

THE PROGRESSIVE THINKER

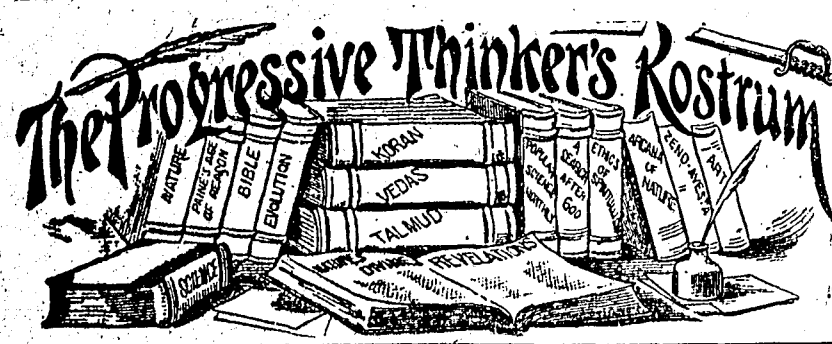
SCIENCE, MORALITY, SUPPLEMENTED BY AN EXALTED THE BIBLE OF THE FUTURE.

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

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MAGNETISM.

Its Philosophy Considered.

Magnetism Affected by the Physical Condition.

One Party Fed by Another.

Every organized body is surrounded by an aura, an atmosphere of finer matter, spirit substance, which call it—permeate it, and is eliminated from the coarser material constituting the tangible body.

This atmosphere, like our common atmosphere, is not perceptible to the common eye, nor can it be felt by the coarse instincts of the unspiritualized animal nature. The powers of this magnetic sphere have been in operation always, and recognized indistinctly by people of all nations, although its philosophy and laws have not been understood. It belongs to animal life and higher forms of matter, and corresponds somewhat with electricity in being powerful but unseen, but is different in being a higher form of matter produced by a higher grade of organization—the one being the finer substance of the earthly and mineral; the other being that of the animal and human. One is cold and lifeless, the other warm and life-giving; one is negative, the other positive. The atmosphere of magnetism of every person varies in quality and quantity, according to the organization and condition of the individual. This magnetism is eliminated from the physical, it partakes of its condition—its coarse or fine, pure or impure, health-giving or disease-producing, according to the physical condition generating it. This magnetic influence affects everything we touch or come in contact with—the room we occupy is filled with it, the clothes we wear, the food we prepare, the garments we make, the letters we write, all things that come near us are more or less affected by this subtle influence, and it becomes, as we have said, a powerful agent of happiness or discord, health or disease, life or death.

Bring two persons together that are very unlike magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; cannot tell why, perhaps, but are instantly repelled, and the more they try to come together, the farther apart they stand. You, all of you, can doubtless recall some instance when you took dislike to a person at first sight, and could not tell why you did. You know nothing derogatory to their character, in fact, believed them to be good people, yet nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but were repellant to each other; hence there could be no assimilation. On the other hand, you have met persons who were instinctively drawn to you as if by some unseen power, some charm as it were, have felt, when you first met, as though you had been long acquainted, and their very presence was to you rest, peace and satisfaction, and you would feel stronger, happier and better by being in their society—not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

Take a person with a diseased body, and filled with impurity, and the magnetism thrown from that body will be more or less impregnated by the impurity therein; and to a person in health a diseased condition may be induced by coming in contact with the individual. I have, by sitting near persons who were habitual tobacco users, when in a passive receptive condition, been so affected by their narcotized tobacco-filled magnetism as to have become nauseated, even to the point of vomiting. In this manner our tobacco-users are filling the atmosphere with this poisonous emanation; and how provoking it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobacco-using father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this, fond, loving parents, and save your little innocents from this baneful effects; save them from the suffering that may come to them in after years from this poisonous influence.

It is by this law that contagious diseases are conveyed from one person to another—this law of magnetism. You know in small pox you need not come very near the person, only within the radius of his sphere to take the disease; in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnet-

ism to convey the disease to person coming in contact therewith weeks afterwards; but who among even our learned doctors, can tell us of the laws of contagion? And yet they are simple enough, if only sought in the right direction. A diseased person when brought into magnetic relations with one who is not diseased, and whose sphere is not repellant to him, will convey to that person a portion of the diseased magnetism; he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a fact, but its philosophy is but little understood.

The quality of the magnetism is not only affected by the physical condition, but also by the mental organization and condition; and the predominating portion of the mind, be it moral, intellectual or animal, will be strongly marked in the magnetic sphere of the person. A person with a moral, honest, generous nature, with benevolence and the kindly feelings developed, is really a benefactor to the people; his very presence is a promoter of morality and goodness, whereas that of the element more selfish, and it awakens a corresponding element in those who come within his influence, the same as by being faithful you arouse mirth in others, or sorrowful you awaken feelings of sadness. Let a person of the above character enter a company, and every heart beats lighter—every one feels more kindly; there is an influence of peace and brotherly love that pervades the whole room, and every person catches the feeling unawares; and when they separate each has a better opinion of humanity, more self-reliance, and is really more benefited than he would have been by a sermon on morals. Another person might come in who was selfish, fretful, always complaining, never satisfied with humanity or the world, and although no expression of the kind may escape his lips, yet his magnetism would soon spread gloom and discontent among the whole company, and they would go home disgusted with themselves and all the world. Thus our lives, our feelings, really affect the world more than our words. Who does not enjoy a jolly, generous, good-feeling person, though he may be incapable of deep thought, better than a misanthropic logician? This very law holds good in regard to immoral persons—persons who are given to the commission of crime—their very magnetism is a hot bed to develop criminals.

By understanding these laws, and rightly using the knowledge thus obtained, a reform could be effected in society such as can be produced in no other way, by regulating the magnetic relations of individuals. Then we would never place together criminals, so that each increases the immoral tendencies of others, but they would be placed in the spheres of persons who were morally developed and positive to them, for the positive always impresses the negative receives impression, so that they by being with those who throw off a moral magnetism will absorb that magnetism; and as the sick will gradually gain health by absorbing healthy magnetism, so the morally sick will become benefited by absorbing the moral atmosphere by which they are surrounded.

When two persons, whose magnetism is about equal, come together, they are not adapted, they mutually repel each other, and no effect is produced upon either by the spheres of the other party; but it sometimes happens that one is very much the stronger, and when circumstances cause them to be together, the stronger impresses the weaker, and the magnetism may be so wanting in adaptation to the individual as to act as a poison, while the other may be wholly unaffected by the presence. This sometimes is the case in the marriage relation, where one party is strongly positive to the other, and wholly unadapted, and it causes disease and suffering, and the person thus affected becomes more and more repulsed constantly, until the very presence of the party becomes unbearable, and a separation is demanded as the only relief. The other party can not realize this necessity—sees no reason for any such feeling, and, not understanding these magnetic laws, censures the person when they are moved to be blamed than they would be for refusing to eat an article of food that they knew would make them sick, or to take a poison in any other form.

Another condition we sometimes find, that it requires great skill to regulate, is where one party may be fed by the other—for instance, the wife may be magnetically fed by the husband; he may supply her necessities in that direction, while she may be unable to give an element to him in exchange. She thrives; he starves. He can give her the element she lacks, but she cannot him, and in time this constant draft upon him, without receiving anything in return, uses up his capital stock, and magnetic starvation is the result—he becomes weakened; electric; his life-

forces, as it were, are gone; he cannot stand it, and, perhaps, is brought in contact with some person who can feed him in this respect, and an attraction is formed at once—his law is drawn to the magnet. Do you chide him for this attraction? As well chide the falling apple for acting true to the law of gravitation. It is only selfishness that would take from a person without giving an equivalent—only supreme selfishness that would thus hold to starvation a soul in the land of plenty; and it is a species of selfishness too much pampered, too much excused. As well excuse a person for taking the last morsel of bread from his fellow, leaving him to starvation, and then deny to him the right to accept a pittance from any other source.

We have a great many demands to supply, a great many parts to develop, and to do this effectually, we need a variety of associations; we need to mingle with different classes in society, meet different persons upon various planes of life, with diverse natures and varied experiences. In order to feed, round out, and fully develop the true harmonious man; and by this exchange and interchange of elements we grow in physical and spiritual strength. Isolation is starvation. By living an exclusive life, by mingling with only a few persons, and those of one particular kind, we become dwarfed in intellect, narrowed in our sympathies, and are only the faint semblances of what we might otherwise become.

The farther advanced persons are, the more susceptible they become to these finer spiritual laws; the more they are injured by being placed in wrong relations, or the more they may be benefited by being placed in right relations to them. These are the natures most easily benefited by magnetic treatment when sick. There is more of spirit matter in them than there is of the coarser, earthly—hence, coming naturally more under the control of spirit laws. All the different methods of medical treatment come as a natural result of the growth of the people, and are adapted to their various stages of development, the same as the different doctrines of the different churches. The old allopathic system is to the medical profession as the Catholic church is to the theological, the old, the primitive, the least progressive, the most dogmatic and assumptive, and originated when mankind was in the same state of infancy and ignorance, and the condition and the demands of the people originated the ideas and practice. The organization of the people at those early periods, the more of spirit matter, the grosser elements, more of the earthly than spiritual, hence was less antagonistic to those foreign mineral materials.

Arcauthus was the first regular, as Pliny informs us, who flourished 200 years before Christ, and who was banished from Rome on account of his severity of treatment; but he had his followers; but the people of that period being of the earth, were not so seriously injured by the contest between their vital forces and the foreign substance, or enemy introduced; in fact, it was not so great an enemy as it is the spiritual organizations of the present day; and, in ridding itself of these foes to life, and other impurities were also eliminated, and the strength of the organization was so great that the after depression did not amount to exhaustion or debility.

As the world moved along, constantly refining in all its organizations, humanity was developing further from the coarse, crude, mineral plane; hence, the incompatibility between the human and the mineral conditions of matter became greater, and the effects of this mode of practice became more injurious; and as the people developed in their reasoning faculties they could discern something of the absurdity of many of these methods, and there came a demand for something better; a feeling of prejudice arose—a natural repugnance to that system of practice—and not having advanced far enough to see the injurious effects of all poisons, they only ignored minerals, and the botanic system was developed, which was about as much ahead of allopathy as the Episcopal church is in advance of the Catholic. The botanic system, however, made its mark, and was in advance—a breaking of the ranks.

They, thinking they had ignored the injurious part, the mineral, made up for loss by the excessive quantity of their vegetable decoctions. The most unfortunate part of the case was that, although they did not kill them outright, as was often the case in the other practice, they found, by the time they had overcome the disease they commenced with by their composition, No. 6 and lobelia, they had burned out the stomach, or so impaired its condition as to have produced confirmed dyspepsia; and the thinking people began to complain of the excessive quantity and nauseous quality of the poisons.

The growing demand in the people for something better met with a response, a supply, and homeopathy was developed; and the cry "Purezza" went abroad, small in quantity, and so pleasant to the taste that even the natural instincts of childhood against poison could be overcome, and the sugar pellets were so nice to take. This system was a mighty advance—a great step on the road of progress; and had the practitioners of that school followed the dictum of their authors—the idea that the higher the delusion the greater the potency—little harm would have been done; but allopathic ideas would frequently come in, and stronger doses would be given, which, as the remedies were of the most concentrated nature,

often did serious harm; and the question would, at times, obtrude itself into the minds of the thinking people, why should we poison our sick at all—what reason is there for so doing? At length, hydropathy was introduced, ignoring all poisons or medicines, and it was found that the sick could be cured without drugs of any kind by the judicious regulation of hygienic agencies—air, light, diet, exercise, rest, and the scientific application of water of various temperatures were found to do mighty work, and it was superior in having no bad results following—no drug diseases resulting. The body was purified by the various bathing processes, and, being fed upon food containing the natural elements to build it up in purity, health would naturally follow, and it seemed complete. By-and-by persons were treated by this method, persons of a delicate, fine, spiritual nature; and by the time they were thoroughly cleansed and purified, there was nothing left of them, as it were—they had no power to regenerate, to build up. Their system had exhausted all the power it possessed in eliminating the impurities, the cause of the disease, and debility and exhaustion were the results. They had, perhaps, been saved from the grasp of death, but in a condition of debility that rendered them nearly useless. There was a demand for something more—this was well, but lacking something; and magnetic treatment was developed, which just met the needs of such cases; it was adapted to the more advanced, spiritualized condition of the people; and by the life-giving powers of this subtle agency, vital force was imparted, nerve power strengthened, and the person made to feel new life, new hopes, new activities. There were various other modes and methods introduced during all the years we have thus hastily glanced over, about as many kinds and forms as there were kinds and forms of religious beliefs; and each old theory fighting every new one, with about the same bitter and uncharitable spirit, each of which was developed by, and according with, the different degrees of growth of those interested in them, and a law of correspondence held good throughout.

