EDITOR PROGRESSIVE THINKER:—Two years ago I began my investigation of spirit phenomena. Having heard of trumpet manifestations, my wife and I made a temporary trumpet out of a newspaper, by rolling it in a trumpet shape, and pinning it together. We laughingly began our sitting. I had been, and was at this time, a non-believer in the immortality of the soul, or the existence of a separate, intelligent, thinking part of man that returned to God at death. I believed that God merely retained the identity of the person, and would raise him up at the last day; that between death and the resurrection was a blank. Mrs. T. having, however, evidenced a power on several occasions that I could not understand, having received mechanical writings which appeared to be the product of another mind. While my attention was in this manner drawn towards Spiritualism, I received an invitation for myself and wife to attend a trumpet circle, which we accepted. At this time I could not bring myself to believe a word in favor of spirit return, and merely accepted the invitation to indulge my curiosity, thinking possibly I could discover wherein the fraud lay. This circle was held the day after we had our sitting with the paper trumpet. The medium did not arrive until we were all seated, and I was told there were eight persons present who had never been in a circle before. We were not acquainted with any person present, except the gentleman who invited us, and but slightly with him. We sat around a room in a circle, eighteen in all, the medium forming one of the circle, and sitting between two investigators. The trumpet was placed in the center of the circle. After putting out the lights we opened with prayer and singing, and almost immediately a gentleman said: "I see a light." As I could not see it I put him down in my mind as an accomplice; but before the sitting was over I found out my mistake, for his wife's spirit manifested, and he broke down with sobs, weeping bitterly, totally disabusing my mind of his having any complicity whatever. Two Catholic girls, who came with their faces veiled, were similarly affected when the spirit of their father talked with them, the conversation being carried on in German. My wife's father gave his name and told us many things that were known only to ourselves, and finally he asked us how we liked our trumpet. That question startled me, for we had not mentioned the circumstance to a soul. The spirits of my little girl and baby boy who had passed away some years previous, both came and talked. My girl Nellie said: "Oh! papa, I am Nellie. I am so glad to see you. How did you happen to come?" I was entirely convinced at this, my first circle, of the truth of spirit life and return. I cannot express my gratification and pleasure at the result. A new avenue of knowledge was opened up, which day by day adds to my happiness and delight. Since then I have attended the sittings of many different mediums, and to crown my happiness, Mrs. T. rapidly developed mediumistic powers until to-day the spirits control her at will, she having received both trance and trumpet phases. She has never used her power for money, but when our friends drop in to spend a pleasant evening, I get our trumpet out, and we hold pleasant conversations with the spirits of those "gone before," Mrs. T. being controlled by many different spirits, while others converse or sing through the trumpet. It is literally heaven on earth. Sometimes we receive most eloquent lectures from the controls, and I often wished I were a stenographer, so that I could write down for publication the grand and beautiful sentiments which are expressed on these occasions. I trust, Mr. Editor, that you will long continue to advance the cause of Spiritualism. We need more mediums in home circles. There are, no doubt, thousands of families which have the undeveloped power among them. Mediums are born, and not made. Parents, start your circles. There may be a medium in your own family circle. The spirits of your departed friends are with you, longing to communicate, to assist you. It behooves you, therefore, to sit for development, with a passive mind and a happy heart, which are the most important requirements, and wonderful results may speedily follow.

Dayton, Ohio. N. M. THOMAS.

OUR FALL CAMPAIGN.

It will be inaugurated by commencing the publication of an impressive narrative, rich in spiritual truths, and calculated to interest and instruct. It is the production of the inspiration of Hudson Tuttle, of Berlin Heights, Ohio, and we are sure it will be instrumental in doing great good. Spiritualists, aid us in the grand work in which we are engaged; it is with us a labor of love, our only object being to elevate humanity. Tell your immediate friends what we propose to do; show them THE PROGRESSIVE THINKER, and ask them to subscribe for at least 16 weeks, and thus aid in the good work.

Written for *The Progressive Thinker*.

WHICH?

Literal or Mystical.

BY E. W. WALLIS.

The Bible used to be accepted literally. Why is its literal interpretation abandoned? Because it CANNOT be defended. Why is a mystical interpretation put forward? To maintain, if possible, the dogmas of the Bible's supremacy over reason, and the divine origin of the book; to find occupation for priestly interpreters, who juggle with words, put a meaning upon terms which they have no warrant for doing, and then pretend to find a new, an inner, and a divine meaning in the so-called sacred text.

But they cannot prove that the writers of the words attached the same meanings to the text, or ever entertained, or were capable of conceiving the ideas which they now offer as the correct rendering of the so-called sacred word.

Furthermore, every mystical interpreter has an "inner sense" of "the word" of his own. Which is the right one?

Swedenborg makes the book mean one thing; Elder Evans reads in another meaning; Mrs. Dr. Kingsford discovers the key to the mystery; and Mr. Maitland unravels its esoteric significance; Madame Blavatsky illuminates with Mahatmic light the allegories of ancients, while Professor Chainey allegorizes the history of the Jews, and trumpets forth the new gospel according to Chainey, and Gladstone glorifies Genesis until the writer would not know his own work and would be astounded, if he returned to earth, to learn how wise he was when he wrote the story of the six days' creation. But the trouble is that the interpreters do not agree. It is a "go-as-you-please" race, or a species of thimble-rigging. You put the pea under the thimble, and then discover it there, and ask the gaping crowd to applaud; but the pea can always be found by the man who puts it under the thimble; so the "new meaning" can always be revealed by the man who invents it, but if any one else tries the experiment he lifts the wrong thimble, and the pea is not there.

But why all this fuss and fume? Is it not solely an attempt to rehabilitate a discredited dogma?

An effort to enthrone a book above reason and conscience? Why credit the ancients with knowledge and wisdom they did not possess?

If scientific men had not, by study of nature, discovered the facts of geology, no one would have found them in Genesis.

If the researches of critically minded men had not discredited the biblical statements, no one would have found the mystical meaning of the so-called "word of God."

Why, then, should men expend their time and genius in attempting to "read into" the Bible the knowledge of the nineteenth century, and by so doing support a dying creed and forge anew the fetters of superstition?

In my opinion, the Bible reflects the ignorance of its authors; their childish fear, their superstitious dread and reverence, their low morals, their cruel and animal state, as well as their hopes and aspirations and religious yearnings.

The Bible deserves no other or better mode of treatment than the Koran, or any other production of a similar kind, and a comparison with the traditions of surrounding peoples shows that the Jews borrowed most of their stories from the Egyptians, Chaldeans, Babylonians and others. Some parts of the Bible may be allegorical; some poetical, and some rhapsodical; but it is doubtful if we should be any wiser than we are now, if we were able to ascertain without doubt the actual meaning of the authors. I do not believe they were idealists of a very high or advanced type. They were literalists and naturalists, and the inner meaning of many of these fables was sexual rather than spiritual. We must entertain a very poor opinion of the intelligence and spirituality of the present day humanity if we think it necessary to sit at the feet of Moses, David and Solomon. I have more faith in the growth of the race in goodness and grace than that. I believe the Bible of to-day contains brighter thoughts of better and purer and nobler men and women than ever lived in old Judea.

I believe in progress, in evolution, and am of opinion that we are more clear-headed and clear-sighted, have more accurate information, more true philosophy, more real religion, more inspiration, more spirituality in the present age than ever existed in the past. That mankind is nearer perfection, and, instead of prying in the dust-holes of the past, we shall find more gems of truth, beauty, purity and goodness in the thoughts and lives of the noble and saintly men and women of this age and their living inspirations than any recorded in the Bible. We are just as much "the children of God" as any others were.

Mrs. W. P. Graham, of Pittsburg, Kans., writes: "I am only an investigator in Spiritualism, and THE PROGRESSIVE THINKER gives me a great deal of light on the subject. We have a little society organized here, with about twenty members. All seem earnest and honest in their endeavor to gain more light and knowledge. We feel the need of a teacher and instructor to help us along in our infantile state."

GOOD SUGGESTIONS.

They Emanate From German Spiritualists.

The *Neue Spiritualistische Blätter*, a Spiritualist journal published at Berlin, of a recent issue, contains an article from the pen of Dr. Langsdorff in which suggestions are advanced worthy the earnest consideration of Spiritualists, investigators and mediums the world over.

The proper treatment of mediums, their duty to mankind, and mankind's duty to them, it seems, is a subject which is attracting attention in the Fatherland as well as in this country.

Among other things, Dr. Langsdorff says that although most sittings, both private and public, are held in order to instruct people, they visit them about as they go to a concert, a theatre or other place of amusement. Going in this spirit, they think the occasion can be misused as well as the medium, whom they believe to be actuated solely by self-interest. He further remarks that it is not to be forgotten that mediums are governed by an outside psychometric power, and that a medium may personally, in the normal condition, be very honest, while in the unconscious condition, being controlled by a dishonest influence, he may be represented to be more or less deceitful, if not wholly fraudulent.

We are gradually coming to perceive, he remarks, that the same medium at one time speaks sublimely, or gives most wonderful proofs as a test medium, or as a materializing medium furnishes the most convincing manifestations; while at another time he brings forth the quiet common-place, unsatisfactory, or indeed the wholly false. He asks the cause of this anomalous state of affairs, and on this question he offers the following observations:

"Persons go away from a sitting judging differently. Some express themselves to the disfavor of the medium; others ascribe the bad result to the indisposition of the medium; or, there may be furnished an abusive article in the next issue of the local weekly from the pen of a total skeptic who perhaps was never in a sitting before. But no one imagines that the cause of the failure is to be sought less in the medium, or in the controlling power, than in those who were present as sitters. Really, the whole occurrence is psychological, and the soul, or psychic being, of the medium is influenced by the spiritual emanations of his surroundings. Is the emanation of a kind that really desires enlightenment for itself, or consolation and assurance relative to some great grief induced by the loss of a friend, a sudden misfortune, or the like, then the individual brings with him one or more attendant spirits with their love, and results are always satisfactory. But it transpires wholly otherwise, with the same medium, if one or more from curiosity, inquisitiveness or by the way of pastime come to hector the medium; or if among the curiosity seekers there be but one individual who comes with the firm purpose of exposing a fraud.

