

# HINDUISM.

Its Status as a Religion

What It Is and What a Universal Faith Must Be.



BUDDHA AND HIS MOTHER

Swami Vivekananda, of India, presented a paper on the Hindu faith, in

Three religions now stand in the world which have come down to us from time prehistoric—Hinduism, Zoroas trianism and Indiaism. These all have received tremendous shocks and all of them prove by their revival their inter-nal strength, but Indiaism failed to absorb Christianity and was driven out of its place of birth by its all-conquering daughter. Sect after sect has arisen in India and seemed to shake the religion of the Vedas to its very foundations, but like the waters of the seashore in a tremendous earthquake, it has receded only for a while, only to return in an ali-absorbing flood, and when the tumult of the rush was over these sects had been all sucked in, absorbed and assimi lated in the immense body of another

From the high spiritual flights of philosophy, of which the latest discov-eries of science seem like echoes, from the atheism of the Jains to the low ideas of idolatry and the multifarious mythologies, each and all have a place in the Hindu's religion.

Where then, the question arises, where then the common center to which all these widely diverging radii con-Where is the common basis

### ABOUT THE VEDAS.

The Hindus have received their religion through the revelation of the Ve-They hold that the Vedas are without beginning and without end. It soul. They were not got in this present may sound ludicrous to this audiencehow a book can be without beginning or down from past lives. end. But by the Vedas no books are meant. They meant the accumulated govern the spiritual world; the moral, remain even if we forgot them.

called Rishis and we honor them as perfected beings and I am glad to tell this audience that some of the very best of them were women.

Here it may be said that the laws as laws may be without end, but they must have had a beginning. The Vedas teach us that creation is without beginning or end. Science has proved to us that the sum total of the cosmic energy is the same throughout all time. Then, if there was a time when nothing existed, where was all this manifested energy? Some say it was in a potential form in But then God is sometimes notential and sometimes kinetic, which would make him mutable, and everything mutable is a compound and, everything compound must undergo that change which is called destruction. Therefore God would die. Therefore there never was a time when there was no creation. DEFINES EXISTENCE.

Here I stand, and if I shut my eyes and try to conceive my existence, "I," and try to conceive my existence, "I," what is the idea before me? The idea of a body. Am I, then, nothing but a combination of matter and material substances? The Vedas declare, "No," I am a spirit living in a clare, "No," I am not the body. The body in the body. The body in the body. The body in the body in the body in the body. The body in the body in the body in the body. The body in the body in the body is one little; continuously-clang-it my body is one little; continuously-clang-it my body is one little; and a spirit living in a better to love God for love's sake, and A JAPANESE THEOLOGICAL STUDENT. Ideas of holiness, purity, truth, omning ing almost above humanity, and making better to love God for love's sake, and A JAPANESE THEOLOGICAL STUDENT. Ideas of holiness, purity, truth, omning ing almost above humanity, and making better to love God for love's sake, and A JAPANESE THEOLOGICAL STUDENT. Ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence, and all other ideas of holiness, purity, truth, omning in a delusion, that really presence and forms. But the prayer goes. "Lord, I do not want the presence and all other ideas of holinestation in dividuality is a delusion, that really presence and all other ideas of holinestation. The proposition of individuality is a delusion, that really presence and all other ideas of holinestation. The prayer goes. "Lord, I do not want the presence and all other ideas of holinestation in dividuality is a de

If, then, the soul was created, it must die. Therefore, it was not created. Some are born happy, enjoying perfect health, beautiful body, mental vigor, drag out a miserable existence. Why, the other unhappy? Why is he so partial? Nor would it mend matters in the least to hold that those who are misera-

In the second place it does not give us any cause, but simply a cruel act of an all-powerful being, and therefore it is unscientific. There must have been causes, then, to make a man miserable or happy before his birth, and those his past actions. Why may not all the tendencies of the mind and body be answered for by inherited aptitude from parents? Here are the two parallel lines of existence—one that of the mind,—the other that of matter.

able here in the reign of a just and mer-

MENTAL HEREDITY. If matter and its transformation an-

swer for all that we have, there is no necessity of supposing the existence of a soul. But it cannot be proved that thought has been evolved out of matter. We cannot deny that bodies inherit certain tendencies, but those tendencies only mean the physical configuration through which a peculiar mind alone

ecome the quasi-perfect; how can the most virtuous of men, should suffer so have discovered one element out of the helps of his spiritual childhood; but Buddhist faith. Akbar's, though more pure, the absolute, change even a micro-scopic particle of its nature? The Hindu s sincere. He does not want to take helter under sophistry. He is brave mough to face the question in a manly fashion; and his answer is: "I do not know." I'do not know how the perfect being, the soul, came to think of itself as imperfect, as joined and conditioned by matter. But the fact is a fact for all that. It is a fact in everybody's con-sciousness that he thinks of himself as the body. We not attempt to explain why I am in this body.

SOUL IS ETERNAL.