Each school of practice, however, has been affected more or less by the new ideas and discoveries of these years have constantly ridiculed, despised and persecuted; they could not get entirely outside of the law of universal progress. The very magnetism thrown off by the advanced "minds of the age, modified, almost without their perceiving it, the theories and methods of the old; changed, to a certain extent, their modes of practice, the same as it has the doctrines of the churches. But, to-day, there are plenty of people on the whole planet of life, plenty who believe in all these doctrines and methods; and as soon as the world outgrows them they will cease to exist, because they will then be of use no longer. The most advanced minds ignore the old in medical practice, the same as in theology. They can readily perceive that these theories originated in the undeveloped and childish conditions of the people, and, like many of the absurd religious views, have been handed down to us, and we have received them with the same unquestioning faith. The people are worse enslaved by the medical profession than by the clerical; are worse doctor-ridden than priest-ridden; and that is saying a good deal.

All through the ages we have seen glimpses of the facts of the effects of magnetism, but without the appreciation of its philosophy. Christ, when upon the earth, according to the record, healed the sick, in accordance with this principle, by this law. He was possessed with superior powers in this direction, and cured the sick precisely as our healers do at the present day; and when the sick woman was healed by touching the hem of his garment, thus coming within his sphere, it is recorded, "the felt virtue went out of him"; in other words, he felt exhaustion, even though he did not know of her presence. Some he could not heal because of their unbelief; conditions were necessary with him as with us; the operator must, for the time, be positive to the operated upon; and having faith in the power of the operator, places the patient in a negative receptive condition.

When a person is in health the electric and magnetic forces are in balance; but when they become diseased, debilitated, the magnetic powers become weakened, and the person will fall into the electric, cold lifeless condition. Then comes a call for magnetism, and from some external source, the laboratory is unable to elaborate it; then, as the nerves are the mediums of communication, by bringing the nerves of a person fully charged with the magnetic fluid in connection with one who is depleted in this respect, the fluid passes to the person lacking until an equilibrium is formed; a portion of the life principle is conveyed to the one lacking; virtue goes out of the healer to the healed. Thus the nerves become strengthened and built up, a natural action in the system established, and health comes as a consequence.

You must at once see the great importance of a pure, healthy organism in the operator, in order to produce health in the patient; and another thing, there must be an adaptation between the operator and the operated upon; hence we have healers adapted to certain planes of humanity.

We find a coarse, gross organization adapted to those of a similar nature, and able to perform remarkable cures for them, while they would be wholly unsuited to those of a fine spiritual nature; in fact, would be repulsive to them, and a positive injury; they would

be worse, instead of better, for the treatment.

One fact, right here, which is this law. A person, on a more refined, advanced plane, cannot injure one who is less refined and advanced. The latter may be unable to receive any benefit from the operator, from the fact of his being so far in advance of him that he has not the capacity grown to receive it; but if he can receive, every particle he takes will help him in the advance march on the road of progress.

On the other hand, a person of fine spiritual nature may be very seriously and positively injured by being treated by one on a lower, grosser plane, for the magnetism thus conveyed being wholly unadapted to the individual, and being of a lower type and quality, must be received, like any other foreign, useless material, only to be exerted or thrown off from the system; hence having to make an unnatural effort to rid itself of this foreign, useless material, the system becomes debilitated instead of strengthened in consequence. The laws are but little understood, hence many have suffered and will suffer in consequence of their ignorance of this, as well as other natural laws.

But some of you may query—are not our healers affected by spirit influence, and helped from this source to perform their cures? Some may be and some may not. The same magnetic laws hold good with spirits as with persons in the form; and magnetism is imparted in accordance with the same laws.

Among our mundane operators, we find, at times, a person so strongly positive to another person as to be able to control him entirely, not only physically but mentally. He can make his subject speak his thoughts, see whatever he sees or imagines, manifest his mental characteristics, or those of any other person he wills him to, make him himself is capable of, see whatever sight he impresses him with, and believe himself whoever or whatever he wills him; will turn pale with imaginary pain, and is a perfect subject to the will and wishes of the operator.

This is a law of mind termed psychology, and is denied at the present day by no intelligent, cultured person. Now, if minds exist after they leave the physical form, which we not only believe but know to be the case—they would be subject to the same laws and have the same relations to other minds, and the same power over them as though in the form. Sometimes, persons who are unbelievers in spirit control, think they have demolished the whole foundation of our faith when they pompously assert that it is all psychology; but they seem to forget one important fact—that is, that when any one is psychographed, there must always, of necessity, be a psychological operator. We believe our trance speakers are only under psychobiological control, but as there is no operator in the form controlling them we can but conclude that it is one out of the form. The same is true of some of our healers; they are only the machines used by spirits to operate upon others; in other cases they assist the operators by imparting to them magnetism in accordance with the laws we have already tried to explain; in other cases, healing is performed by the person's own magnetic powers, without any special assistance or outside influence. Some operate upon patients by this psychobiological law, but they are seldom permanent cures. For instance, a man who has been long crippled, and unable to walk without assistance, visits a very strong operator, and he gets control of him, commands him to walk, and behold, he can do so, throws away his crutches and walks off. In a short time, as soon as this influence wears off, it is as bad as ever. I have very little faith in the cures performed in this way. But where the person is magnetized, the magnetic fluid imparted to and assimilated by him, until he becomes strengthened and built up, there is no such danger, because he then acts from his own condition instead of mental control. These magnetic laws are universal and all powerful, and we are affected by them whether we will or no. We draw to us, by our magnetism, persons with a corresponding sphere both in the form and out. Like attracts like. If we are low, coarse and groveling in our natures, we draw to us similar associates both in and out of the form, and the tendency in this direction is only strengthened by being fed by the same element in others. If we are true, pure and loving, we draw around us the same grade of persons, the same exalted influences from both sides of the river, and thus our desires and efforts for goodness, virtue and an exalted, useful life, are intensified, and we are made strong and brave for the right.

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Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Emerson.

To fill your life with the spirit of heaven here is the best way to make sure of going to heaven hereafter.—Thomas.

Bear through sorrow, wrong and ruth, in thy heart the dew of youth, on thy lips the smile of truth.—Longfellow.

For mine is the old belief that, midst your sweets, and midst your blooms, there's a soul in every leaf.—M. M. Ballou.

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—H. W. Beecher.



THE CHILD BUDDHA AND HIS MOTHER

THE LIGHT OF BUDDHA

Buddha's Law of Cause and Effect.

Shaku Soyen, of Japan, Sets Forth the Teachings of His Religious Light.

Dr. Burrows read before the Parliament of Religions the paper on "The Law of Cause and Effect, as Taught by Buddha," by Shaku Soyen, as follows:

If we open our eyes and look at the universe, we observe the sun and moon, the stars in the sky; mountains, rivers, plants, animals, fishes and birds on the earth. Cold and warmth come alternately; shine and rain change from time to time without ever reaching an end. Again let us close our eyes and calmly reflect upon ourselves. From morning to evening we are agitated by the feelings of pleasure and pain, love and hate; sometimes full of ambition and desire, sometimes called to the most excitement of reason and will. Thus the action of mind is like an endless issue of a spring of water. As the phenomena of the external world are various and marvelous, so is the internal attitude of the human mind. Shall we ask for the explanation of these marvelous phenomena? Why is the universe in a constant flux? Why do things change? Why is the mind subjected to a constant agitation? For these, Buddhism offers only one explanation, namely, the law of cause and effect.

Let us proceed to understand the nature of this law, as taught by Buddha himself:

1. The complex nature of cause.
2. An endless progression of the causal law.
3. The causal law, in terms of the three worlds.
4. Self-formation of cause and effect.
5. Cause and effect as the law of nature.

NATURE OF CAUSE.

1. The complex nature of cause—a certain phenomenon cannot arise from a single cause, but it must have several conditions; in other words, no effect can arise unless several causes combine together. Take, for example, a case of fire. You may say its cause is oil or fuel; but neither oil nor fuel alone can give rise to a flame. Atmosphere, space, and several other conditions, physical or mechanical, are necessary for the rise of a flame. All these necessary conditions combined together can be called the cause of a flame. This is only an example for the explanation of the complex nature of cause, but the rest may be inferred.

2. An endless progression of the causal law. A cause must be preceded by another cause, and an effect must be followed by another effect. Thus, if we investigate the cause of a cause, the past of a past, by tracing back, even to an eternity, we shall never reach the first cause. The assertion that there is the first cause is contrary to the fundamental principle of nature, since a certain cause must have an origin in some preceding cause or causes, and there is no cause which is not an effect. From the assumption that a cause is an effect of a preceding cause, which is also preceded by another, thus, ad infinitum, we infer that there is no beginning in the universe. As there is no effect which is not a cause, so there is no cause which is not an effect. Buddhism considers the universe as no beginning, no end. Since, even if we trace back to an eternity, absolute cause cannot be found, so we come to the conclusion that there is no end in the universe. Like as the waters of rivers evaporate and form clouds, and the latter changes its form into rain, thus returning once more into the original form of waters, the causal law is in a logical circle, changing from cause to effect, effect to cause.

PAST, PRESENT AND FUTURE OF CAUSE.

3. The causal law in terms of three worlds, namely, past, present and future. All the religions apply more or less the causal law in the sphere of human conduct, and remark that the pleasure and happiness of one's future life depend upon the purity of his present life. But what is peculiar to Buddhism is, it applies the law not only to the relation of present and future life, but also past and present. As the facial expressions of each individual are different from those of others, men are graded by the different degrees of wisdom, talent, wealth and birth. It is not education nor experience alone that can make a man wise, intelligent and

wealthy, but it depends upon one's past life. What are the causes or conditions which produce such a difference? To explain it in a few words, I say, it owes its origin to the different quality of actions which we have done in our past life—namely, we are here enjoying or suffering the effects of what we have done in our past life. If you closely observe the conduct of your fellow-beings you will notice that each individual acts different from the others. From this we can infer that in future life each one will also enjoy or suffer the result of his own actions, done in this existence. As the pleasure and pain of one's present actions, so the happiness or misery of our future world will be the result of our present action.

4. Self-formation of cause and effect. We enjoy happiness and suffer misery, our own actions being cause; in other words, there is no other cause than our own actions which make us happy or unhappy. Now let us observe the different attitudes of human life; one is happy and others feel unhappy. Indeed, even among the members of the same family we often notice a great diversity in wealth and fortune. Thus, various attitudes of human life can be explained by the self-formation of cause and effect. There is no one in the universe but one's self who rewards or punishes him. The diversity of future stages will be explained by the same doctrine. This is termed in Buddhism the "self-deed and self-gain," or "self-made and self-receive." Heaven and hell are self-made. God did not provide you with a hell, but you yourself. The glorious future of your life will be the effect of present virtuous actions.

AS THE LAW OF NATURE.