"When one is acquainted with psychic law, upon whom falls the responsibility for the good or bad results? Upon the ignoble attendants.

"It is therefore very necessary for mediums and those who visit them or call them in, to know these spiritual laws and to conform to them, as the surface of our earth is peopled with very many earth-bound spirits, and mediums are like the modern hypnotized subjects. A subject once hypnotized for the time to come very easily again thrown into the hypnotic state, and mediums in the hypnotic condition are very easily controlled not only by any spirit, good or bad, but also by the mortals surrounding them. The latter especially happens if the medium has at any previous time been in intimate relations with one of the sitters; and particularly is this the case with those mediums who do not take pains to utilize their mediumship for the development of their morality or who think they have nothing more to learn of spiritual laws. In the end, such egotism punishes the medium very severely. When a medium moves in a company, none of whom know anything of Spiritualism but the name, this frequently happens, for the protecting spirits of the medium, feeling themselves pushed back, are even inclined themselves to deliver the medium over to the untoward influences, so that he may be made wise by suffering.

"In one of our recently held sittings I asked: Why are not certain mediums warned by their guardian spirits of false ways?"

"This was the very wise answer: As each one has to redeem himself, and the bettering must come from within, it is not permitted us to supervise the will of the medium. Would it be an advantage to our mediums for us to constantly lead them by the hand before each stone in their pathway? It is a different thing if they turn to us from an inward desire for the possession of greater unfoldment. Then it is immediately our duty to forward such desire; but to-day mediums do that all too little; for now-days humanity cleaves far too much to the earthly. However, times will change and with the coming years knowledge will increase. Finally man will discover that his error was necessary, in order to quicken the desire for the better way. Each has upon earth his own heaven or hell to prepare. If he desires earnestly heavenly gifts, these will be granted him; but shall

he desire more the earthly, selfish joys, they are not forbidden, but he must bear the consequences and pass through a harsh school of purification. Observe the following truths:

"1. The evil that exists upon earth must be overcome through good.

"2. Thought-transference proceeds from person to person, as from spirits to persons.

"3. Your souls must go through a spiritual gymnasium and thereby become strong, and perceive that to be true only which to the innermost and pure spirit appears to be true.

"4. All sin, sickness and death itself are to be looked upon as inheritances.

"5. Your mystical Christ is a symbol of the highest attainable human purity. Strive after it."

The above is a rather free translation of Dr. Langsdorff's article; but the salient thoughts are presented, and they seem to be as applicable to the state of case on this side the water as in Germany. It will be perceived that the gist of the lesson is an earnest desire to know the truth, which necessarily is accompanied by honesty of purpose. In the education and propagation of spiritual knowledge the medium and the recipient, or investigator, go hand in hand, and there must be the same purity of motive in the one as in the other. One "rebellious spirit," an evil thought, an unholy purpose, casts a shadow in the psychic realm beneath whose pall there may gather many an untoward, undeveloped, hypnotized, deluded spirit, to deceive, mislead or torment the medium and sitters, or in some manner and degree to thwart or pervert the passage of the ray of pure spiritual light from those who would willingly impart to those who could earnestly seek.

In all sittings with any and all mediums for spiritual manifestations rectitude of purpose on the part of the sitters, as well as upon the part of the medium, cannot be too strongly inculcated; for the spiritual law seems to be now, as of old: "Whatever ye seek that shall ye find; as ye ask, so shall it be given unto you."

A. M. GRIFFIN.

Dr. Joseph Beals' Welcome to Lake Pleasant Campers.

Dr. Joseph Beals, in his "Welcome to Lake Pleasant Campers," gave expression to some pointed truths, that it would be well for Spiritualists to consider. We make an extract therefrom:

And hundreds that come are made glad every year; For they learn that right living, takes away every fear.

We soon learn the fact, our own sins we must bear, For no Jesus can do it. Hence, all must beware, And make such a record when called to retrace it We'll not be ashamed, but fearlessly face it. We learn this great lesson, 'tis old, yet ever new, Do not unto others, what you don't want done to you.

But this rule to my mind is equally clear, Do right, because it is right, regardless of fear. These lessons were taught by the world's great reformers.

When we practice them, we become world-adorners. In youth, we were taught by the priest and our sires, That death was next door to the endless hell fires. Many thanks to our friends who have passed the new birth.

They're found no such hell fires on planets or earth. Still more thanks to these friends, who have passed on before.

They've learned this great truth, there's a wide-open door. They've learned the great fact, that old Jacob in dreaming, Foresaw a truth of grand spiritual meaning.

To that is a straight pathway 'twixt our life and theirs. To which all mankind are most surely the heirs, And the hell everlasting is one of the myths That was preached in past ages, but won't do for us.

And the dark river of death, which frightened us so, Has dwindled right down to the rivulets' soft flow. And our spirit friends cross it in crowds every hour, Ever ready to help us, with might and with power.

That we may be worthy when the death angel comes, And go with rejoicing to our spiritual homes. They are building our homes in the spiritual spheres, From all of our deeds, good and bad, we've done here.

Oh! let us be careful, that our good deeds are plenty, Or else, we may find, they could build but a shanty. Let us strive by good words, and deeds kindly done. To furnish good works for a most beautiful home.

We welcome old friends whom we've met, year after year. But we miss many others, whose faces were dear. Their forms only have left us, their spirits are here. To encourage and help us when trials are drear.

They, also, are welcome, may they ever draw near. To impress us with wisdom, and help us to cheer. Each one of earth's children, who have troubles to bear.

That we may encounter while journeying here. Let us ever be ready to do what we can. Ever ready to lend a warm, helping hand. Then, we may look forward with hope ever bright, To our homes that are building just out of our sight.

And feel sure of a welcome by these friends gone before. When we at last land on that ever bright shore.

THE SPHERES OF LIGHT.

A Narrative of the Summer-Land.

This is a beautifully-told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large editions of which will be issued, in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life about the first of September. Spiritualists everywhere should read it. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents. Tell your neighbor of the rich treat in store for them, if they will only subscribe for THE PROGRESSIVE THINKER.

THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher. Published every Saturday at 251 S. Jefferson Street. Entered at the Chicago Postoffice as second-class matter.

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SATURDAY, AUG. 23, 1890.

PROPHECY.

The Laws by Which Predictions can be Made.

THE STAR OF DESTINY—GREAT LEADERS—GARFIELD—AN INCIDENT IN TEXAS—THE ENGINEER'S DREAM—POPE PIUS IX. There is a fixed belief that spiritual beings are able to predict the future; that the coming time is as open to their gaze as the past. There yet lingers the superstitious feeling which once attached to the prophet, as the leader and mouth-piece of the invisible or spiritual gods. With the repudiation of the pretenses of these prophets, prophecy itself, which once occupied an important place in the government of mankind, became ignored. The prediction of events was claimed to be impossible, because law ruled, and the shaping of history did not depend on the will of an arbitrary ruler or god. If we will pause to consider for a moment, we shall see that for the very reason that law rules, fixed and unswerving prophecy is possible. Because of the chain of causes and effects, the knowledge of causes gives the power to predict or foreknow the effects. Whereas if creation was ruled by an arbitrary being, changeable in purpose and swayed by human interposition, even his own declarations would not be of certain fulfillment. He might change, repent, recede, or do the very reverse he promised. But when the causes are known, and the laws which are the channels such causes run to their effects, then those effects may be predicted. Thus we may say confidently that if we touch a lighted match to the wick of a lamp there will be flame. It is a prophecy always fulfilled. We know the law of gravitation, and by it that if a person is unsupported he will fall. We prophesy this with certainty. These illustrations are so simple it will probably be said: "Why, this is not prophecy; it is knowledge!" Yes, it is prophecy so frequently fulfilled we call it knowledge. If we take more complicated affairs, where a great number of causes convey to one effect, we find a wider and more comprehensive knowledge necessary, but if we possess it, we are as certain of the result. In predicting events in the future of the nation or the race, not to say the individual, such an infinite number of causes and effects must be known, that to an ordinary mind the problem becomes too intricate to be comprehensible, and is pronounced impossible. Yet to the mind able to grasp these, the prophecy may be as easy as that of the lighting of a lamp before alluded to. In business there are men who are possessed of wonderful prevision, and by its aid meet with extraordinary success. The great leaders of men, with scarcely an exception, believe in their Star of Destiny, and have a premonition of the high places they are to occupy. Washington, Lincoln and Garfield may be taken as examples. Walter Wellman in Chicago Tribune, says of the latter: "Garfield was a fatalist. Editor Carol E. Smith of Syracuse was telling me a few weeks ago of a singular conversation which he had with Garfield in the autumn of 1878. Garfield was then in

New York State making campaign speeches, and when in Syracuse stopped at the house of Mr. Hiscock. After dinner Garfield and Smith sat down for a talk, and when the conversation drifted upon personal ambition Garfield remarked: 'I should like to leave public life as soon as possible. If I could have my heart's desire I would leave Congress and politics and found in the West a great college, such a college as Cornell was intended to be by its founder. At the head of such an institution I should like to pass the remainder of my days, eschewing all ambition for a public career.' This was the substance of his remarks, though he talked at some length and with great enthusiasm of the project which appeared to lie so close to his heart. Finally Editor Smith was led by something that was said to ask this question: 'Mr. Garfield, has it ever occurred to you that you will some day be President of the United States?' Garfield paused a moment, pensively, and then replied with that frankness for which he was noted: 'Yes. You may laugh at me if you wish, but for many years I have believed that I shall some day be President of the United States.' This conversation made such an impression on my mind, said Editor Smith, 'and I had such distrust of my own memory and my ability to repeat the beautiful, earnest words which Garfield had uttered throughout that talk that I have never printed a word about it. Within twenty months of that night Garfield was the candidate of his party for the Presidency.'