5. Cause and effect as the law of nature. According to the different sects of Buddhism, more or less different views are entertained in regard to the law of causality, but so far, they agree in regarding it as the law of nature, independent of the will of Buddha; and much less of the will of human beings. The law exists for an eternity, without beginning, without end. Things grow and decay, and this is caused, not by an external power, but by an internal force which is in things themselves as an innate attribute. This internal law acts in accordance with the law of cause and effect, and thus appear immense phenomena of the universe. Just as the clock moves by itself without any intervention of any external force, so is the progress of the universe.

We are born in the world of variety; some are poor and unfortunate, others are wealthy and happy. The state of variety will be repeated again and again in our future lives. But to whom shall we complain of our misery? To none but ourselves. We reward ourselves; so shall we do in our future life. If you ask me who determined the length of our life, I say the law of causality. Who made him happy and made me miserable? The law of causality. Rightly health, material wealth, wonderful genius, unnatural suffering, are the infallible expressions of the law of causality which governs every particle of the universe. Every portion of human conduct. Would you ask me about the Buddhist morality? I reply, in Buddhism the source of moral authority is the causal law. Be kind, be just, be humane, be honest, if you desire to crown your future life with happiness and make me miserable? The law of causality, will condemn you to a miserable fall.

As I have already explained to you, our sacred Buddha is not the creator of this law of nature, but he is the first discoverer of the law who led thus his followers to the height of moral perfection. Who shall utter a word against him? Who discovered the first truth of the universe? Who has saved, and will save by his noble teachings, the millions and millions of the falling human beings? Indeed, too much appreciation could not be uttered to honor his sacred name.

ROMISH METHODS!

Attempted Assassination!

A sample of Romish methods was exhibited at Montreal, Canada, Sept. 18, when an attempt was made to kill Alphonse Filiatrault, editor of the *Canada Review*, which journal has been conducting a lively crusade against abuses perpetrated by Romish priests and clerics. For this service to the pulpit the editor was excommunicated by Archbishop Fabre. Being excommunicated, the editor, of course, according to the traditions and practice of the Romish church, has no rights which Catholics are bound to respect, and they may kill him without incurring mortal sin. Filiatrault had sued the Archbishop for \$50,000 damages. The would-be assassin is unknown. He never will be known if Rome can shield him from discovery.

Men can counsel and speak comfort to that grief which they themselves do not feel; but, tasting it, their counsel turns to passion.—Shakespeare.

Friendship is the extension and fortification of life by the sympathetic union of the experiences and powers of different personalities.—W. R. Alger.

At the siege of Metz the French in the hospital averaged 17,000 men, nearly ten per cent of the garrison.

In 1757 the Empress Catherine received a Russian peasant woman who had fifty-seven children, all living.

100

A STRONG POINT.

Evolution—or that phase of it which traces man's descent from the monkey—has recently scored a strong point against its adversaries, in the discovery of an American ethnologist, Dr. MacGowan.

He has discovered during a visit to the great wall of China, as we learn from the North China Herald, a race of Manohulan monkeys inhabiting the mountain region of the great wall, that actually make wine as well as pottery to hold it. The account seems to be well established, as both the vessels and the fermented liquor have been found in their possession and in different stages of manufacture. Old Chinese chronicles also give accounts of monkeys "in Che Kiang, that pined fruit in stone mortars, to make into wine."

This is even superior to Dr. Garner's discovery of a monkey language, and taken together will strengthen the theory of evolutionists as no argument has ever been able to do. If there is any one trait other than being a talking animal that distinguishes man over all others, it is his being a drinking or rather a drunken animal. No matter where he is found, "something to take," or, as the boys say, "something to make drunk come," is always found with him. It was once, and even now by some, held that the devotion to stimulants was a strong fact against man's descent from the animal kingdom, as no other animal had either the capacity to make or the taste for spirits or drink. But this discovery of Dr. MacGowan knocks that out of court.

By the way, while this may be in the minds of many, the hypothesis referred to as an ethical fact must have a direct bearing on the tenableness of the prohibition theory. If away back in the inchoate stages of development this taste for alcohol and the instinctive faculty for providing it existed—it is organic and can't be eradicated. The fact that animals as a rule do not know of or use it, only argues a lower type of development, and that, as organization rises in the scale, the demand is increased. Possibly some philosopher will yet discover that stimulants may be used by which the vibrations of the brain are quickened, so that progress and improvement are made possible—for science has already assumed, or rather determined, that intelligence is as the rate of vibration in the brain cells.

One thing is sure, however, and that is, if Dr. MacGowan's discovery is all that is announced, the popularity of evolution will receive an impetus that will put all its past achievements in the shade. It will soon find a place in political platforms, and a plank that not even Cleveland can go back on.

The above from the Kansas City Journal, contains some very suggestive thoughts with reference to the remote ancestors of those now living, and will prove a great impetus to the study of evolution.

THE A. P. A. AGAIN.

Spiritualists Were Admitted in Cincinnati.

TO THE EDITOR:—In your last issue I noticed a communication in regard to the A. P. A. of Washington, D. C., and their rejection of a Spiritualist's application for membership in said organization. I would be pleased to know the true inwardness of this matter and would be obliged to the council in question if it would answer the article referred to and inform the readers of THE PROGRESSIVE THINKER whether the charges made are true and if there was no other reason for the rejection of Robert White, Jr., than that he was a Spiritualist. If that was the only and sole reason of his rejection, the Washington council does not know its business or the objects of the order, and was wholly unjustified in any such high-handed proceedings—I might say outrage. There is nothing in the constitution or ritual of the order that bars a Spiritualist or person of any religious belief except the Roman Catholic from becoming a member. Any male person eighteen years of age who is a native-born American citizen is eligible to membership. I speak whereof I know, as I am a Spiritualist and also an officer of one of the councils of A. P. A. in this city. In our council there are a dozen or more Spiritualists and in other councils as many if not more. The order in Cincinnati embraces all creeds, nationalities and beliefs; it only being necessary for them to be American citizens and opposed to the common enemy, the Church of Rome. The principles, oaths and obligations of this order were never intended to make an orthodox institution out of it, but the other hand to take the heterogeneous mass that is antagonistic to the Roman Church, crystallize it and fight one of the finest and most dangerous organizations the civilized world ever saw. If the attempt is ever made to run the A. P. A. as an orthodox machine it will disastrously fail and bury in its ruins, the projectors of the scheme as well as the order itself, whose objects are nothing but pure and patriotic, and to which all good Americans can unhesitatingly subscribe. As one having the good of our noble order at heart, I beg of the Washington council and all others to banish all orthodoxy from their ranks and stand as men and Americans only can stand, shoulder to shoulder, and fight the Hydra-headed devil of Romanism, socially, financially, religiously and physically, with arms in our hands, if need be, until we shall have swept the aliens who owe their allegiance to a foreign potentate from our fair land. The day is not far distant when from ocean to ocean, from the Canadas to the Gulf, the alarm will sound, and the cry will be, in words of our immortal Washington: "Put none but Americans on guard to-night." Hoping the above may correct any false impressions that may have been made, and as I speak authoritatively, you may rely on what I say. Believing you will give this space in your valuable paper I am,

Yours, etc.,
Cincinnati, Ohio. COUNCIL 1887.

Thinking is the talking of the soul with itself.—Plato
To know how to suggest is the great art of teaching.—Aristotle
The half wise and the half foolish are the most dangerous.—Goethe.

SEARCHING FOR LIGHT.

An Evening at the Theosophists' Congress.

A. M. Griffen Turns His Search Light on the Assemblage.

TO THE EDITOR:—Dr. J. D. Buck, Wm. O. Judge, Prof. G. N. Chakravarti, and Mrs. Annie Besant, were the speakers of the evening, and each sought to present Theosophy in its best light to the vast audience present. Dr. Buck spoke of the objects which the society had been organized to attain; Mr. Judge gave the Theosophical view of Karma and reincarnation; Prof. Chakravarti elucidated in a charming manner the teachings of Hindu philosophy in relation to the real and the unreal, while Mrs. Besant outlined the evolution of man from the lower planes of being, through the strivings of the god within, up to the very "door of Nirvana," whereat with a compassion all divine, pondering on the miseries of the world he had left behind, he resolved not to enter but to return to the world as a "master" to assist and to guide mankind in its struggle for the goal of happiness and perfection.

Dr. Buck complained of the bitter opposition which Theosophy received at the hands of Spiritualists. In answer to the opposition from certain Spiritualists to Theosophy may be I do not pretend to know, but certainly the Doctor would not have any right to expect very much commendation from Spiritualists of a system which attributes the phenomena of Spiritualism either to fraudulent practices of mediums or to astral shells. Of course it is not an astral shell, but one of the real "masters" to whom Mrs. Besant alluded when she said that Madame Blavatsky had been impelled and guided by the words of a master to go forth into the new world to labor for the universal brotherhood of man. Would it be bitter opposition to Theosophy to say that Spiritualists do not accept the divinely-inspired mission of a Blavatsky and at the same time endorse the positively puerile explanation of their own evidence by the astral shell hypothesis? If it is so considered, Dr. Buck and all the Theosophists might as well prepare for a struggle with the Spiritualists on these lines to the bitter end.

What is needed, according to Dr. Buck, is some one competent to properly investigate, classify and to rationally interpret the phenomena of Spiritualism. Evidently Spiritualists themselves are not the proper ones to perform these offices, and it is patent that our friends of the Psychological Research Society will never do because of their wanton and cruel expose of the Theosophical pretensions of the late Madame Blavatsky. Psychic Research—Theosophy. Oh, how happy could I be with either were I other dear charmer away.

Ladies and gentlemen of Psychic Research and Theosophy, take it as advice from a Spiritualist. Do not worry so much about the facts of Spiritualism, but crawl down from your high horses of incomprehensible terms and windy pretensions and get a few facts of your own and then interpret them as you please and we Spiritualists won't complain the least bit.

Theosophists admit, said Dr. Buck, the phenomena of Spiritualism "so far as they are demonstrated, but differ with the Spiritualists as to their interpretation. When the Spiritualists claim that these phenomena emanate from disembodied human beings and that they are evidence of immortality of the soul, we take issue with them at that point. We believe in the immortality of the soul, but we do not believe that that immortality can be demonstrated by any communication from departed spirits. We believe that it is by the soul of man himself that he shall have the consciousness of his own immortality." These are nearly, if not the exact words of Dr. Buck, and I presume they may be taken as the credo of the Theosophist upon the subject of the immortality of the soul. If so, let us view the situation.

Spiritualists present indubitable evidence of the persistence of the ego, the intellectual individuality and memory of the human being, to spaces of time ranging from hours to years after the point of death of the body, such evidence as would be received as conclusive in any unprejudiced law courts of the world. Pro tanto, for so much, at least, the immortality of the soul is demonstrated. Whether that immortality shall be unending then becomes a question of logic. Having survived the shock of death of the body, the soul finds itself projected into a new environment beyond the confines of matter, which environment, reasoning from the analogies of the adaptations of nature, we may conclude is as well adapted to the needs of the soul as was the environment of matter suited to its needs when in the body. We perceive, by these phenomena, that it is not the soul itself that is essentially affected by the change of its environment, but that it is that which is seemingly though not vitally a part of its being which is thus affected—we discover that it is alone the body which is disintegrated and left behind within the environment from which it was derived. To the logical mind establishes the immortality of the soul, or its non-essential connection with all that is not itself—that is, with all environments within which it may live, move and have its being.

But it must not be thought that the Spiritualist finds no evidence in consciousness of the immortality of the soul, but he knows that one man's consciousness of a fact is no evidence to another man of the truth of that fact, even though it be the august consciousness of a Theosophist.

But would the Spiritualist forever continue his search for truth, living in the light of a pure morality, basking in the sunshine of a sweet communion with the Angel-world, feeling, yes, knowing that mankind is one great spiritual brotherhood whose destiny is an eternal progression towards perfection in wisdom and love.

A. M. GRIFFEN.

The drying up a single tear has more of honest fame than shedding seas of gore.—Byron
Garner up pleasant thoughts in your mind, for pleasant thoughts make pleasant lives.—Wilkins.
Kindness is the sun of life, the charm to captivate and the sword with which to conquer.—Carlyle.

THE SPIRIT ARTIST.

A Letter from Cassadaga Camp.

TO THE EDITOR:—By the above address you will see I am still at this beautiful spot and find it hard to leave a place so favored by nature and man. I am pleased to tell the readers of your valuable paper, that the camp of 1893, like the others, has been a great success in every way—larger numbers than ever before, and an increase in finances that has been very satisfactory to the board of management, and from the present outlook the next season promises to be still better, for there are many preparations now being made to put up several new cottages, and on every side we see folks looking for sites for building.

The lighting of the buildings and grounds by electricity is a very fine feature in the camp, and with the new water works and connections, also perfect drainage, I doubt if you can find a more favorable place for the summer than Cassadaga camp.

The speakers from the platform have done a noble work, and brought the truth of our beautiful belief home to many of those who are seekers for the higher light. The many phases of phenomenal mediumship have been well represented here, and have given general satisfaction; the feeling pervading the camp was excellent; in fact, there has been hardly a ripple to mar the beauty and harmony of the whole meeting.

The officers, from the president down to the humblest, have worked for the good of the camp and entertainment of the guests. If any person did go away unsatisfied, I pity that person for his make-up must have something wrong about it. For those who admire lectures, the best talent in the lecture field was there for them to listen to. For those who liked argument on any sensible topic, they could give forth their views and criticize others at conference. Lovers of music were entertained with the best vocal and instrumental talent. For those who enjoy the dance there was a splendid floor, with large space, and dancing was well represented. The drama was also well represented, and we had some rare treats in that way; in fact, there was never a night without some first-class entertainment, and as I said before, any one who left here unsatisfied needs pity.

In the morning those wishing for early service could find it in the Forest Temple, which was well managed and gave great satisfaction, and from there through the day there was plenty to entertain them all bedtime.

I must not forget to mention the grand facilities for bathing on the lake, and next year I believe there are to be still greater improvements for that purpose; neither must I forget to mention the grand old woods, and the glorious ramble to be found there; in fact, Cassadaga camp is the place for a summer outing, combining instruction, pleasure, economy and health. If you don't believe me, try it, and I know you will believe it then, and long for next summer and Cassadaga.

I believe you are to have that wonderful medium and gentleman, Mr. Pierre L. O. Keeler, in your city before many weeks, and I certainly would advise your readers to try and get a sitting at some of his light seances, which are truly remarkable, and from what I hear he does not intend to remain many days; so watch out for him and grasp the opportunity.

I leave here the end of this week and expect to be in your city about the 23rd of this month—September, and expect to remain about a month. With every kind wish to the members of your house and my many friends, very truly yours,

A. CAMPBELL.

SPIRIT GUIDANCE.

Good Words to Young People.

The dear ones from the spirit side of life are continually guiding their friends on this side—especially the little children. If they were not, then the little, blue-eyed child of five years—Marie Peterson—could never have crossed the Atlantic ocean and come alone from Sweden to join her father in Philadelphia. Her mother passed to Spirit-land when she was a babe, and her father came to America to make his fortune. As soon as he got a little money he sent for the child, and the brave creature did not hesitate to start alone. Marie spoke not a word of English, and the only information the immigration officers at New York could get from her was contained in an envelope which she carried sealed in her pocket. This envelope held also a little money; to be used in case of need, and thus the child had crossed the great ocean under the guidance of the good spirits which have and shall evermore be with their mortal friends, guiding them in their pathways of life.

Now, certain young people would like to know what to do to feel the good spirit influence in the most effective way. These young people have it in a great measure in their power to make or mar the pleasure, under the disadvantages of not having a comfortable home, while others have comfortable homes, and do not know how to appreciate them. A few ways in which young people can receive the good influence from their spirit friends and obtain happiness, are as follows: By taking as much thought from off their parent's mind as they can; speak gentle words, instead of angry ones; avoiding arguments which frequently end in quarrels; being obedient, honest and truthful; taking an interest in their younger brothers and sisters; using a little self-denial sometimes; such as putting off some promised pleasure of their own, so that they may give happiness to others; employing the months which their father friends have given, perhaps in singing and music, for that will cast a most harmonious feeling over the home surroundings; hiding one another's faults, instead of exposing them; honoring father and mother by not giving them a back word when being reproved; seek frequently the truths of Spiritualism, and by so doing, you will receive the grand manifestations from your loved ones on the other side of life. If young persons tried the above, they would make happy homes, they would be able to say, the dearest spot on earth is "Home, Sweet Home."

J. C. EDWARD PARKER.

Pittsburg, Pa.

Born to good luck—that is born with tact.—Anon.

Logic works, metaphysics contemplates.—Joubert.

SOMEWHAT CRITICAL.

Dr. Phelon on Rev. P. S. Henson.

In a recent interview Rev. P. S. Henson of the First Baptist church, of this city, and an acknowledged authority in his denomination, is reported to have said:

"As regards the parliament of religions, they remind me of the witches in Macbeth who each brought something to the pot—an adder's skin, baby fingers and other things—and then danced around the fire, waiting to see what would come out in the steam. As for me, I believe there is only one religion. I am not looking for anything new. The Bible says that 'last of all God sent his only son, Jesus Christ.' That was the fulfillment of religion. I do not believe in putting Jesus Christ on the same plane as Zoroaster, Buddha, Mohammed or any one else.

"This talk of brotherhood is nonsense. Christianity always stood alone. It is all very well to show courtesy to strangers and people of other beliefs, but this can be carried too far."

What a consistently courteous teacher of the religion of Jesus this first-class bigot must be. He was a prominent Sunday-closer of the Fair, and a supporter of armed force to mow down the peaceful women and children seeking to enjoy Jesus's pure air and clear sky, where the boundless freedom of the universe is supplemented by the best works of man.

He forgets that there is a distinction between religion and truth. There are many religions but only one truth. "There is no religion higher than truth," is a great saying and worthy of all acceptance. The world is and always has been full of religions, and the only reason they have lived an hour beyond the day of their birth, is due to the fact that they have recognized as true the words of Jesus:

"For whosoever shall do the will of my Father which is in heaven, the same is my brother." The Father in heaven is the higher spirit guidance, and as all men have this in some degree, so all men must be brothers to that extent at least.

It is because such men as this Henson and his ilk have scouted "brotherhood as nonsense," that the terrible condition of the world today has been reached. True brotherhood consists of equal justice in the giving and taking. It is because we have been willing to take all and return no equivalent, that all the discord and corruption of the hour has come upon us.

It is true that Christianity has always stood alone, and we must not forget that the Roman Catholic church is the real Christian church. It has stood alone in all its tyranny and bloodshed, in all its record of the most horrible crimes ever devised by human beings. It has waded in seas of blood to establish the fact that brotherhood is nonsense. God must be quite impatient with the church. Whoever in himself rises to the perception of the Higher Spiritual Truth or Father in heaven, becomes the son of God and a member of the universal brotherhood, which, no matter how much such narrow-souled intolerants as Henson may scout, is already assured, and is coming.

Henson only needs the opportunity to rival Torquemada. It is such men as he who delight to denounce honest doubters of their beliefs as "sinners" hating over the roaring mouth of hell." They revel in the sweet innocence of infants resting in the soothing heat of brimstone-fed fires. They burn witches and heretics, damning them forever and forever by the most fearful obligations they can invent. They block the way of all advance on the lines of freedom of thought, and love the darkness better than light. They forget the two pillars upon which their edifice is raised: "Whatsoever ye would that men should do unto you, do ye even so to them," and "with what measure ye mete, it shall be measured to you again."

Love and justice are the beginning and end of brotherhood and are also the buttresses of the universe.

The Christianity of Henson with a Rev. prefixed may stand alone for all that the liberal thinkers of the world care. It is a fact that it is steadily losing ground, as year follows year. Let him go out into some boundless configuration of space, and there enjoy alone the full company of his bigotry, his envy, hatred and malice, until the need of kindly ministrations from his fellows may awaken him to the absolute necessity of the brotherhood—he so flippantly puts aside.

W. F. PHELON, M. D.

Something About that Razor.

TO THE EDITOR:—Criticism is not my forte and if it was I would be loath to, even inadvertently, hurt the feelings of a sincere seeker after truth; but there is an irrelevant method of speaking of sacred things which I protest against, and it profits no one who reads it, but brings disrepute on our own profession. The following item out from THE PROGRESSIVE THINKER (No. 139), led to this protest:

"Please ask Moses Hull (God bless him) to explain Isaiah, 7th chapter, 18th to 20th verses. Did the Lord intend to hire the razor himself to shave himself? or was somebody else to hire it to shave him with, or for him to shave them? We would like to know who was going to be shaved! I have asked a score or more of Bible readers to explain it, but they all failed to do so, and if Brother Moses cannot tell, no one on this earth can, and we must add it to that long list of the 'mysteries of godliness.'"

A careful reading of the context will show that Rezin, the king of Syria, and Pekah, the son of Remaliah, King of Israel, were the ones to be shaved; and the king of Assyria the instrument symbolized by the razor. There is no mystery in this. It is simply a spirit message sent through the medium (prophecy) Isaiah, to Ahaz, King of Judah, to encourage him when Syria and Israel conspired against him.

I hope that this attempt at witicism will not be charged to Spiritualism, and I also appeal to the acknowledged good judgment and erudition of Brother Moses Hull.

R. NEELY.

Dr. N. Aspinwall and his wife, Mrs. Bessie Aspinwall, are in the city visiting the World's Fair. Mrs. Aspinwall is a most excellent medium for physical manifestations. They are stopping at 203 Thirty-first street.



Remember, everyone, that on account of our large edition, we go to press early morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

At Hamilton, Canada, Mr. George W. Walcott gave to a good audience on Sunday, Sept. 17, a trance address on the "Progress of Psychic Science." The lecture was well received, and the psychic faculties are rising to the surface. All should study the relationship of body and spirit and the spiritual and physical laws governing them.

J. E. Leonard writes that himself and Mrs. Leonard have been holding meetings twice a week in Olympia, Wash., since January last, with good attendance. Mr. C. C. Henderson, a trance speaker, has been with them for the last two months. He is one of the best in the field. The tests by Mr. and Mrs. Leonard have convinced many of the truth of spirit return. Owing to Mrs. Leonard's many letters of inquiry and lack of time for diagnosis, she has returned postage, she is compelled to say that each letter must contain \$1, and if the party takes treatment the money will be deducted from the first bill of medicine.

Mrs. R. P. Bowess writes in approval of the "funeral fund," and suggests that the coming national convention take the matter up and establish such an organization.

W. Rain, of Clay Centre, Kan., who has been a Methodist all his life, writes that he attended seances of Mr. V. F. Starr, at Delphos camp, and saw many materialized spirit forms, among them his mother, also flowers and musical instruments. What he saw and heard has made him a Spiritualist.

The Vicksburg, Mich., Spiritualists Religious Association, at the annual meeting, Sept. 19, elected C. E. Dent, president; Mrs. Helen Chittenden, vice-president; Mrs. N. M. Roe Martin, secretary; Robt. Butcher, treasurer; C. E. Robinson, trustee. Delegates to the National Convention, C. E. Dent and Robt. Baker.

A subscriber writes from New Orleans, La., that "Mr. Frank T. Ripley, of Boston, Mass., lectured and gave tests to a large audience at our hall on Camp street, before the First Spiritualist Association of New Orleans. The lecture was excellent. Mr. Ripley's test seance at the close of the lecture was first-class, considering that he was a total stranger to all. We are pleased to extend to this brother fraternal greeting. It is understood that he can be engaged in November and December. He would like to serve the St. Louis friends for November. Address him at 116 Camp street, New Orleans, La."