In the line of prophetic premonitions there is no limit to the facts bearing on the subject, and the difficulty is in making a selection of the few that may be here introduced. Almost every one, at some period of their lives, have had personal experience, in dreams or warnings. At some moment the spiritual sensations have awakened and received impressions. This may have occurred during waking hours, or more usually during a state called sleep, but distinct from it. Impressions received at such times are called dreams. If the intelligence that impresses them can impress mind with the direct thoughts, it does so, but this may cause an awakening before the process is complete, and in such cases images or symbols are employed. A peculiarity of prophetic dreams are their recurrence. The dreamer, if he heed not the first impression, will receive it over and over again. Dr. Felix Oswald, whose veracity is unimpeachable, and who can not be charged with leaning to the side of the supernatural, gives the following in 'The Open Court,' with the remark that it impressed him by its very homeliness with its absolute truth: 'I remember the instance of an American family that had settled in the northern uplands of Cameron County, Texas, but before the end of a year removed to the vicinity of a larger settlement, and sold their half completed home for reasons that remained a mystery to their upland neighbors. 'We had selected that building-site after a good deal of prospecting,' the first proprietor of that house told me a few years later, 'and at first seemed a puzzle to me that nobody had pre-empted it long ago. It was a broad hill with a fine prospect east and south; we had an abundance of timber, fine range, two good springs, and a ledge of soft limestone within a thousand yards of the house, where you could shape out building-stone with a common saw. I never could hope to find better neighbors; they actually got up a picnic to celebrate our arrival, so glad that they were to have English-speaking folks within visiting distance. We had every prospect of getting an improved road and a post office, and three months after our first entry I would not have sold that homestead for ten times my direct expenses. But about half a year after, that ranch seemed a haunted place and I didn't feel at rest day or night though people that know me are not likely to call me superstitious. I never was afraid of darkness even when I was a boy and a swarm of ghosts would not scare me worth a cent. But one night, about a week after I had got home from a trip to Brownsville Landing, I dreamt our house was tackled by a gang of Greaser bushwhackers (Mexican bandits) and that they shot me down and killed my little boy with a club, and then loaded their horses with everything they could move. Two nights after I had exactly the same dream over again, and I could see every stick and stone in our yard, when I tried to make a break for our next neighbor and was shot down just as I rushed through the gate. I noticed the very horses, and saddles of the gang and could have recognized every one of them if I had met them in daylight, and I now do believe that I did see them somehow or other on that trip to the Landing. The idea began to haunt me when that dream had come back for the third time, though I never said a word; but one morning my wife seemed uneasy till all our farm-hands had started to work, and then asked me to come out in the garden for a minute.' 'Do you think there are any robbers in the neighborhood?' she asked me when we were quite alone. 'Why, did you see or hear anything suspicious?' I asked her back. 'No, but I had such a strange dream last night,' she said, with a sort of shudder, 'I dreamt a gang of Mexicans came to our house and made me run for my life, and just before I got through the door I saw them knock down little Tommy with a club.' 'Didn't I help you?' I laughed. 'I don't know,' she said, 'I saw you collar one of them, and I kept calling for you in English to save yourself, but just as you dashed through the gate I heard the crack of a shotgun and then fainted.' 'I made no reply, but that minute I felt we couldn't stay any longer, and two weeks after I made up my mind to move to Indianola. There were no Mexicans in our immediate neighborhood at that hill-farm, and no serious robbery had happened anywhere nearer than Casa Blanca, but I felt that I had to look for a new home if I expected to get an hour's peace, and it often seemed to me that I was doing a sin if I let my little boy out of sight for ten minutes. So we made up an excuse about our schools and post office and managed to sell our pretty place for a few hundred. The neighbors thought I must be half crazy, but I couldn't help it; and just ten weeks after we were gone we got the news of that Pancho Parras massacre. The whole neighborhood had been sacked and outraged, and as I know my boy, I am now morally certain

she brought great news as 'the Pope (then Pius IX.) was soon to be called away from our earthly scene.' 'This made us smile, and we told the good spirit that there was no need for a messenger from the far beyond to make us aware that a man who had reached his eighty-fifth year was on the border of the grave. We, however, asked what was meant by soon—and the answer was: 'Though difficult for us to measure time, I may confidently state within three months.' 'Some few moments afterwards the table moved violently and threw itself on me and then spelled out 'Emily' (my late wife's name), and went on saying: 'You laughed at what the Signora Teresa told you, but I have more serious news to communicate, namely, that the King (Victor Emanuel) will die before the Pope!' I then asked: 'Is it really you, Emily?' and the table again jumped towards me and then spelled out: 'Yes; I am your Emily!' 'Well,' I replied, 'then it must be true, for you have never told a fib in your life.' 'We kept the news to ourselves and to our nearest friends. 'The result of the prophecy proved quite correct, as the King died two months after and the Pope three, as had been predicted. The impression produced on our outside friends, who had heard of the prophecy, will last to the end of their days. 'Outsiders will naturally say that this was merely a striking coincidence; but we, schooled by many similar facts, know that such occurrences can not be forced within the narrow limits of chance coincidences, and that there is a power at work which claims our utmost attention for the good of all.' HUDSON TUTTLE.

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National Conference of British Spiritualists. A movement has been inaugurated in England, which is of profound interest to the Spiritualists of the whole world. The persistent inspirations of Mrs. Emma Hardinge Britten have received practical application, and a society has been formed for the purpose of the unification of the Cause in England. The spiritual societies were well represented by delegates, and the movement has great promise. It can not be otherwise when such workers as Mr. and Mrs. Britten, J. J. Morse, and E. W. Wallis, stand in the front as its leaders.

The Cleveland Institute of Phrenology and Psychology.

One of the most hopeful signs of progress is the foundation of Schools or Institutes, by individual effort, for study and instruction in special departments of knowledge, notably in the newer realms of science. The formation of such schools is absolutely necessary in the study of psychology, for here the known is only the threshold of the unknown. The Cleveland Institute has led in the right direction. It has able men for officers: F. C. Goff, President, C. Bird Gould Vice-President; Mrs. A. T. Symes, Secretary; T. A. Baker, Treasurer, and Prof. D. M. King for Instructor. It has over a hundred members of the most influential class. Being incorporated by law it grants diplomas to those who, having finished a course, are able to pass examination. Prof. King has been Instructor for the past two years, with honor to himself and profit to his classes. He not only taught the laws of Psychic Science, but illustrated and proved them by experiments made on himself. The session for the coming winter promises to be of increased interest.

ACKNOWLEDGMENTS.

EDITOR PROGRESSIVE THINKER.—I wish to again acknowledge, through the columns of your valuable paper, the receipt of a large number of letters from all parts of the United States. Notwithstanding my former notices to our friends, that I could not find time to answer letters, they still pour them in at the rate of five to ten per day. Some are very long and full of bright thoughts, while others only ask me to do a 'little figuring' for them, which would only take me two or three days, but which they seem to think would only require a few minutes labor. I have read every word of all the letters sent me, but cannot answer them for want of time. In addition to the many letters, some of the 'progressive thinkers' have very kindly sent me books, etc., containing thoughts that may be of much benefit to me in future work.

I have received from E. L. Dohoney, of Texas, his valuable work entitled 'Man, his Origin, Nature and Destiny.' From S. Schramm, Ogden, Utah, his thoughtful work entitled, 'Thoughts on Religion.' From Prof. L. A. Hulse, Lowell, Mass., a beautiful chart, illustrating Physiological Sarcognomy, by Prof. J. R. Buchanan, of Boston. From many unknown friends several pamphlets, sermons, etc., for all of which I return my sincere thanks. OLNEY H. RICHMOND, Grand Rapids, Mich., Aug 7, Y. T., 14, 800.

Items from National City, Cal.

In this little town in the extreme southwest, known as National City, on San Diego Bay, in the grand State of California, I judge from the number taken and the good words spoken by our society members, that THE PROGRESSIVE THINKER is the most popular paper of all the spiritual papers taken here; and it seems to me that it grows better all the time. As a society we have been in existence two years. We meet regularly every Sunday morning, for our own growth and development. Our exercises consist of music, recitations, select readings, and impromptu speeches, followed by communications from the Spirit-world given through our home mediums. We have had the privilege of listening to several well known mediums and have an excellent lecturer and test medium with us now, Mrs. Edith E. R. Nickless. Eastern mediums who have visited us comment on our climate, saying it is so full of spiritual life and strength to those sensitive enough to realize it. We know that our mediums unfold their medial gifts with greater rapidity here than where they have to endure extremes of temperature. MARY P. MORRILL, Secy.



MALIGNITY. How it Ruined Mary Ball.

There is no condition of the mind that is more deplorable than that state commonly designated as malignity or unquenchable hatred. Milton says: 'I see thou art unpleasable, more deaf To prayers than winds and seas; yet winds and seas, Are reconciled at length and seas are shore; The anger, unquenchable, still rages, Eternal tempers never to be calm.' That person who nurtures a cruel, relentless, malignant spirit, is clapping his bosom a monster that will blanch his spiritual nature, deaden his moral perceptions, hamper his intuitions, and effectually block the road of progress, and prevent the ingress of high and exalted thoughts into his soul. 'You do not know how hate can burn In hearts once changed from soft to stern; Nor all the false and fatal seal The convert of revenge can feel,' unless you first become a brutal monster, a man-beast, or a devil; in fact, until then you can not realize the awful condition of that person who manifests an unforgiving spirit, and who refuses to receive back into the family circle an erring daughter who plaintively pleads for forgiveness; who seeks with tear-stained eyes, and with a heart that is surging with emotions of genuine sorrow and repentance, to be again admitted to the home circle; who supplicates, implores,—yes, cries to have the portals of her parent's hearts opened again towards her, that she may once more feel the sunshine of their love, and by noble deeds atone for her misstep in life, but who meets with nothing but repulses; who sees pointing tauntingly and maliciously towards her the hydra-headed finger of scorn, instead of the beckoning arms of filial affection, and who finally, after doing all that a penitent child could do to soften her parents malignity, plunges into the dark abyss of despair—seeks relief from the horrors of her surroundings through suicide. She had said to her father: 'Thou shalt not force me from thee; Use me reproachfully and like a slave; Treat on me, buffet me, heap wrong on wrongs, On my poor head; I'll bear it with all patience, Shall weary out the most unfriendly cruelty; Lie at thy feet, and kiss them though they spurn me, Till wounded by my sufferings thou relent And raise me to thy arms with dear forgiveness.' The father would not relent. Look at the sleuth-hound pursuing the innocent fawn; gaze upon the boacoonstricker coiling around the victim of his greed; look at the venom of the cobra, and at the deadly sting of the centipedes; gaze at all that is low; vile and devilish, and behold them all combined in one human being, a father who crushes with the coils of his hate the gentle spirit of his daughter. As the tragic tale runs, which occurred many years ago, and which we select as one of the 'purest' cases of malignity that ever existed, Mary Ball, a daughter of a well to do merchant of Wheeling, Va., was enticed from her home by a commercial traveler. By a false marriage, he induced her to come to Chicago. After arriving there she learned that the marriage ceremony which she supposed to have been performed, was false. Poor, deluded child, heart-broken, she immediately returned home, but her father positively declined to receive her. Almost distracted the disheartened girl sought refuge at Wellsboro, Ohio, with some friends. Her father, not content to let his wayward child alone, maliciously followed her, drove her from there, and she was then compelled to seek an asylum in Pittsburgh, and finally by the force of circumstances she was actually driven to a house of prostitution. Well educated, remarkably pretty, and with a soul that yearned for purity of life, her descent under the circumstances was really heart-rending. The pathetic story of her difficulties with her father were written up in the Pittsburgh papers, and created at the time no little comment; but they did not bring a ray of sunshine to the heart of this despairing young girl; they gave her no hope—nothing on which she could clutch to keep from sinking. In all the darkness of her soul while struggling to once more stand an honored member of society and the Home Circle Fraternity, did she lose all regard for herself, nor the recollections of the days of innocence. Finally she gave way to despair! Her father's heart was closed against her like a granite rock; her mother, too, turned from her, and then she purchased a revolver. Picture the agony of that young girl; see the dismal, sorrow-breeding clouds of her soul, as they shade her eyes, darken her features, and surge forth in her plaintive sighs, as tremulous as the emotions of pity that linger sweetly on the lips of an angel, who bends tenderly over the despairing victim of a father's heartless vengeance. Oh! how she regrets her wayward step, and how impatiently she watches the lingering moments on the dial plate of time, hoping the next one will come freighted with a message of love and forgiveness from the home of her childhood, so that she can step forward—REDEEMED! They come—each one—with only a wailing agony of despair for her poor lacerated soul. Finally she clasps the revolver desperately in her hands, and fires the fatal shot! Poor Mary Ball is no more on earth!

the tug-boat, where he was met by his brother-in-law, Schenck. After embracing and kissing him, his first question was, 'Where is Rae?' meaning his sister, Schenck's wife, but without waiting for a reply he bounded towards his mother, whose arms remained outstretched all the while to embrace him, and after two years' weary watching and waiting, the mother and son were united in tears of joy. They remained in this touching position for several minutes without exchanging a word, when the manly fellow embraced his father and brother, who were also weeping. Returning to his mother, he said, 'Mother, let us go into the cabin; I have so much to say to you.' Here were anxious parents awaiting the return of a son from the Arctic regions, and they greeted him with tender tones of endearment. Should not the return of a wayward daughter, from a more dangerous and appalling journey than the exploration of Arctic seas, receive a like tender and cordial greeting, while over her lacerated soul should be kindly placed the mantle of forgiveness. III Mary Ball, once in spirit life, met at the threshold those who had seen her aspirations as they surged heavenward as brilliant as the smiles of an angel; who heard her heart-rending prayers; who saw her pathetic struggle to be forgiven by her parents, and her earnest effort to be good and do good, and who gave her a cordial recognition to a sphere where all her desires to advance will receive hearty approval and recognition. Verily, verily, though a woman of the town, Mary Ball was nearer God, nearer the angels, nearer those wise sages who can survey the nature of each one, than her parents who repulsed her when she tenderly sought their forgiveness. Nurse malignity; nurse hate; nurse envy; nurse covetousness; and nurse an unforgiving selfish spirit, and you can no more enter the spheres of light, than a demon can. They are the currency of Hells. TO DO GOOD, and BE GOOD are the currency of Heaven. Choose this day between the two. DR. BROWN'S "RESEARCHES." Several weeks ago you printed a few words from me touching Dr. Brown's book, now advertised in THE PROGRESSIVE THINKER. It is worthy of much more than a cursory review by the critics. Having then read it hastily, and since re-perused it with care, will you allow me now to speak more freely? It surely will become a historical work and the times are ripe for the perusal of it. I have not the pleasure of personal acquaintance with the author; but am impressed by the reading of the volume, that Dr. Brown is a person excellently well read concerning the matter of which he treats, has no axe to grind for himself, is probably not tied or cramped as a Reverend or by other salaried position; but is an earnest and honest truth seeker, free to follow whithersoever the bright Goddess may point the way. Orthodox Christianity is avowedly built upon the false myths of creation promulgated in the Bible—book of Genesis: the fall of man as therein recorded—the by-play of the fabulous serpent or devil—the consequent needs of redemption from the influences of a baseless and cruel curse, pronounced by the mechanic whose work was imperfect and illy protected—the absurd need—the bald injustice, that the only son of the builder should be killed to appease his father's wrath on account of his own failure, and thus attempt to provide redemption for mankind. Some of us have seen all this for many years, and therefore have felt that said theoretical Christianity was a fraud and injury to the human race, forced into its consciousness by organized hierarchical power and held there by force of arms and much shedding of blood, seconded by the devilish cunning arts of self-interested leaders, carried out and blatantly supported by the blinded leaders of the blind. But we have mostly inclined to believe that the comparatively worthy personage of Jesus of Nazareth, who has been used as a figure-head around which to build the absurdities and false theories promulgated in his name, was a real personage. Dr. Brown, however, in his work 'Researches in Oriental History,' unites with the view, heretofore advocated by other able men, that even the life of Jesus as published in the Gospels, is a myth, a romance—a fraud. He claims to prove the truth of that view, and to gather the demonstration from the Bible itself—from authentic history, sacred and profane (so named), from the writings of those called the church Fathers themselves, and from authentic church historians, such as Mosheim,—from the modern decipherings of monumental records—and from whatsoever other stone could be turned, that might lead to the detection of truth. All these he seems to have collected and condensed in one small volume and laid it before the ripened knowledge, common sense and developed intuitions of the last decade of the 19th century. If Dr. Brown has not proved that the Gospels, so called, are an invention and a romance, written by the Monks in the Monasteries of Alexandria many years after the reputed death of Jesus, the writer of these remarks has not the acuteness to detect wherein he has failed. If his claim be true it need only add a deeper blush to the cheeks of the genius of a cultured humanity, and those of her sister, 'star-eyed science' that they have so long allowed the human race to be made the victims of an emasculating and depressing fraud-myth upon its historic pages, and block to the wheels of its car of progress. Be the implications true or be they false, Dr. Brown's volume of 'Researches' is a strong book, intensely interesting to the thoughtful reader, and should be universally perused. Whether or not the reader of it finds upon examination a full demonstration of the position taken, does not so much matter. He will be widely read indeed who can not own an increase of interesting knowledge and broadened views, together with an impression of the author's sincerity, ability, and love of truth. Hockessin, Del. J. G. JACKSON. 'Researches in Jewish History, including the Rise and Development of Zoroastrianism; and the

Derivation of Christianity; to which are added several papers on kindred subjects, among which is, 'Whence came the Angels?' By G. W. Brown, M. D. For sale at this office, price \$1.50.

THE VOICES.

They Come With no Uncertain Sound.

Dr. D. Yocum, of Cutler, Washington, O., writes: "You may count on me holding on to THE PROGRESSIVE THINKER as long as I remain on this side of the veil."

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is most certainly the best of its kind I have ever seen, and I hope to be able to have it as long as it is published, as the price is surely within the limits of all."

A General Survey.

The Spiritualistic Field—its Workers Doings, etc.

The various Spiritualist Camp Meetings are all "booming." From Lookout Mountain in the South, and Clinton and Vicksburg in the West, to Lake Pleasant, Onset, Cassadaga, etc., in the East,—all are doing a grand good work! Our Cause is prospering everywhere.

Dr. Geo. A. Ferris and wife will attend the National Camp Meeting to be held at Hawks Grove, commencing Sept. 6, 1890, and continuing over two Sundays. They are contemplating attending the Summerland, Cal., Camp Meeting to be held in October. They will act as agents for THE PROGRESSIVE THINKER.

Dr. Dumont C. Dake is at present located at Richfield Springs, N. Y.

Mrs. Laura Cummings, writes: "I think Bro. Francis is doing a world of good in placing before the people a paper that comes within the reach of all inquirers, and I would particularly call the attention of its readers to the 'Contrast' article of July 5, and ponder well. It should reach right down to the heart of every thinking man and woman. And the true Spiritualist will ever advocate the amelioration of the condition of woman slavery in every form. It is a sign of progressive times that woman is awakening from her lethargy, and through the assistance of the Spirit-world she is severing the galling chains that have so long encircled her."

Mr. I. W. Pope, a prominent Spiritualist of Cleveland, Ohio, writes: "My time is fully taken in business affairs, but THE PROGRESSIVE THINKER is a treat and a rest for the hard worker when business cares are dropped, if only a short time. And out of it I get information and rest found in no other journal. I hope the circulation will soon be 200,000."