Thos. A. Wheeler writes that when they first started a circle in North Stonington, Ct., "we were notified that there was not room for a spirit circle in the town; but we made room just the same," and now the Spiritualists are treated with respect. It seems that some opposers had some dark and, as they supposed, forgotten chapters of their personal history revealed—and the lesson produced a wholesome fear of further revelations.

Prof. E. Dallmer, of Topeka, Kan., is preparing a directory of Freethinkers, Spiritualists, Materialists, Liberals, etc., in the United States. He requests the co-operation of all liberal-minded people throughout the country. Lecturers Free-thought or Spiritualist—mediums, etc., should address him in care of Lucifer, Topeka, Kan.

John A. Johnson, the physical and test medium is now located at 14 Eliza street. Seances, Mondays and Saturdays at 8 o'clock sharp.

Mr. and Mrs. Geo. F. Perkins, lecturers and test mediums, will answer calls from societies. Address, 949 D, near 11th St., Tacoma, Wash.

Moses Hull spends October in Washington, D. C., and November in Rochester, Ind. He would like to deliver week-day addresses in the vicinity of the World's Fair. Address him during October, 110 C street, S. E. Washington, D. C.

Number 1, of volume 2, of *New Thought* is now being put into type, the cover is changed a little and each number is to contain 64 pages, instead of 48 as last year. Moses Hull & Co., publishers, 29 Chicago Terrace, Chicago.

Reporter writes: "Miss Lydia Allen, the girl medium, from Sunderland, Cal., spoke last evening at the hall, corner of Sigel and Grand streets. Miss Allen is not yet sixteen, and this was substantially her maiden effort on the public rostrum, yet the intelligent audience was so well pleased with the control that she was invited to speak again on Wednesday evening and next Sunday, Sept. 17.

John S. Hatten, of Sheldon, Mo., writes: "We have had Mrs. M. Theresa Allen with us the last seven days, lecturing and giving tests which put our people to thinking and talking about Spiritualism on our streets. She made a number of converts to the cause, and I wish to say to any interested in the cause, they will do well to engage her services, as she is a very able lecturer and an untiring worker."

Mr. Edgar W. Emerson, the remarkable platform test medium, is now in this city, and attracts large audiences. His permanent address is 240 Lowell St., Manchester, N. H., where he can be addressed for engagements.

Miss S. Lizzie Ewer occupied the platform at Severance Hall, Stratham, N. H., September 10. The meeting was preceded the evening before by a very pleasant informal reception. There were friends present from Boston, Malden and Everett, Mass., and a number of good mediums. An hour was given to a circle, which was filled with emphasized expression of spirit power. On Sunday friends from Exeter, Newmarket and other towns came and the hall was filled with an attentive audience. Miss Ewer is engaged for the month of October at Lewiston, Me. Her permanent address is 12 Court street, Portsmouth, N. H.

F. A. Fitch, of Watertown, N. Y., writes: "Our meetings were opened the first Sunday in this month at the Temple, Mr. F. A. Wiggins, the talented lecturer and test medium, as speaker for the month. The outlook for our cause was never brighter here, and as usual, when Mr. Wiggins is here, a large attendance at our meetings is the rule. Yesterday afternoon Mr. Wiggins discoursed upon the subjects 'Religious Trichotomy' evening (entranced), 'Spiritualism the Morning Star.' It was a masterly effort. Many are becoming interested. We regret that Mr. Wiggins is compelled to cancel the last Sunday he was to be here, to go to his home. He informs us that he is to be in Pittsburgh next month, and would like to make week-evening engagements with any societies within easy distance. His address will be 10 Kirkpatrick street, Pittsburg, Pa."

Mrs. S. C. Scovell will lecture and give platform tests Sundays afternoon and evening during the month of October for the North Side Spiritualist Society at Schott's hall, Sigel and Sedgewick streets.

Lyman C. Howe spoke at Lily Dale the 10th; at Columbus, Pa., the 17th. He has an engagement in Boston, commencing Oct. 1st.

C. O. Shoberg holds circles for developing all phases of mediumship, Tuesday and Friday, 7:45 P. M., 715 W. Indiana St.

Geo. F. Perkins and wife are now doing good service at Tacoma, Wash.

Mrs. C. D. Pruden, of St. Paul, Minn., has been chosen delegate to attend the National Convention at Chicago, by the North Star Spiritualist Association of Minneapolis; also a delegate for Washington Union Spiritualist Society of Minneapolis.

Prof. Silas W. Edmunds is doing good work, and planning to do more, in Saginaw, Mich.

Two grand seances were held last week at the home of Barney Bristol, Topeka, Mo., by O. J. Conannon and J. S. Cravens, of Springfield, Mo. Conannon sits under such strict test conditions that there is no room left for doubt; and Mr. Cravens, well-known as a spirit photographer and trance medium, gives entire satisfaction wherever he goes.

Mrs. B. W. Belslow, psychometrist, clairvoyant and business test medium, is in Garnett, Kansas, doing a grand work after leaving Liberal, Kan.

Mabel L. Aber, materializing medium, is now at London, Ontario, a new field of labor, where she is meeting with a warm and hearty reception by the people, many of whom are investigating and accepting Spiritualism.

The "Criticism on the Psychical Research Congress," by A. J. Hoffman, published in our issue of Sept. 16, was read by Mrs. George P. McIntyre before the Spiritual congress at Washington hall, on the occasion referred to, at the author's request.

J. R. Thomas, of Grand Rapids, Mich., speaks in high terms of Miss Maggie Waite, the test medium, who has an engagement there for two months. The meetings are crowded Sunday evenings. Next month Prof. Waite will lecture, and during December Jennie Hagan-Jackson.

Prof. Lockwood writes: "Spiritualism is rapidly progressing in our new State, Washington, where THE PROGRESSIVE THINKER is widely circulating, diffusing its gems of philosophic and spiritual wisdom. More test mediums are desired and needed. Come, then, and cultivate our virgin, fertile soil and share in the crop of good."

W. J. Colville's closing lecture in Marquette Temple: Tuesday Sept. 26, subject: "The True Significance of Dreams. How to Regulate Them and How to Travel without Leaving Home." Thursday, Sept. 28, "The Healing Art of the Past Contrasted with the Health Science of the Future."

C. L. Clark writes: "Prof. J. S. Loveland, of Sumnerland, Cal., favored the North Side Society with a beautiful lecture on Sunday eve 10th inst. The lecture brought out some new thoughts and he kept the audience spell-bound for over an hour, after which F. Gordon White proved some of the facts which the Professor lectured upon, with his excellent tests. The hall was filled to its utmost capacity."

Among the delegates to the National Convention of Spiritualists to be held in Chicago, Sept. 27, 28, 29, will be found M. E. Cadwallader, the lady who created so much interest at Cassadaga Camp this summer, in relation to the recent work of the Oriental Publishing Co., entitled, "Antiquity Unveiled." A noted lecturer and scholar who interviewed her concerning the book is said to have pronounced it the most intensely interesting work on the subject of ancient religions and on the origin of Christianity he had ever come across, not even excluding the writings of some noted scholars. Max Muller. Her efficient labors in behalf of organization, in which she is a thorough believer, were highly appreciated at the camp, and we bespeak for her a warm welcome from those who met her at Cassadaga.

At the annual meeting for the election of officers of the Liberal (M.) Camp Meeting Association, the following board was elected for the ensuing year: President, Mr. G. H. Walsley; vice-president, Mrs. Mary Rogers; secretary, Mrs. M. Theresa Allen; treasurer, Mr. P. J. Umbrie. Board of managers: Dr. Cyrus Baldwin (superintendent); Dr. Rogers, Mr. B. L. Abel, Mrs. O. Belk, W. D. Daniels, Sam. Barrett. Committee on speakers and mediums: J. S. Rogers, Mrs. Pettit, Sam. Barrett; musical director, Mrs. Pettit.

In filling out your list of fall and winter speakers, remember W. C. Hodge. He can be addressed at 40 Loomis street Chicago, Ill.

J. C. Pessenger writes that at the Spiritual Conference at Brooklyn, N. Y., Sept. 20, four formerly noted Mahomet spoke for an hour upon his country's religion, condemning severely the Christian religion. He admitted a man could have four wives (why not 400?).

We have received a copy of a neatly bound pamphlet of "Inspirational Hymns and Songs of Progress" by Clementina W. Dinning, with a supplement by W. J. Colville. There are 117 hymns, etc., in the first part, and Mr. Colville adds eleven more—all suitable for the use of spiritual societies.

Mrs. Emma Nickerson-Waring lectured before the Temple of Truth Association at Kimball Hall, 243 Wabash Ave., last Sunday.

G. V. Cordingley occupied Beerkley Hall platform, Boston, Sept. 17th. He gave answers to numerous questions, besides many tests. Tests were also given by Mrs. L. E. Buck and Prof. W. W. Miner, the psychometrist, and F. W. Baker answered questions.

Mrs. J. D. Compton, inspirational speaker and psychometrist, after serving the Seekers after Spiritual Truth for the past three months, will now make reasonable terms with other societies or will go to new fields to organize societies and lyceums. The crowded hall and many friends this lady has won during her stay in Washington is certainly a recommendation for her earnest work. Address her at 728 10th street N. W., Washington, D. C.

Passed to Spirit-Life.

Passed to Spirit-Life Sept. 15, 1893, Lilly Hull, daughter of Willard J. and Libbia Hull, of 280 Dewitt St., Buffalo, N. Y.

The deceased was in her sixteenth year, a bright and beautiful girl beloved by all who knew her. The funeral occurred on Sunday the 17th, the writer officiating. At the home was held a short service in which the bere

REVEREND DOCTOR MOORE.

He is Editor of the Western Christian Advocate.

He Attempts to Ridicule Hqn. W. T. Stead, Editor of Review of Reviews.

The Western Christian Advocate for August 30, 1893, contains the following editorial by Rev. Dr. D. H. Moore:

"Mr. Stead has founded a 'ghost' organ, that is to say, a journal devoted to 'investigating the new psychic phenomena,' which are mainly those seen, felt, manufactured and converted into monetary currency by an increasing crowd of lecturers, subjects, mediums, etc., who find profitable occupation in the new industry. The phenomena are not new, but the industry is relatively so, for while a few people have always lived off this kind of legume, it is only recently that it became a business, and men and women entered it as a career. Of course there are more tricks than of old; each adept is stimulated by the hope of notoriety and gain to invent some new puzzle, and the market is much enlarged for the wares of this intellectual curiosity shop.

"Mr. Stead joins this body of exploiters of human credulity, and whether he intends it or not he will have to make a market for his periodical by advertising the spook wares of the lecturers and mediums.

"This ghost business will have to run, like the measles, a certain course. Perhaps Mr. Stead may help us to the end of it by a sort of wholesale inoculation of all the fools. It is fortunate that there is no danger of general epidemic. Most of us soon learn that there is very little to be found out except the adroitness of the adepts and the credulity of their victims."

Let us inquire, in the first place, who is this man Moore? It is evident that he is not a direct descendant of those Moors who disseminated intelligence after its introduction at the point of a lance. In the above editorial the 'lance' is at least apparent. What it lacks in 'intelligence' it makes up in 'lance'—a lance dipped in malice, ridicule, bigotry, slander, ignorance and intolerance.

Mr. Stead, in casting his pearls, cannot be held responsible if some of them should fall where they would not only be unappreciated, but ignorantly and insolently rejected. Rev. Dr. Moore's 'lance' is only one of thousands of like character directed at science, progressive thought, superiority, reason, evolution and the investigation of truth.

But who is this Rev. Dr. D. H. Moore? Does he belong to the class of political preachers of the M. E. Church who hob-nob, button-hole and 'stand in' with the elders and bishops thereof for place, position and the more lucrative appointments of the same?

Is he the Moore that was compelled to resign the presidency of Denver University by the influence of such men as ex-Governor Evans? Is he the Moore who, after being shelled, took refuge as a professor in the Colorado State University, a secular school, and while there at that position delivered lectures all over the State against church or denominational schools?

Is he the Moore that was held up by Prof. Townsend, of the Boston Theological University, before the Boston preachers' meeting?

Does he, as an editor, make use of flattery wholesale and retail ad nauseam, hoping thereby to secure official favors?

Is he the Moore who wrote an editorial for W. C. H., holding up to ridicule a masonic parade in Cincinnati, an article written in the same venomous spirit that characterizes the above editorial? Is he the Moore that can be a Methodist while feeding on 'Methodist grub,' and as much otherwise while fed by otherwise pabulum?

Mr. Moore thinks that 'it is fortunate that there is no danger of a general epidemic of this ghost business.' How glad he ought to be; but he should not rest secure until 'all the fools' are inoculated against its spread. Our inoculator will visit the editorial rooms of the Western Christian Advocate immediately upon reaching Cincinnati. He may be able upon the person of its editor to counteract an old, stale inoculation produced by the story of the holy 'ghost' and Joseph's 'dream,' which should have long ago run out. Brother Moore, with many others, while 'going through the woods,' are whistling to keep up their courage, but it is difficult for them to conceal their fear that this ghost business will, if indeed it has not already, become epidemic.

"Most of us soon learn that there is very little to be found out." Yes, this is true of all pseudo-scientists, pseudo-theologists, pseudo-students, superficial, pseudo-investigators. They 'soon learn that there is very little to be found out' that they learn so infernal, condemned little. The honest, sincere investigator of spiritualistic phenomena soon learns that there is very much to be found out, and is appalled at the vastness of the field of research that opens before him. At a time when the various religions of the world are meeting in friendly, courteous congress; when a Presbyterian doctor of divinity will walk arm-in-arm with a Catholic cardinal; when a Catholic layman is granted the liberty of criticizing in the presence of the hierarchy his own church and religion; when the psychological congress just closed has awakened an unprecedented world-wide interest in the investigation of the occult or so-called supernatural; when science, reason and progressive thought are dissipating the clouds of bigotry, superstition, ignorance and intolerance; when truth-made-freedom is earnestly engaged in the further investigation of truth; when whatever is good and true in each and all religions is lovingly treasured, and whatever is false and immoral is promptly rejected; when churchianity, Christianity, sectarianism and hypocrisy are sifted like wheat; when the espousal of an unpopular cause for whatever of truth it may contain is an evidence of moral courage, honesty and sincerity; when the investigation of spiritualistic phenomena known by personal knowledge

and experience to be real and genuine, is simply an expression of a natural desire in man to know the truth; when all these and many similar thoughts crowding into the living present are duly considered, the above editorial attempt at ridicule of psychic and spiritualistic phenomena, by a man whose own religious belief is founded on a 'ghost' story and a 'dream,' needs only to be read to be condemned.

If the learned editor would turn his attention to instructing his readers in matters pertaining to his orthodox faith, he would be employing his time to much greater advantage. Many of his laity would be glad to know who Cain's wife was; why doesn't God kill the devil; how it was possible for a snake to hold a beguiling conversation with Eve, and Abahaz to be two years older than his father, Jehoram; how a star millions of miles distant could direct the wise men of the East along their journey, and locate their destination; how Jonah could remain in the whale's belly three days. Many would like to know the locations of the Garden of Eden and the Tower of Babel, and the distinguishing difference between 'the handwriting on the wall' and the handwriting on the slates of Spiritualists of the present day.

The old orthodox answers to these questions, i. e., 'Here we look through a glass darkly; here we know in part, etc.' have long since ceased to prove satisfactory to the thinkers of the world, both in and out of the church. The pulpit has grievously erred in exhorting the pew to search the scriptures, for such searching has resulted in as much pew as pulpit heresy.

What the Spiritualist knows he knows to an absolute certainty, and all the pulpits and pews in Christendom could not alter a fact in his personal experience. He may not be able to render his spiritual experience intelligible and satisfactory to others, but it will ever remain so to himself, and that settles the question for him. The whole question of Spiritualism is one of individual experience, and he who, not possessed of that experience himself, attempts to expose as false and ridiculous that possessed by others, succeeds only in exposing his own ignorance and intolerance.

Is the Rev. Dr. D. H. Moore aware that in ridiculing Mr. W. T. Stead he is also ridiculing the founder of his church and hundreds of later prominent members thereof?

On the 25th of May, 1768, Rev. John Wesley, the founder of the Methodist Episcopal Church, thus wrote:—

"Being at Sunderland, I took down, from one who had feared God from her infancy, one of the strangest accounts I ever read: and yet I can find no pretence to disbelieve it. The well known character of the person excludes all suspicion of fraud, and the nature of the circumstances themselves excludes the possibility of a delusion.

"It is true there are several of them I do not comprehend; but this is, with me, a very slender objection; for what is it which I do comprehend, even of things which I see daily? Truly not 'the smallest grain of sand or spire of grass.' I know not how the one grows, nor how the particles of the other adhere together. What pretence have I, then, to deny well-attested facts, because I can not comprehend them?"

"It is true, likewise, that the English in general, and indeed most of the men of learning in Europe, have given up all accounts of witches and apparitions, as mere old wives' fables. I am sorry for it; and I willingly take this opportunity of offering my solemn protest against this violent complaint, which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but to the suffrages of the wisest and best of men in all ages and nations. They well know whether Christians know it or not, that the giving up of witchcraft is, in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (deism, atheism, materialism) falls to the ground. I know no reason, therefore, why we should suffer, even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides, which abundantly confute their vain imaginations, but we need not be hoodwinked of one; neither reason nor religion require this.

"One of the capital objections to all these accounts, which I have known urged over and over, is this: 'Did you ever see an apparition yourself?' No, nor did I ever see a murder, yet I believe there is such a thing; yes, and that, in one place or another, murder is committed every day. Therefore, I can not, as a reasonable man, deny the fact, although I never saw it, and perhaps never may. The testimony of unexceptionable witnesses fully convinces me of both the one and the other."

Mr. Wesley then goes on to relate the story of Elizabeth Hobson, which is not germane to our present purpose. I merely want to show what manner of fun the Rev. Dr. D. H. Moore is making of the founder of his church, the Rev. John Wesley.

And what does the Rev. Dr. Adam Clarke, LL. D., have to say on the subject? You don't know? Well, I will tell you then. It is this:—

"They were those who had familiar spirits whom they could invoke when they pleased, and receive answers relative to futurity, and that Samuel did appear on this occasion is most evident from the text, nor could this be denied, from any legitimate mode of interpretation, and it is as evident that he was not raised by the power of the devil. I believe that there is a spiritual world, in which human spirits, both good and bad, live, and that these spirits have intercourse with the world, and become visible to mortals."

And what does Rev. Bishop Newman say upon the subject? You do not know? Well, I will tell you then. It is this:—

"It is contrary to reason, to all our ideas of

the character of God, to the undying love of our nature, to suppose for one moment that those who have left our earth have either ceased to live 'or are disinterested in our welfare. Rather let me believe that the departed ones are still the heroes of earth and time, aiding us to fight the tremendous battle of life. I believe in communication with departed spirits, and nothing is more clearly taught in the Bible."

And what does the Rev. Chas. Beecher have to say on the subject? You do not know? Well, I will tell you then. It is this:—

"If any Christian maintained such doctrine, that God withheld the good spirits from returning, but willingly let come the evil ones, that individual is making of God himself a blacker devil than ever the devil of old theology had been represented to be."

Does the Rev. Dr. Moore know the attitude of Bishop Bowman to the question of Spiritualism? He does not? Well, I will tell him, then. It is this: he preached a sermon on the 'pearl of great price' before a conference of preachers a few years ago, which was regarded by that body as one of rank Spiritualism, referring in it at great length, as he had done, to the spiritual return and influence of his deceased wife.

Does the Rev. Dr. Moore know the Rev. Dr. Lyman Abbott's views on the subject? He does not? Well, I will tell him, then. They are, in part, as follows:—

"I am scarcely less certain that for some years after my mother's death I was influenced by her spiritual presence, than I am that I have in later years been influenced by persons corporeally present. But if one, serenely and sceptically, asks me for a demonstration of my faith, I should only answer him that the evidence is my own experience, and that I neither can share it with him nor desire to do so."

Does Rev. Dr. Moore know the position of the Rev. Dr. H. R. Haweis, of England, on this subject? He does not? Well, I will tell him, then. It is this:—

"This is a doctrine of immense comfort and immeasurable warning. If there is great consolation in thinking that the good who have passed into the future state can help and defend us who are still upon the earth, the other doctrine that evil ones, too, can have an evil influence is a doctrine of great warning, and it behooves us not only to find out whether these things are true, but whether there are ways by which we may avail ourselves of good spiritual influences beyond the grave and get rid of, annihilate and counteract these evil influences."

"In the theology of the future, in such reconstruction as is hourly coming together in the very heart and core of almost all Christian communities, to have any life in them they must entertain some form of this doctrine of the dead, and must be upon some form of Spiritualism delivered from superstition and fraud, emancipated from vagaries of the human mind and the credulous nature of human beings: some form of Spiritualism founded upon evidence, upon science."

Does the Rev. Dr. Moore know what his co-editor the Rev. Dr. Buckley of the New York Christian Advocate has to say on the subject? He does not? Well, I will tell him, then. In a letter to me he thus writes:—

"I will be obliged if you will write me a brief outline of the kind of phenomena which has satisfied you beyond the least shadow of doubt of the truth of Spiritualism. I have been studying the subject for thirty years; have seen most celebrated phenomena both in Europe and America, and thus far am not satisfied that any phenomena have occurred that are not capable of explanation on natural grounds without assuming the return of the spirits of the dead."

Great Caesar! Thirty years in the study, on the study, of Spiritualism and still seeking more of its phenomena? Brother Moore, don't you think that Dr. Buckley's interest in this 'ghost business' has signally failed 'to run like the measles, a certain course'? He is evidently not of the number of 'most of us soon learn that there is very little to be found out.' If 'most of us soon learn that there is very little to be found out,' why does not the pulpit encourage instead of oppose the investigation of Spiritualism? The same privilege Dr. Buckley has taken of studying for thirty years (on the study) these wonderful phenomena, should be freely granted to the pew. If it be so 'soon learned that there is very little to be found out,' the wise way for the church to treat the subject of Spiritualism is to encourage and insist on its investigation.

Does the Rev. Dr. D. H. Moore know what the Rev. Dr. Talmage says on the subject of Spiritualism? He does not? Well, I will tell him, then. It is this:—

"Now, I am no Spiritualist, but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjectured, and that after a while, from the spiritual and heavenly world, there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance."

Does Brother Moore know what Dr. Oliver W. Holmes has to say on the subject? He does not? Well, I will tell him, then. It is this:—

"While some are crying out against it as a delusion of the Devil, and some are laughing at it as an hysterical folly, and some are getting angry with it as a mean trick of interested and mischievous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been and are still accepted—not merely in those who believe in it, but in the general sentiment of the community, to a larger extent than most good people seem to be aware of. The Spiritualists have some pretty strong instincts to pry over, which no doubt have been roughly handled by theologians at different times, and the Nemeses of the pulpit comes in a shape it little thought of, beginning with the snap of a toe-joint and end-

ing with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom!

"Sir, you can not have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."

And now, Brother Moore, I take my leave of you, hoping that in your future criticisms of the Hon. W. T. Stead you may present the appearance, at least, of being his equal—a peer in the honest search for truth, uninfluenced by low and unworthy motives.

In the language of the Rev. Dr. Talmage I will close this already too lengthy notice of your unkind, un-Christian, unwarranted, unprovoked attack upon Mr. Stead. "Instead of the church converting the world, the world is converting the church."

H. V. SWERINGEN.

A Home Circle.