The People's Spiritualist Society held an unusually interesting session to-day, Aug. 10, at their hall, 93 South Peoria St., with President Jenifer in the chair. There were many of the finest test mediums in the city in attendance, and two hours were devoted to test giving, as it seemed there were so many present who had so long been hungering and thirsting for some signs of their loved one's presence. The services opened with Mrs. S. F. DeWolf reading a poem. She then gave some very fine tests by slate-writing. She called a gentleman up and placing the slate on his head she received a communication in it. Mrs. Moorean, Mrs. L. J. Oviatt, and Miss Thomas in her happy mood, gave test to the hungry seekers after truth.

J. Reinhard Alter writes as follows from Stuttgart, Ark.: "Thinking there are those that would be glad to hear from us, I will report progress. We have had Mr. J. M. Allen with us for a few lectures, which were splendid and his tests from the platform also, and by his gentlemanly bearing he has endeared himself to all. Many of the people here look favorable toward Spiritualism, and are only waiting to be convinced of its truth. Our Spiritualist friends that have their thoughts southward should not overlook this part of the world. We think it will compare very favorably with any other part of the south. Stuttgart is a new town. Will soon have a railroad. Has electric lights, street cars, etc. For any other information, please write to me, and satisfy yourselves by availing yourselves of the excursion rates during the fall months."

Mrs. M. Lida Hoffer, Leadville, Colorado, writes: "I am indebted to a friend for the loan of a copy of your paper, with which I am so well pleased that I herewith inclose you postal note for one dollar, for one year's subscription. It reminds me of the good old *Religio-Philosophical Journal* of Jones's time. Will do what I can to further its success, hoping its editor will stick to true principles, and not develop into a time-serving egotist." Yes, those were memorable days when S. S. Jones controlled the *Religio-Philosophical Journal*. It then had a large circulation, and exerted a commanding influence.

T. M. Burgess, of Big Rapids, Mich., writes: "I have had the pleasure of reading all the numbers of THE PROGRESSIVE THINKER since No. six, and am well pleased with the fairness with which you treat all subjects under discussion. Several here who never read a spiritual paper before, and never witnessed any physical demonstrations, are becoming very much interested in the paper, and the cause it advocates. To me it seems the most important business of life.—The spread of truth and the elevation of humanity." Let us all as Spiritualists endeavor by all fair means to encourage the right and discourage the wrong, and when we pass to a higher life the world will be some better for our having lived in it."

J. B. Brooks, of Leadville, Col., writes: "If proper for any cause to be represented at the World's Fair, the cause of Spiritualism should be, with a store of publications, books and papers. With Hudson Tuttle manager, and a representative from as many organized societies as wish to be represented, it would make a grand display, resulting in much good."

L. Rogers, of Kingsville, Ohio, writes: "If there are within hearing distance of THE PROGRESSIVE THINKER any brother or sister whose heart beats for humanity, lend them ear. I solicit your co-operation. I am very desirous of changing my location, and will gladly give particulars to any person who is a Spiritualist; none other need apply. All letters promptly answered."

J. S. Swank, of Watsonville, Cal., writes: "I have received thirty-six numbers of THE PROGRESSIVE THINKER. After a careful and profitable reading, I have circulated them among friends; result inclosed. I send you now new subscribers, tangible evidence of its worth. It is the best paper of its class; skims the cream from progressive thought, and dishes it up in the most approved styles. It occupies a sphere of its own in psychic literature. The words are full of thinkers. The influence is in the air. Light! Light! More light! ! ! is the cry, and long may THE PROGRESSIVE THINKER continue to shine."

G. W. Brown, M. D., has just received an order from England for one hundred copies of "Researches in Oriental History." This valuable work is for sale at this office. It should be in every one's library.

That eminent woman, Matilda Joslyn Gage, President of the Woman's National Liberal Union, is troubled just a little over the remarkable freaks of a Planchette. She writes: "At the hazard of trespassing upon your time, I will tell you that I once owned a planchette of old style. It mysteriously disappeared out of my home, and although thoroughly searched for, could not be found. After a number of years it came to light, as I remember, where it had been looked for. It remained in use for a while. Then again vanished, and has never come to light the second time. My daughter sitting near me, now visiting me from Dakota, recalls both circumstances."

A FEW DAYS AT LAKE SUNAPEE, "BLODGETT'S," N. H.

The thirteenth annual camp-meeting of the "Sunapee Lake Spiritualist Association" commenced on Sunday, the 27th of July ult., and has proceeded in fine shape, so far, with large and interested audiences at each service. Mr. J. Frank Baxter occupied the opening and second days, and his addresses were marked by his acknowledged ability, and met with universal approval. Mrs. Kate R. Stiles and Mrs. Juliette Yeaw, and Mrs. Clara Field Conant, have followed successively, each in their strong and attractive way, holding enraptured audiences spellbound by the clear, earnest and convincing character of their addresses and tests. Mrs. S. B. Craddock was also highly appreciated as the third speaker of the season. Mr. Edgar W. Emerson has been exceedingly happy during all of the first week. When the array of mediumistic power is so great and well known, the appearance of such a combination could scarcely fail to command large and attentive audiences. The meeting will continue until the 24th of the present month (Aug.) with a long array of fresh talent, as evidence of which it is only necessary to name: Mrs. Addie M. Stevens, Mrs. Sarah A. Wiley, Mrs. Abbey W. Crossett, Eben Cobb, Mr. Joseph Stiles, Prof. J. W. Cadwell, etc. The weather has been exceedingly fine, and the large steamers plying on the beautiful lake are constantly loaded with visitors, who now come annually to this delightful region, both for health and in search of light on the great theme of Spiritualism. The minds of the great mass of the people are waking up to the absorbing importance of the subject. Among all the places of summer resort, and of the holding of our spiritual camp-meetings, "Blodgett's," at Lake Sunapee, holds a first place. The scenery is grand and attractive, the air bracing and delightful, and the water clear as crystal; the lake being largely fed by perennial springs.

Hundreds of cottages and tents are now on the ground, and every convenience of life is at instant command.

JANE D. CHURCHILL.

NATIONAL CAMP-MEETING.

To THE EDITOR: I inclose a small bill, giving notice of the National Camp-meeting to be held just east of Watervliet, Mich., opening Sept. 6. Paw Paw Lake is located one mile north of Watervliet, but it was decided by Bro. Wandell to hold the meeting this season at Hawk's Grove, as it is well fitted up, camp-meetings having been held there before; besides, trains on the C. & W. N. railway will stop within thirty rods of the camp ground to let passengers off and on. But it is hoped by those interested in the work that a site may be bought on the lake for holding annual meetings hereafter. The lake is a beautiful spot, located about ten miles from Benton Harbor, between which place and Chicago splendid steamers ply; so we hope our Spiritualistic friends from Chicago may co-operate with us in Michigan, and make a grand success of this movement. What say you, representative Spiritualists from Chicago, may we see you at the September meeting, to help organize and procure a site on the banks of this little Galilee, where you may retire from the dust and heat of your crowded city to commune with nature in all her loveliness at this retreat for years to come? D. BOYBROOK, South Haven, Mich.

VICKSBURG CAMP-MEETING.

To THE EDITOR: Our camp, Aug. 10th, at Frazer's Grove, Vicksburg, Mich., opened beautifully and grand. A fair-sized audience greeted our speaker and chairman, Mrs. Cora L. V. Richmond, and Prof. D. M. King. Mr. King opened the meeting Sunday morning with a brief speech appropriate to the occasion, followed by Mrs. Richmond, the Queen of the Rostrum, speaking Sunday afternoon at 2:30; also Tuesday, Wednesday and Thursday afternoons, after which she will depart for Cassadaga camp, there to grace and honor their rostrum for a specified time.

Those who failed to hear this speaker missed a good spiritual treat.

Sunday evening, an interesting experience meeting; Monday morning, a conference meeting and lessons in Psychic Culture; Monday afternoon, speaking, the rostrum being occupied by Mrs. Rowe, of Jackson, Mich., and Dr. George H. Ferris, of Cleveland, Ohio, both young speakers, and promise soon to be among the first. Prof. King gave psychometric readings and tests, being excellent and correct in every instance. Monday evening, Quina (Mrs. Richmond's poetical control) gave a public reception in the auditorium, which was very gratifying to the audience, improvising tests, and making the meeting very interesting. Dr. Geo. A. Ferris and wife will be present through the entire session as healers and speakers. We find them very pleasant and genial people, and a helpful acquisition to the camp. The doctor will also take subscriptions for THE PROGRESSIVE THINKER and other periodicals. T. H. Moorehouse, of Marengo, Ohio, Secretary of the Central Ohio Spiritual Camp Association, is present.

MRS. E. P. DEMING, Sec'y.

NATIONAL CAMP-MEETING.

National Camp-meeting at Hawk's Grove, one and one-half miles east of Watervliet Village, near Chicago & West Michigan R. R. This meeting will be under the management of the Michigan, Ohio and Indiana Spiritual and Religious Camp-Meeting Association. We can furnish a good camp

outfit, a new waterproof pavillion tent, with large seating capacity; small tents, coats, chairs, etc., to rent. Camp opens Sept. 6, 1890, continuing over two Sundays. Programme: Sunday, 7th, 10:30 A. M., welcome address by S. P. Merrifield, Colonia, Mich.; 2 P. M., Mrs. Carrie Firth, Coldwater, Mich.; 7 P. M., D. M. King, Mantua Station, Ohio. Monday, 8th, 10:30 A. M., lessons in mediumship every forenoon, by D. M. King; 2 P. M., Dr. George A. Ferris, Cleveland, Ohio; 7 P. M., Mrs. Carrie Firth. Tuesday, 9th, 2 P. M., Mrs. Carrie Firth; 7 P. M., S. P. Merrifield. Wednesday, 10th, camper's day. Thursday, 11th, 2 P. M., Mrs. Carrie Firth; 7 P. M., D. M. King. Friday, 12th, soldiers' day. Saturday, 13th, 2 P. M., Dr. Ferris; 7 P. M., Mrs. Carrie Firth. Sunday, 14th, 10 A. M., Mrs. Carrie Firth; 2 P. M., D. M. King. Evening devoted to farewell addresses and social. It is expected there will be good mediums in attendance, from Cleveland, Chicago, Grand Rapids, and other cities. The aims and objects of this session is to establish a yearly camp-meeting; all those interested in this great movement are cordially invited to be present. There will be a small fee charged to defray the expense of the meeting. Admission, ten cents a day. Membership tickets, \$1. W. S. Wandell, Manager, D. M. King, Secretary.

OCTOBER CAMP-MEETING.

A Special Train For Spiritualists in the East.

A four weeks' camp-meeting will be held in Summerland, Cal., commencing the first week in October next. First class speakers have been engaged, as well as some of the best platform test mediums. Many other good mediums have signified their intention to be present. A grand time is expected. A detailed programme will be announced in a few days.

Friends can spend the winter here or return at any time on their return ticket. If they will remain all winter, we can assure them of better health, and an escape from the severe winter that is likely to follow the mild one just passed.

October was chosen as the time to hold this meeting so as to enable friends who wished to do so, to spend the winter here, and as all eastern meetings would be over, they would be free to come, although at this season of the year the country has on its winter garb of vegetation and our State is not looking its best. On the contrary its worst, (which is the time to examine a new country) but in no other locality could a camp-meeting be held at this season of the year. If two hundred will come from the East, the A. T., & S. F. R. R. Co. will run a special train from R. R. ca. as Boston for the sole accommodation of Spiritualists to Summerland. A novel train, and yet a notice to the world that there are many Spiritualists in it, and that they are making an effort to establish a Colony to aid in the uplifting of humanity and make themselves felt in the management of its affairs, and to receive recognition as a society of liberal-minded progressive thinkers. It will be a good, as well as the right thing, to get up this train.

Visitors can return after the meeting at will or in the spring, at the same rate or price paid to come here. Tickets and all information can be obtained of the following agents of the A. T. & S. F. R. R. at the points named.

Chas. D. Simonsen, Gen. Eastern Agt., 261 Broadway, New York.

S. W. Manning, New England Agt., 332 Washington St., Boston.

F. A. Draper, 124 James St., Montreal, Can.

H. A. Bray, 29 S. Sixth St., Philadelphia, Pa.

R. E. Breder, 5 Exchange St., Buffalo, N. Y.

J. N. Bastedo, 40 Young St., Toronto, Ont.

Geo. T. Gunnip, 165 Walnut St., Cincinnati, O.

E. F. Sisson, S. Pass. Agt. Chattanooga, Tenn.

F. T. Hendry, 94 St. Clair St., Cleveland, Ohio.

J. M. Cornell, 212 S. Clark St., Chicago, Ill.

G. E. Gilman, 58 Grinswold St., Detroit, Mich.

T. A. Whitmore, 116 N. 4th St., St. Louis, Mo.

S. M. Osgood, 130 4th St., Des Moines, Iowa.

W. M. Woodward, 255 Temple Court, Minneapolis, Minn.

Geo. Hagenbuch, 1050 Union Ave., Kansas City, Mo.

C. F. Zimmerman, 1700 Lawrence St., Denver, Col., and all agents along the line of the road.

It is important that all intending to come shall hand in their names as soon as possible, for unless as many as two hundred come, a special train cannot be had and regular excursion trains will have to be used. Notice of the date and time of starting of the train will be given. As soon as it is known, a special train will be made up, also the time at which friends living west of Boston can join it. It is not necessary that there be two hundred out of Boston, but there must be that many tickets sold for the train, in order to secure a special one.

Tents and rooms can be rented for the winter or during the meeting. Bring your bedding with you. H. L. WILLIAMS, Summerland, Cal.

SAMPLE COPIES.

If not a subscriber already, and this paper falls into your hands, please read it carefully and observe its numerous attractions, and the low price, combining cheapness and excellence. After reading it, hand it to your neighbor, and request him to subscribe for it. Keep it moving. If already a subscriber, and if an extra number comes to your address, do missionary work with it. Any one can afford to send for the paper 16 weeks, as the cost is only 25 cents.

PHYSICAL MANIFESTATIONS.

Through the Mediumship of Mrs. Kate Neal.

Having been filling lecture engagements among the Spiritualists in the vicinity of Belfast, Me., for the last two weeks, I have been stopping with some Spiritualist friends in Morrill, Me., where I had the opportunity of attending some of the finest spiritual seances for physical manifestations, that it has ever been my privilege to witness, although my experience in that direction is not limited. Never having seen anything in the papers in regard to the work of this most excellent medium, through whose instrumentality these manifestations occur, I thought it might be of interest to your many readers and I would write a short description of the phenomena occurring at these seances. The phenomena consists in the ringing of bells, playing a guitar, showing lights, talking in independent voices, the materialization of hands, as well as on occasions, full form materialization, without the use of a cabinet.

The medium is Mrs. Kate Neal, of Morrill, Me. The particular seance that I wish to describe, was one held at the summer home of Mrs. Lowell (of Boston, Mass.), in Liberty, Me. There were present on this occasion twenty-five people, among the number Mr. L. C. Morse, member of Maine legislature; Mr. Albert Skidmore, school commissioner; Mr. Henderson Moody and other well known townspeople of Liberty. The mode of procedure at the seance was to seat the people at an extension table, then darken the room. All the phenomena that I have enumerated above, took place at this seance. The spirit daughter of Mr. Morse came to him and his wife, appearing to them in materialized form, kissing them and holding conversation on subjects alone understood by themselves, and this, it to be remembered, without the use of any cabinet whatever, the spirits simply rising up behind their chair. I can also speak from personal experience, having many marked evidences of the presence of my spirit guides as well as relatives, but the most marked feature of these seances was as follows:

As Mrs. Neal is one who is ever ready to work for the Spirit-world without money and without price, some of her friends had concluded to make her a present of a string of gold beads, so unknown to all but six of the company present, as well as the medium, the beads were laid on the table with the mental request that they should be placed upon the neck of the medium by her spirit husband, who seems to be the chief guide in her hand. Agreeable to the request this grand test of spirit power was consummated, much to the discomfiture of the skeptically inclined who were present.

Thus is there being formed a magnetic center in the old "Pine tree State" from which shall emanate a rhythmic power that shall help conquer the world for truth.

Merrill, Me. OSCAR EDGERLY.

DR. HENRY SLADE.

A Seance With Him While in France.

M. Rastouil, in *La Lumiere*, gives an interesting account of a seance he had with the celebrated slate-writing medium, Dr

Written for The Progressive Thinker.

SPIRITUALISM.

It Is the Science of Sciences.

By D. P. KATNER, M. D.

It has been denied that Spiritualism has risen to the magnitude of a science, and, therefore, it was claimed that it properly belonged to the vagaries of imagination.

Locke, the great mental philosopher, defines spirit as "a substance in which thinking, knowing and a power of moving do subsist." It becomes evident, therefore, that the manifestations of these forces, the application of their powers, and the demonstrations of their character, furnish a proper formula for a scientific basis.

Has Spiritualism presented any hitherto unknown facts to the world? Has it offered any truth for the investigation of mankind which they could ascertain was truth? Has it laid down any abstract principles which can be practically applied and produce certain results? Has there been, through the impulse it has given to thought, any thorough inquiry into the facts of a continuous existence beyond the grave, to which a clear and definite response has been given, leading to a more comprehensive knowledge of the certainties, powers and possibilities of the spirit in its continuous existence in the life beyond? These are all pertinent questions; what is the answer?

How was modern Spiritualism heralded to the world? Unannounced it came, with manifest token which commanded recognition. It uttered an audible sound, and gave evidence of accompanying intelligence.

Here were two important facts presented for investigation—viz: power and intelligence—a hitherto unknown force, guided by intelligence—producing sound in regular and systematic order, and challenging investigation. These sounds asserted they were produced by a conscious individuality, an entity, a spirit, through natural laws pertaining to spirit-life. They came in response to inquiries; they gave information through the alphabet, rapping as the proper letter was called out, and spelling out correctly sentences conveying a higher order of thought than was possessed by the circle of investigators.

To test the correctness of this, Prof. Hare constructed his dial, the letters on the face of which were unseen by the medium, while he recorded the letters pointed out by the unseen force operating the pointer of the dial. Facts were thus obtained, and unmistakable truth of spirit return and personal presence was furnished him.

But sound and movement did not cease here. Heavy articles were moved in such a manner as to demonstrate a force stronger than the law of gravitation, or setting it at defiance. Here was a new fact for investigation. The Carpenters undertook to explain it on the theory of "unconscious cerebration," or to dispose of it on the ground of "impossibility," "predisposition," or "hallucination;" the Beards on "the unreliability of human testimony;" and the cashiered Surgeon-General Hammond on "the diseases and abnormal action of the nerves and brain."

The Holmes and Clarkes stored it away "in memory's cells," ready to be uncorked, like wine at wedding, whenever the guests were ready for the feast. And yet phenomenon has followed phenomenon, and wonder succeeded wonder, until these bigoted, self-constituted Solons have been left behind in the march of Science, standing like tombstones in a graveyard to mark what has been.

Prominent among its many facts are raps, table tipping and movement of tables when no visible hand or other appliance is touching them; the playing of musical instruments when no visible musician is touching the keys, the controlling of the hand to write unconscious of the will of the medium, and that, even, as has occurred where the medium was a child that could not compose or write the sentences itself when not under control. To this add psychography, or independent writing, the independent voice and materializations, and the Carpenters, Beards, Hammonds, Holmeses and Clarkes are called upon to "rise and explain."