To THE EDITOR:—I noticed in your most worthy paper of August 26th, a communication from my friend J. L. Baily, who it appears has dropped his noble calling as a medium and gone to the mountains of Santa Cruz to battle for life amidst Jesuit oppression and ignorance. Not a year has passed since first my wife had a communication through him from our daughter Callie, who passed to Spirit-life in July, 1892. My wife's sorrow at that time was fast driving her into a nervous prostration; the test being indisputable gave her much comfort. She then commenced sitting a half-hour each evening, and in two months was rewarded by Callie being her control, and using her right hand to write. Great was our joy. We at that time were living in San Jose, Cal., where our Spiritualist friends are many.

Last May my business brought us to Cortland, N. Y. Finding no outspoken Spiritualists here, I subscribed for THE PROGRESSIVE THINKER, which is as a light to our path. We have kept a copy of the communications received from Callie, who oft writes her wishes and expressions of love concerning her lovely babe we are taking care of. We sit three evenings each week and receive those consoling words of love and instruction.

Callie says she is always happy unless she finds us sad; then it makes her sad.

Many have been led to believe in spirit-return from reading and seeing her writings. Some honored, good paying members of the church have become writing mediums and have withdrawn their names from the church record, and now boldly advocate spirit-return and the truths taught us mortals by them through Callie's writings to us.

Callie has proved her identity to us in so many ways that we know it is her. Such proofs could come from no other source. The communications written by her have been convincing, and a comfort to those receiving them.

Callie, while in this life, was a fine musician and singer, and delighted in painting and drawing. She says that is her occupation now. She is teaching a class of young folks, and some of them come here to see her write. She has given us their names, where they lived, and when they passed to Spirit-life.

EVOS CHURCHILL.

Mr. King's Seances.

Mr. Shimer writes as follows from Coloma, Mich., in reference to Mr. King, the medium: "I will state that Mr. King and myself arrived home Saturday morning from Petosky, and had good results, with the exception of a smart Aleck who held on to the hand of a form and broke up our seance after recess, and then had Mr. King arrested the next day for procuring money under false pretenses, but was glad to drop the contest after we held a seance under strict test conditions, by having the room thoroughly examined. We were searched. We had good manifestations then, Charley coming outside of the curtain, as usual. After recess Mr. King had socks sewed on his hands, and his coat sewed up, and then Charley came outside the curtains, danced with a little girl, took her inside the cabinet, then brought her out and disappeared, and the seance closed, with perfect satisfaction to all present, fifteen in number."

(Copied from Mr. Shimer's letter, dated September 11, 18)

A Grand Good Time.

To THE EDITOR:—I want to tell you just what a grand good time the United Progressive Society of this city had recently, when our former Pastor, Mrs. Anna L. Robinson, now of Port Huron, Mich., visited us. Last Friday evening our hearts were made glad by her return, and an evening of good cheer for all was thoroughly enjoyed by those congregated at Mizpah Hall. "Alice," Mrs. R.'s control, gave her "children" a world of comfort, and closed her remarks with some excellent advice. On Saturday she officiated at the funeral of the infant son of Mr. and Mrs. E. J. Taylor, and gave them such sublime consolation as is nowhere to be found outside of the Spiritual philosophy. Last Sunday evening her old-time friends filled Mizpah Hall, and all were highly interested by one of her very best efforts. Yesterday the fond farewells were spoken and Mrs. Robinson and her son, Mark, started for Michigan, where she is engaged for the season by the Spiritualists of Port Huron. Mrs. S. A. Walters, of Auburn, N. Y., filled two engagements with our society very acceptably, during this month, and she will be long and pleasantly remembered by her many new-made friends in this city. Mr. Willard J. Hull, of Buffalo, N. Y., will occupy our platform next Sunday. We count him among the best of the spiritual speakers.

E. A. DORY, Secretary.

Lockport, N. Y.

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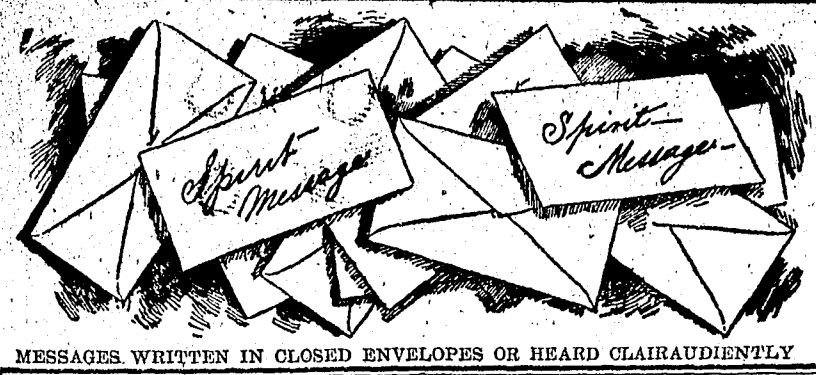
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MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENAL

Through the Mediumship of
Geo. Cole.

TO THE EDITOR:—I take the liberty of sending you another message written through the mediumship of my friend Mr. George Cole. I have copied this from the original, as the friend at whose house the circle was held wished to retain it. It may prove a seed scattered which may be germinated in some waiting, receptive soul, and so bear true fruitage.

WORDS FROM THE GREAT PREACHER.
"If a man die, shall he live again?"

First part of the 14th verse of the 14th chapter of Job.

The question expressed in this text involves considerations of the most vital importance. Mortals generally do not reach in their calculation beyond the daily life which influences their material nature. Their world of vision embraces those objects which alone can contribute to their creature comforts to satisfy their desires and make them popular among their fellows. Mortal is the world, worldly—and what may not conform to material purposes is rejected as impracticable and visionary, and hence, as age succeeds age, commerce and trade grow in importance, while large individual wealth is hoarded in families, stimulating through its worldly advantages a desire for acquisition, which absorbs every other consideration and blinds the Goddess of Justice with its dazzling glamour, thus opening the floodgates of vice, which thunders down the years as mountain torrents swollen by temperate storms inundating plain and valley, finally reaching the sea of the higher and better life or world, to be thrown back again on the shores of mortality, a sad wreckage of love, hope and happiness.

Mortality, as now understood by men, and materialism may be said to be related—so indissolubly bound together that the characteristics of the one are but typifying peculiarities of the other. All is weighed and measured by the standard of material worth, and mortal life is confined within the narrow limits of a selfish gain and self-indulgence. Literature and Art have become obscured by the clouds of the coming storm of the necessities of this age, surcharged by the accumulations of vice and corruption. They hang over the people as a pall, revealing at intervals vivid flashes of the light of idealism, murmurs of the deep-throated bass of poverty and despair—threatening at any moment to burst forth in a storm that will sweep out of existence a system of money-grubbing that has descended down to an age that is little in advance of the dark ages when it was a crime to be weak. Is this not significant of the time in which you live? Erect a brazen image in Union Square—our people will bend the knee to it. Set a Correggio at its base—and they will estimate its value in dollars and cents as a mere article of commodity. There is, however, a redeeming element among you—and that is Science—furnishing industries and developing possibilities which promise much for the future. But the same characteristics present themselves, and by co-operative associations and concentration of capital acquire control of even scientific industries, and place them practically beyond the reach of the poor whom they were intended to benefit.

Do you wonder that Job asks: "If a man die, shall he live again?" How many poor mortals constantly ask the question—some, indeed, not waiting for the answer, find the solution in suicide. To the poor and the money-grubbing, the question of the text has a great significance. The hope of a future life buoy them up and directs their thoughts beyond the mere material. Perhaps he has a loved wife, a revered relative or friend waiting for him in the life to come—a life which fully atones for the sufferings and ills of an unappreciative earth-life—when friends are reunited where the grave chasm has separated—yes, I repeat, a life of unlimited possibilities of progression and development of perfection—of perfection portending a life approximating to Deistic creation. In earth-life the thought often occurred to me, when speaking to a man of business; if he ever thought of the future when others should gather his harvest? he appearing so wholly absorbed in money-making and getting. Even his church attendance was made subservient to that end, as he had secured several customers from the congregation. As strange as it may seem, there are men who imagine property qualifications in some undefined manner count in the future life. There can be no greater error than this. The sensual habits and indulgences arising from wealth disqualify the spirit for purely spiritual life. In the language of the text: "If a man die, shall he live again?" Let your own conscience answer. Let the hope that grows in your heart of again meeting your loved ones answer. In all the length and breadth and depth of the mortal world there is not a being who has not an inert instructing consciousness that if he dies he shall live again. Bored and worldly he may be pressed by cares, trials and temptations forgetting all else when death approaches and takes father, mother, wife or child, then thoughts of a future life come surging in on his soul—and he, as Job, asks: "If a man die, shall he live again?" There are mortals who receive practical responses to Job's question that though "they have died, yet do they live," that though they have gone before, others must follow after. The mortal to be drawn from these remarks teaches mortals to cultivate the spiritual side of life—which is the Alpha and Omega of all life—the wings on which to soar to the sublime heights of

unending progression, and partake of that feast which awaits the weary, tolling pilgrim in the beautiful "Home Over There," where my kindred and friends are at rest—Over There, Over There." HENRY WARD BEECHER.

THE RELIGION OF THE ANCIENT ROMANS.

In making my bow to the mortal world of the closing years of the nineteenth century I feel impressed with a great responsibility. I must necessarily incur from the spiritual side of life. The people of this day and age are so divided by dogmas and isms and are so blinded by the clouds of skepticism that a spirit manifesting in the face of such conditions feels—if such a term may be used—that every word and every syllable should be duly weighed before its utterance is permitted.

I have not come here to speak to Spiritualists, but to mortals who have been led by the power of the spiritual manifestations. To those who have been led by hereditary faith through the dark vales and shadows of their mortal career without having been encouraged by even a gleam of that spiritual beatitude which is their right of heritage in my sphere of existence, and should, in a measure, be enjoyed in their life.

Permit me to assure those mortals that the faith to which they have clung for so many ages is not sufficiently realistic to justify their devotion. The Romans paid their devotion to the various shrines, and though those gods were of bronze and marble, yet the people had that occult demonstration which at least afforded some satisfaction.

Though those gods had no speech, still they were visible, they could be touched or handled, and if the ancient Romans could see the spirits of their gods whom those statues represented, they felt that they were not existing in a meaningless vacuum. The true cause of spiritual manifestation among the Romans was found at the side of the statue of Jupiter.

The Romans believed and imagined they saw the spirit of the god (Jupiter) illuminating the marble features of its statue, and it cannot be far wrong when it is now asserted that the inspiration or impression, derived from such vision, had the effect of creating a greater moral status, a more noble manhood, than could be provided by "the substance of things not seen."

Please understand it is not meant in this communication to laud idolatrous worship, nor were the Romans idolaters. They had their statues to remind them of a state of existence beyond the mortal plane; and now, if the Romans could thrive and prosper in their religious beliefs by a mere semblance of a realism, what cannot the modern mortal perform when he can not only see the form of a loved and valued friend who had passed from the earth-plane, but see, have contact with and caress its actual spiritual body in complete resemblance of its earth form, which had returned to the dust from whence it came.

Al! but, says the skeptic, how can all this be proven? I answer: seek the materializing cabinet of a modern medium; leave behind you all dogmas, isms, and skepticism. Be a man your own self, think with your own mind, and let not the mind of others control you. Thus may you experience what is enjoyed by modern Spiritualists about every day in the calendar year.

The nineteenth century, though enlightened and civilized in the material sense, is sadly deficient in the spiritual. Classes and communities there are among mortals who would prefer to embrace the doom of perpetual punishment rather than to admit that their training and associations have been at fault. It was the predominant characteristic of the people of antiquity to submit this want of knowledge to those who were better qualified than themselves. Hence the various schools of philosophy, the high literatures, and the unnumbered statues which have furnished studies for this day and age.