The great truth Spiritualism has presented and verified is immortality. It has brought us our friends alive "from the realm of the silent dead," as we had previously been taught to consider them, and opened the door of communion between this world and the supernal spheres.

and wisdom. This heaven has become the sphere of goodness, love and purity, to which ever increasing knowledge lends added charms. When the incarnated hell which the spirit has borne along with it from this life to that, like a shell upon the back of a tortoise, is gradually broken off from the spirit, and when that individual spirit has fully rendered compensation for all wrong doings here, it will arise in the newness of life, into those harmonious relations with other beings, and with the entire realm of mind and matter which will constitute a heaven in the soul.

A. J. Davis has presented his "Views of our Heavenly Home," searching with the cultured vision of the seer for a knowledge of life as revealed from the home of spirit. Hudson Tuttle has given his "Arcana of Spiritualism;" Mrs. Maria M. King glimpses of "Real Life in the Spirit Land;" and other authors have contributed their scientific investigations of another life, as revealed through Spiritualism.

Of the powers and possibilities of spirit but little may be claimed as known. That "It is the spirit that quickeneth," it has positive knowledge. That it possesses a power over matter of which human science is ignorant has been demonstrated the world over. The wonderful achievements in important discoveries, inventions, and general advancement in every field of science since the advent of modern Spiritualism, attest its all-potent influence in the grand onward march of the human race.

Thus the progress of mind in unlocking and bringing out for use the treasures of the hitherto unexplored recesses of Nature under the impetus of spirit influence, has demonstrated that unknown powers, reaching towards the Infinite, are the yet uncultivated possessions of the spirit.

Linking back to molecule and atom on the one hand, the cosmos of all between atom and himself, the complement of all their forms, the concentration of all their forces, the combination of all their powers, standing midway between atom and Deity—or Infinite Spirit, through his spiritual development, man forms the connecting link between the mundane and supermundane worlds, with the powers and possibilities of both. These powers may be latent, yet partaking of the ethereal elements and vital energies of both worlds, they must necessarily be stored within the personality of spirit, and be capable of being brought out into active operation.

We know that the human mind is capable of attaining and accumulating knowledge during the entire period of the earth-life, gathering lessons from experiences under difficulties and amid embarrassing surrounding circumstances; even while the spirit is imprisoned in its outer physical tenement, and acting within and through its animomaterial structure. When, therefore, that spirit, which has possessed the powers to attain to such God-like intelligence while yet in the physical, is relegated to the realm of causes in the invisible world, where intelligence knows no limit, and the endless aeons of eternity are before it, to what sublime heights of intelligence and power may not that Master Spirit attain? You must limit eternity and the field of Infinite Causes before you can limit the powers and possibilities of the human spirit.

Before the pseudo scientists disclaim farther against the claims and status of Spiritualism as the science of sciences, let them patiently inquire at the threshold of Infinite knowledge for the interior revelations of truth and wisdom which are locked within her spacious chambers, and which can only be revealed in spirit through spirit investigation, and they will be dumb before the majesty of science to be revealed.

The gathering and combination of spirit energies, the concentration of forces, as arranged in the councils of Supernal Wisdom, and the shaping of human events by those forces, will inevitably lead those obtuse bigots, now known as materialistic scientists, to place Spiritualism at the head of all sciences, or else will conduct them to the rear of the Grand Army of Progress, and leave them behind, as "The truth goes marching on."

Written for The Progressive Thinker.

Spiritualism in Muncie, Indiana.

I have been thinking a brief notice of Mrs. Mendenhall's mediumistic labors would form an item of interest with the intelligent readers of THE PROGRESSIVE THINKER. Although Mrs. M. is widely known through the spiritual journals as a medium for what is known as the materializing phenomenon, and which for clean demonstrated genuineness of spiritual origin is not wanting in proof, yet I have been quite negligent of late years in keeping Spiritualists posted both as to her whereabouts and the progress of her labors.

Well, she with myself is located in Muncie, and though the weather has been dry and hot during the season, Mrs. M.'s seances have been kept up without cessation, with good results. True, failures sometimes occur, but in a majority of cases, her seances have given good satisfaction, even to the profoundest skeptic. As a general thing, in her light seances from six to eight full forms appear in plain view of all attendants, and in almost every instance, the spirit appearing is recognized beyond doubt. I will here mention a few of the many phenomena that have been given during the warm season. On the night following decoration day (May 30) in complying with a request of one of Mrs. M.'s band of working spirits, her seance room was decorated with beautiful flowers and small flags with the stars and stripes quite enveloping the cabinet. A goodly audience was present, and soon Richard, a superintending spirit, announced his presence in the cabinet and called for the old familiar song, "Marching through Georgia." The audience struck up on a lively key, when soon there came in response a soldier, fully attired in soldier's uniform, standing proudly in fair view, waving a flag triumphantly during the singing of the entire song; and to complete this part of the scene, not less than four other spirits within the cabinet used the drum and other instruments in keeping time with such perfection as to recall sensations experienced in the gone-by days of the late rebellion.

Mrs. Mendenhall is making rapid progress in the phase known as trumpet speaking. Many speak, and some even sing independently of the trumpet, yet it is

quite convenient for spirits who are just beginners in the grand work of demonstrating the truth of human immortality. Mrs. M. is an excellent clairvoyant. She is clairaudient and impressionable. In her "private readings," as they are termed, I have no hesitation in saying she is second to none. Now I must say, in conclusion, Mrs. Mendenhall (my wife) is very delicate in point of health, and never travels far from home on missionary work; but to all those desiring to know the truth of genuine spiritual phenomena, and are sufficiently developed in civility to conform to rules of conditions adopted by the Spirit-world will certainly be vastly benefited by visiting Mrs. M.'s seance room at 521 S. Madison St., Muncie, Ind. J. H. MENDENHALL.

Written for The Progressive Thinker.

SPIRITUALISM. VS. MATERIALISM AND DOGMATIC THEOLOGY.

What has Spiritualism done? And what has it yet to do, to fulfill its mission for the full enlightenment of human society? These are questions relative to the present status of the development of society.

To be rightly understood, let us first define the term Spiritualism as we understand and would use it. Webster defines the suffix "ism" thus:

1. "An English termination denoting the theory, doctrine, spirit, or abstract idea, of that signified by the word to which it is appended."

2. "A doctrine or theory especially used contemptuously, or in a bad sense; a fanatical tenet; a specious, but wild and visionary theory; a plausible and captivating but unsound doctrine."

We propose to deal with the term agreeably to both definitions. But, first, coincident with the idea of the doctrine, spirit, or abstract idea of the word, etc. In this sense, Spiritualism, as we use it now, has reference to that which is the opposite of materialism; or, in other words, the moving force, constituting the life of animated matter, and by some philosophers termed the "Spiritus Mundi," the actuating principle, or element of all created life manifesting intelligence. In this sense Spiritualism is manifest in many and varied grades of intelligence, from the lowest forms of animate and instinctive life, up to the brightest human intelligence, and still on up to the highest archangel, and yet on up to the Almighty Father and Mother of all life!

What, then, has this Spiritualism done?

1. It has originally given a modicum of vital force and intelligence to all animate creation.

2. It has bequeathed to man the highest organization of cognizant life on this material plane of existence, from time to time, increasing in measures of intelligence, enabling him to perceive, comprehend and appreciate more and more of the powers of his developing destiny, and the Creator's purpose of his existence. To know more and more of the quality and character of that element that allies man to his Creator; and to apprehend and comprehend the varied phases and characteristics of spirit life that actuate the intelligences of every grade of animate existence; and, in a special sense, the quality of those spiritual elements that range in the sphere of humanity's pale of action; both in relation to all ranks of animate creation below his rank, also to his fellow man, and yet upward, to his benevolent Creator!

It is manifest that a measure of organizing and creative capacity has been bequeathed to man. This bequest man has used agreeably to his own inclinations; in some cases in harmony with the laws of life manifested to him by his Divine benefactor; in other cases, in antagonism thereunto! Spiritualism, in its better meaning, has, from time to time, in its varied modes of action and degrees of revelation dispensed from the all-sufficient Source and Fountain of life and consciousness, made manifest to human intelligences, the laws of life and varied phases of human action, showing the legitimate use of those laws, also the violations of the same, which have, from time to time produced irritating influences, and, in many cases stagnation of the flowings of that pure stream of life, which, necessarily, according to the Creator's plan, should uninterruptedly flow on to all orders and ranks of the creation, and, in a special sense, to his creature man, in order that he might progressively develop to higher and more perfect relations to his Heavenly Father and Mother!

Spiritualism, in its highest sense, has, from time to time, and is, through mediators in human capacity, and also of angel character, convincingly demonstrating to the understanding of its disciples, that human existence in identical form, does not terminate with the phase termed death of the physical body; and to the highest mediumistic authority to which we can appeal,—Jesus Christ, the revelation has been made that there is as really a death to the spirit body as to the physical! That a mere future existence is not, absolutely and abstractly considered, an existence in life. A corpse, that is, a lifeless human form, may, for a time, continue to exist, on this mundane plane; but this is not life! In like manner a human spirit identity may exist in the spirit-world, but in a state of death, that is, severed from the streams of spirit life, flowing from the Divine Author of its existence! As there are imperishable creative life laws, which violated, result in death to the material or earth life of man, even so there are imperishable creative spiritual life laws which if broken, produce death of the spirit, or soul life of man, so that it is truly said: "The soul that sinneth, it shall die." It is therefore a recognized fact, which the highest mediumistic authority has revealed, that a mere soul existence in the spirit eternal world, is not "per se," eternal life! but simply eternal existence; and this existence for aught yet revealed to man on this mundane sphere, may continue in a corpse or dead state for a very long space of existence.

But as disobedience to the laws of spirit life has produced this soul death, yet a confession and repentance of the violation of those spirit laws will restore the soul to spirit life; and a continuance of obedience to those spirit laws will insure eternal life of soul! This truth is the revelation of the gospel of righteousness. And as it is believed by many souls that Jesus Christ

taught by precept and example a practical obedience to these spirit laws of life, so this "eternal life" may be accepted by his believers as the fruit of the unadulterated gospel of Christ.

It is observed that many Spiritualists think that celestial life in the spirit-world is, "per se" "eternal life." But as before shown, this is a great error, which it is quite time should be thoroughly corrected; and which Jesus Christ, as a very high medium, did correct ages since, but which correction has been sadly overlooked.

Genuine Spiritualism, in its highest character of meaning, has taught to some souls, and is increasingly teaching to many, that several of the theological dogmas of creedal systems of so-called religion, are erroneous.

1. The doctrine called the "Trinity" of Gods, called "Father, Son and Holy Ghost," all of the masculine gender; but genuine spiritualistic teaching has revealed a Heavenly Father and Heavenly Mother as God. It teaches that it is not possible to conceive of fatherhood without corresponding motherhood; therefore a religion that embraces the idea of fatherhood in God, must also embrace the idea of motherhood, or be inconsistent and abnormal. All God's works are consistent.

2. The doctrine called "the Atonement," meaning that Jesus Christ by his physical death on the cross, at the hands of "the wicked Jews," constituted a ransom price paid to God for the remission of all sins that have been committed by any soul who may simply acknowledge a belief in such creedal dogmas. But if this were a fact, instead of the Jews being considered "wicked" by crucifying Jesus, they should therefore be canonized with the honors of sainthood! But genuine Spiritualism has taught, and is teaching, that "Whoever a man soweth that shall he himself also reap." That in the dispensation of God's judgment work, His ministering angels shall "give to every man according as his own works shall be, or may have been." Yet that mercy rejoiceth against judgment; therefore the soul who confesses and forsaketh his sins, shall be forgiven; that is, find mercy; but the sinful life must be forsaken; this, and this alone is true repentance.

3. Spiritualism, true, teaches that the soul's probation does not terminate with the demise of the physical body, but that its laws continue to operate in the eternal world; and thus and thus only could the justice, righteousness and mercy of God be extended to souls who are not privileged, while in time to learn the laws of truth and righteousness; these souls shall thus be schooled therein in the Spirit-world, and thus be privileged with repentance and mercy.

4. Genuine Spiritualism teaches that the creedal doctrine, that some souls were elected from all eternity to damnation and eternal sufferings in a burning hell, while other souls by a fiat of fate to eternal happiness, whether their deeds were good or evil, is a monstrous falsity of human imagination, and has no existence in God's law of righteousness and mercy! "Shall not the God of all the earth do right?" Ah, I know he will.

5. True Spiritualism teaches that a mere faith in God's plans and laws of righteousness, but devoid of works of obedience thereunto, is not a power of salvation, nor a means of justification and blessing to any soul, but that faith without corresponding works is dead.

6. Reliable Spiritualism teaches that heaven is both a state of soul, also a place of congregation of the righteous, the pure, the good and the true. That hell is a condition of soul suffering, the consequences of violations of God's laws of righteousness, which laws are as invariable as the course of the earth around the sun.

7. Of mediators, Spiritualism true, teaches that God is accessible to man, but only through a line of mediators, being a class of intelligences of various grades of spiritual and heavenly angelic development, from the plane of the common human level, up to the highest archangel of the Spirit-world; and that instead of each and every human soul going directly to the throne of the Almighty Creator as the source of their inspirations, they are ministered unto by some individual of the intermediate class of angel visitants to man on the mundane sphere.

Of Spiritualism as a "fanatical tenet," a specious and wild and visionary theory; "a plausible and captivating, but unsound doctrine." This character of Spiritualism has widely obtained and been manifest during the last forty years, and been the medium of leading many simple souls into a labyrinth of error, from which has proceeded many evils. It has taught that all evil inheres inseparably with the physical and mortal body; and when death releases the soul from this, it is at once redeemed from all sorrow, and becomes immediately the recipient of bliss; in other words, that physical death opens to a human existence the gates of Paradise.

2. It has taught that the entrance of a soul to the vestibule of spiritual abodes, necessarily ushers them into a true conception and knowledge of eternal truth, and clothes them at once with immortality; therefore whatever they may communicate to mortals is necessarily true, simply because it is a communication from the Spirit-world! This is one of the most grave errors, for the character of the soul is not immediately changed and enlightened by "shuffling off the mortal coil." Hence, since the avenues of communication between the denizens of time and spirits in the eternal world have been uncommonly opened during the past forty years, very many souls on the mundane sphere have been erroneously led by the teachings of spirits in the spirit world, who are as busy as while the tenants of material bodies, circulating satanic doctrines, ministering to evil, and that continually.

3. Abnormal Spiritualism has caused multitudes of spirits in the soul-world, to assume false names and functions of authority as if delegated by the heavens as ministering angels of truth; and these assumptive spirits have taught lies and "doctrines of devils" in the name of Christ, and of God!

4. Evil Spiritualism has led a class of humanity into a state of infidelic lofty independence, denying the revelation of Christ, and promoting a disregard for former revelations of truth, conveying the idea that no revelations of past ages were to be relied on as truth; but they, the spirits themselves, were the lone revelators of the true wisdom

of godliness and the sole interpreters of the ways of God to man.

5. Multitudes of souls in this world have apparently been swallowed up as by a maelstrom, with what may be perhaps justly termed the materialistic phases of Spiritualism; the phenomena of spirit forms appearing as if possessed of material corporation, relying on a witness of this phase as the "sine qua non" of Spiritualism, whereas its purpose is simply to produce a conviction in the souls of men on the mundane plane, that there is an identical future existence for man; but the primary lesson that should be learned by Spiritualism is, that in order to enjoy the blessings of a true and happy life, man must obey the laws of God in this present world; and to reveal to man what those laws are, and the unhappy consequences of their infraction.

Thus, in consequence of these erroneous features of Spiritualism, multitudes look upon it as the work of the devil, and to be shunned as the slime of the bottomless pit. Acting on this principle, true and undefiled religion, which, when truly possessed and practiced by a soul, makes that soul a friend of man, a worker of righteousness, a real benefactor of our race, and thus a real worshipper of God would be scorned, shunned and set at naught because a vast amount of what is called religion, consists in a bare profession of godliness, while its professors livelives of wickedness, oftentimes more depraved than those souls who make no pretense of religion at all! But truth is not to be shorn of her laurels because there are errors manifest stealing her livery. Nor is true and undefiled religion to be robbed of her glory because of the professed but empty embraces, but mere semblances of truth and goodness!

WHAT SPIRITUALISM HAS YET TO DO.

It has not only so to minister as to convince the earthly man of a future existence in a land of souls, but through inspired media to institute a personal disciplinary criticism, a review of the paths of life of those ministered unto, showing them the absolute and peremptory necessity of a course of purity, honesty and right living in order to possess eternal soul life, in the future state; that is a state of soul in harmony with heaven's laws, so that the soul may be inspired, fed and quickened with heaven's gifts. This would work salvation from sin, a ransom from evils in this present life, and bring the prayed for kingdom of heaven to earth! Let every soul interested in human weal, pray for the advent of this phase of Spiritualism. GILES B. AVERY.

Willard J. Hull.

WILLARD J. HULL, And Other Workers in the Spiritual Vineyard.

I have often expressed my high appreciation of this gifted speaker; and critics who never have a good word for others may imagine that I am personally interested; so I am. It is for my personal interest to advance the great cause of Spiritualism; and especially its educational department. I glory in the efforts and successes of our platform workers, as well as in phenomenal mediumship.

The talent and culture that adorns the spiritual rostrum have been undervalued, and unjust comparisons have misled many who are not familiar with the genius of modern inspiration. Many superficial Spiritualists fail to appreciate the importance of platform work, unless it partakes of sensationalism, personal tests, etc. But Spiritualism is all-sided, and no department of its work can be neglected without injury to the cause.

There is need of more efficient and thorough equipment of Societies for utilizing mediumship and emphasizing the philosophical and moral aspect of Spiritualism.

Willard J. Hull is a master-workman in this line. I am deeply interested in his work, for I know he will build and bless wherever he is called to work. He is not self-seeking or vainly ambitious. He does not push himself where he has no evidence that he is not wanted.

Demand and supply regulate his conduct. He feels that he is in hands of those who know him better than mortals can, and that his work will be directed aright. It is only about one year since his first public effort startled his friends and astonished the public who had known him long in another sphere of action. He is still at his post as train dispatcher for the Erie R. R., in Buffalo. He has a family to whom he gives his life and effort. He is ready to serve the cause of Spiritualism when the demand is sufficient to justify him in giving his whole time to the work. But he cannot serve two masters. His family depend upon his earnings. He cannot abandon his position for which he is so well fitted and which has supported his family for years, and give himself to spiritual work until there is demand for his whole time. Hence, his line of action is virtually in the hands of the Spiritualist public. If they neglect him, the cause suffers the loss. He has never asked me to recommend him. He has never hinted that he would like to be noticed in print. What I know of his plans I obtained by questioning him. At Cassadaga camp his lecture created a genuine sensation. It led all others in the popular feeling and enthusiastic approval. But he tells me (and he did not authorize me to repeat it) that his engagement in Philadelphia for next January, is all that he has ahead; and hence he continues at his post as train dispatcher.

With the great field but half supplied with efficient workers, there should be a demand for all his time and for a hundred more like him. I think he has no superior upon the rostrum, yet no one has a higher appreciation than I of the splendid talent and glorious work of such speakers as Mrs. R. S. Lily, Hon. Sidney Dean, Fred. L. H. Willis, Mrs. E. L. Watson, J. J. Morse, Walter Howell, Emma Harding Britten, Cora L. V. Richmond, Mrs. F. O. Hyzer, Mrs. H. S. Lake, Hon. A. B. Richmond, Sarah Byrnes, Nellie J. T. Brigham, Jennie B. Hagan, Rev. S. Watson, Geo. W. Taylor, J. Frank Baxter and others. The cause needs them all and as many more. Let us encourage all and hinder none. LYMAN C. HOWE.

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