It is contrary to the structural condition of the mortal intellect to be the receptacle of knowledge, unless, indeed, there is a condition precedent of honesty, modesty, and a disposition to acquire wisdom. Well has it been said, that those who become really great must first become as little children.

I will not extend this communication to any great length, but confine it within the limits of plain common sense. My purpose is rather to be understood than to please the fancy.

Mortals of the nineteenth century! There is a movement taking place in your midst that is as irresistible as the flood-tide of the mighty ocean. The obstructions you may seek to place in its way will be swept as a feather from its path! This movement depends not even upon the devotion of those brave and faithful mortals who can face the sneers of their friends and the slurs of the public press to aid its progress. Not though mortals have opened the way for that movement, it is impelled, guided and controlled by spirits from the spiritual side of life. Mighty were they in the mortal plane. Still more mighty are they in the spiritual plane.

The movement is spiritual. It interferes not with domestic, commercial, political or professional interests. On the contrary, it signifies a better state of being, a higher grade of manhood in the mortal, and points to that future life and to those loved friends who are waiting for you to join them.

Let the curtain rise which conceals the future, and then observe the unalloyed happiness of spirits who once were your associates. Permit them to return to the earth-scenes they loved so well, and there prove to you, by ocular demonstration, that they do live and have a being far more active and intelligent than your own.

Many a sign has reached the Spirit-world of sorrowing mortal friends. Many a tear has bedewed the awed memories of loved ones; yet, dear mortals, could you have known the truth,

you would have rejoiced at a change from darkness to light, from misery to happiness. HELVETIUS PERTINAX.

SPIRITUALISM.

At Muskegon, Mich.

Good Work of Maud Lord-Drake.

Muskegon has long been an excellent field for spiritualistic work, as many prominent citizens are avowed advocates of that philosophy, and many more have for some time been inclining this way. From time to time in the past speakers and mediums have ventured here for a brief period, but as far as I can learn, no definite steps have ever been taken toward the formation of a society, or organized effort of any kind. Some years ago, I believe an effort was made to conduct a "Liberal League," open to everything progressive—committed to nothing. The idea was good, but the burden of cost fell on a few individuals who after getting a load too heavy to carry, laid it down, and since then the people of this city have had very little in the way of spiritual work in their own precincts. Last spring the services of W. J. Conville were secured for one day and evening each week in the month of April, and the meeting with a very encouraging reception, and a warm interest was awakened in his work.

Mrs. Coffman, an excellent test medium from Grand Rapids, located here for a time, and though she held no public meetings, held weekly circles, and did a good business in private sittings. Thus the attention of the community was more or less attracted in this direction all summer. But the crowning work came during the great week in September. On Friday, September 13, a most personal appearance in our daily papers appeared that of Mrs. Maud Lord-Drake was at the Hotel Lyman. Here, surely, was a god-send for Spiritualism in Muskegon. Mrs. Drake being an old friend of the writer, he hastened to the hotel, and there, sure enough, was the identical Maud Lord, whose fame in her mediumistic work was world-wide, and whose record the writer knew to be unblemished in all the many years of her public work. Pleasant were the greetings exchanged, and the prospects for a successful week's work to canvas were bright. Mrs. Drake had already determined to hold two meetings Sunday, Sept. 3, and Clay Avenue Armory had been engaged for the purpose. The first meeting Sunday afternoon was rather small, and she felt discouraged, but her guides inspired her to a noble effort, and she fairly electrified those who were there. Her address was a general exposition of the phenomena, and as evidenced by the Bible and all sacred writings as not being exclusively for the benefit of the few, but for the benefit of all. She closed with a number of excellent tests. In the evening the audience was at least three times as large, and her inspiration was correspondingly stronger. Her evening discourse was upon psychic phenomena and carried conviction to several wavering minds. Her tests were remarkably accurate in names, dates, etc. During the week she held seances every evening, at the residences of various citizens, and all who were present, and by all the manifestations were pronounced wonderful, while many who had never before witnessed evidences of spirit return, went again and again, and became satisfied of its truth. As Mrs. Drake has been for some years practically out of public work, a brief resume of the character of her seances may be permissible. They are mainly for physical manifestations, though she is continually giving clairvoyant readings while the other manifestations are progressing. The room is completely darkened, and the operator is such that if any fraud is practiced it must be by sleight of hand against the medium and not by the medium. Mrs. Drake, in the midst of a closely-seated circle of about twenty chairs. After lights are extinguished her feet are constantly in contact with those of some member of the circle, and a good part of the time her hands are held. Our observation here was, that whether her hands were held or not the manifestations in all parts of the circle were about the same. Four of five persons in the circle, and the circle would feel hands at the same time. Frequently four or five independent voices would be heard in different parts of the circle at once. When singing, two and three independent voices were heard. Several well-known citizens who had passed away spoke in their natural tones and manner, being heard by all in the circle, and fully recognized by voice and expressions. If the medium would make an error as to the order of departure or of the name of a member of the family, other voices, coming from the air would correct the medium, and invariably the voice's statements were acknowledged. Musical instruments were carried through the air and played upon. In one case a small music-box was placed in the lap of a lady who was still somewhat skeptical. She broke the circle and grasped the box firmly with both hands. Her husband, sitting beside her, kept his hand moving in front of her lap to prevent any human hands from taking it. The box was wheeled out of her hands in an instant, and she declared that she felt no hands touch her, while her husband says he could swear that no mortal hands could have taken it without detection. One gentleman attempted to grasp a spirit who embraced him. He failed to hold anything. And so every seance added to the ranks of believers here, and we owe Maud Lord-Drake our sincerest gratitude for the impetus she gave the cause. Now steps are being taken for the permanent organization of a society. A meeting was held in Old Fellows hall, Sunday, Sept. 17, for that purpose, and it was unanimously decided to do it, and next Sunday we hope to perfect a full-fledged organization, and to have at least one delegate in the National Association.

I. R. SANFORD, Chairman.

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TELEPATHY.

AN INTERESTING CASE.

Six years ago, desiring to become familiar with the beliefs of those who style themselves mental scientists (not Christian scientists), I attended a course of lectures given by an eloquent and estimable lady in Cooper Institute, New York. The class was large, and all the members were much interested in the thoughts presented.

On one occasion the lecturer made what seemed to me an unwarrantable assertion regarding the power of mind over matter. Desiring to put the subject in a concrete form, I wrote one morning the following queries:

1. If a person was bitten by a rattlesnake; could mental action alone neutralize the poison?
2. If I were to sprinkle strychnine on a piece of bread and butter, mistaking the strychnine for sugar, and on eating it find out my mistake, could immediate mental action on my part prove an antidote?
3. Could instantaneous mental treatment restore to its normal condition a man's limb that had been crushed under a railway car?

Thinking I had proposed queries difficult to answer in the affirmative, I entered the hall with the intention of laying them upon the lecturer's desk, in order that she might give an explanation preliminary to the topic of the day. To my great disappointment the lecturer had just begun her lesson.

I could not at once throw off my chagrin; in the course of five minutes however, I wrenched my attention from its previous subject, and settled myself to listen to the discussion of a topic of a totally different nature.

At this point what was my surprise to hear Mrs. S. break away from the subject-matter in which she and her hearers were absorbed, and taking up my questions one by one, as if they had spontaneously occurred to her mind, and had not been provoked by another, answer them in due order. Not only did she state them precisely and verbally as they were then written in the hand-bag hanging by my side, but in their exact order.

Only in one case was there a variation; where I had written the word rattle-snake, Mrs. S. employed the word viper. Thus, it will be noted, not only had she caught the meaning of my queries, but she had repeated, with this one exception, the very language in which they were clothed. From childhood I have been a party to many notable illustrations of telepathy, but never to one so clear and beautiful as this.

It only remains for me to add that no one, excepting my husband, had ever heard of the questions or that I had any disagreement with the position of the lecturer. In fact, they had been written only about an hour before presentation.

At the close of the session I arose and begged of the members of the class to remain seated. Then I stated the facts as they have been related above, and read those queries that had been written in solitude, and that no eyes save my own had ever previously seen.

A friend of Mrs. S. then testified that early that morning the lecturer had indicated to her the topics of the day and her consideration of them. Nothing in any way related to the questions proposed by me, and the friend had been surprised enough at the insertion of matter so obviously disjointed from the subject in hand.

The class numbered some twenty-four members, and all of whom were present, and will to-day be ready to testify to the entire correctness of my statements.

The inferences to be drawn from the power of sympathetic vibrations cover a field too large to be touched upon here; in all the vast population of the globe, not one can insulate himself from his fellows. Each becomes a receiver and transmitter of some variety of influence.—Hester M. Poole, in St. Louis Globe-Democrat.

WHAT ARE GHOSTS?

An Answer by Rev. Mr. Haweis.

In the *Humanitarian* the Rev. Mr. Haweis discoursed on "Ghosts and Ghosts," and professes his inclination towards the spiritualistic hypothesis. He says:

I know, to waste no more words, assume for the sake of argument that ghosts do exist—what are they? Setting aside hallucination, indigestion and other subjective explanations, which should all have a fair field and no favor, but which do not much interest me, I will confine myself to the two chief answers to the question, what are ghosts? and say at once, I incline to the second answer: (1) there is the Theosophist, and (2) there is the Spiritualist hypothesis. The Theosophist, Mr. Sinnett, for instance, says the ghost is a mere shell, which during life may be disconnected from the body, and is then, I suppose, the double, but after death, is permanently disconnected and then becomes the ghost. "This is the astral body or 'Linga Sharira,' whatever that may mean—an ethereal duplicate of the physical body—it is the inner builder of the outward shape of our present bodies, but strange to say, when it leaves its proper work of building particles, and appears as a ghost, it has no life or consciousness of any kind what, 'it is more like being than a cloud wreath.' It wanders about a mere empty shell, and is gradually disintegrated and ceases to exist altogether. I confess that this description of the 'ghost' has never borne the slightest conviction to my mind; it seems to me to be unsound in theory and contrary to fact. From time immemorial, ghosts have been credited, and often been proved, to appear with a purpose. They haunt spots on account of remorse, love, unassisted desire, they come back, like the ghost of Samuel, to warn or to denounce—like the ghost of a murdered man or of his murderers, to act over again deplorable tragedies where the last word has not been said—the right judgment not been given—justice not been done—crime not been avenged, and so forth; they give warnings of death or disaster; they point to hidden treasures—lost wills—buried or unburied bones. These shells have passions, purpose, intelligence, and sometimes knowledge.

edge, beyond ours; they have also deep needs—they want help, comfort, satisfaction, peace.

Now, the Spiritualist theory of ghosts recognizes all these characteristics; it is this: The spirit or self, when it gets rid of the gross and commonly visible body at death, finds itself still clothed in the astral body—a body within a body. This body is the exact counterpart of the 'self.' It is capable of assuming different appearances according to the will of the self. To especially constituted persons it is visible. To make itself visible, it collects by magnetic or other attraction, vapors, emanations, physical life elements such as it can get from the atmosphere, under some conditions from human organisms, called mediums; it builds from these a ghost body, just as in earth-life it builds an earth body by assimilating particles of matter, still more gross. As will and purpose are the informing and molding power, it selects its form and semblance accordingly. To the parent it will build a child—or a youth of the age and form it last wore in earth-life. It will select the age and costume that will be recognized.

In this theory, the ghost is not the real person, but an arrangement of particles, used by the human intelligence behind it in a quite arbitrary manner for a special purpose. But, though in a sense a shell, the actual form stands before us as much (for the time being) a bona fide expression of the individual we knew as his earth body ever did in his earth-life.

This commends itself to me as a theory which covers satisfactorily most, if not all, the alleged facts of ghost phenomena of the objective order, for with the subjective order I do not now specially deal.

Testimonial.

(ADVERTISEMENT.)

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I feel that I would need another month's treatment, as you suggested in your letter on treatment, for which I remit postoffice order.

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