Well, then, the human soul is eternal and immortal, perfect and infinite, and death means only a change of center from one body to another. The present health, beautiful body, mental visus, and with all wants supplied. Others are without is determined by our past actions, and the future will be by the present. The soul will go on evolving up or reverting back from birth to birth and death to if they are all created, why does a just back from birth to birth and death t and merciful God create one happy and death—like a tiny boat in a tempest caised one moment on the foaming cres of a billow and dashed down into a yawning chasm the next, rolling to and fro ble in this life will be perfect in a fu-ture life. Why should a man be miser-powerless, helpless wreck in an everraging, ever rushing, uncompromising current of cause and effect. A little moth placed under the wheel of causation which rolls on, crushing everything in its way and waits not for the widow tears or the orphan's cry.

The heart sinks at the idea, yet this is the law of nature. Is there no hope? Is there no escape? The cry that went up from the bottom of the heart of de spair reached the throne of mercy and words of hope and consolation came down and inspired a Vedic sage and he stood up before the world and in trumpet voice proclaimed the glad tidings to the "Hear, ye children of immortal bliss, even ye that resisted in higher spheres. I have found the ancient one,

who is beyond all darkness, all delusion, and knowing him alone you shall be saved from death again." "Children of immortal bliss," what a sweet, what a hopeful name. Allow me to call you,



THE TEMPTATION OF BUDDHA AND JESUS

can act in a peculiar way. Those peculiar tendencies in that soul have been caused by past actions. A soul with a certain tendency will take birth in a less contradictions rest? And this is the display of that tendency, by the answer. the display of that tendency, by the laws of affinity. And this is in perfect accord with science, for scrence wants habit is got through repetitions. So Come up, live and shake off the deluthese repetitions are also necessary to son that you are sheep—you are souls explain the natural habits of a new-born immortal, spirits free and blest and life; therefore, they must have come

But there is another suggestion, takmeant. They meant the accumulated ing all these for granted. How is it dreadful combination of unforgiving treasury of spiritual laws discovered by that I do not remember anything of my laws, not an endless prison of cause and different persons in differentitimes. Just past life? This can be easily explained. Leffect, but that, at the head of all these different persons in differently limes. Just life? This can be easily explained effect, but that, at the head of all these its discovery and would exist if all humanity forgot it, so with the laws that my mother tongue is present in my constituted would be lows; the my mother tongue is present in my constituted would be lows; the sciousness; but, let me try to bring fire burns, the clouds rain and death ethical and spiritual relations between such words up, they rush into my consoul and soul and between individual sciousness. That shows that consciousspirits and the father of all spirits were ness is the name only of the surface of there before their discovery and would the mental ocean, and within its depths are stored up all our experiences. The discoverers of these laws are and struggle and they will come up and you will be conscious.

RECALLING THE PAST. This is the direct and demonstrative evidence. Verication is the perfect proof of a theory, and here is the challenge, thrown to the world by Rishis. We have discovered precepts by which the very depths of the ocean of memory can be stirred up-follow them and you will get a complete reminiscence of your past life.

So, then, the Hindu believes that he is a spirit. Him the sword cannot pierce, him the fire cannot burn, him the water cannot melt, him the air cannot dry. He believes every soul is a circle whose circumference is nowhere, but whose center is located in a body, and death means the change of this center from body to body. Nor-is the soul-bound by the body. Nor-is the soul-bound by the condition of matter. In its very essence his heart for God and his hands for it is free, unbound, holy and pure and work.

Then alone can misery cease, the laws of our constitution, we have when I am with happiness itself. Then alone can all errors cease when I am one with knowledge itself. And this is some cover the idea of holiness with an condition of matter. In its very essence his heart for God and his hands for it is free, unbound, holy and pure and work. got itself; bound down by matter, and ward in this or the next world, but it is ence has proved to me that physical But somehow or other it has

immortal bliss-yea, the Hindu refuses

to call you sinners. CHILDREN OF GOD.

Ye are the children of God-the sharers of immortal bliss, holy and perfect beings. Ye divinities on earth, sinners? It is a sin to call a man so. It o explain everything by habit, and is a standing libel on human nature. sion that you are sheep-you are souls eternal, ye are not matter, ve are not bodies. Matter is your servant, not you

the servant of matter. Thus it is the Vedas proclaim, not a stalks upon the earth." And what is

his nature? He is everywhere, the pure and formless one, the Almighty and the All-mer-ciful. "Thou art our father, thou art our mother, thou art our beloved friend, thou art the source of all our strength. Thou art he that bearest the burdens o the universe; help me bear the little burden of this life." Thus sang the Rishis of the Veda. And how to worship him? Through love. "He is to be worshiped as the one beloved, dearer than everything in this and the next life.

This is the doctrine of love preached in the Vedas, and let us see how it is fully developed and preached by Krishna, whom the Hindus believe to have been God incarnate on earth.

KRISHNA'S TEACHING.

He taught that a man ought to live in his world like a lotus leaf, which grows

It is good to love God for hope of re-

mucli misery, and Yuchistera answered: which all others could be made. Physics "Behold, my queen, the Himalayas, how will stop when it shall be able to disgrand and beautiful they are. I love cover one energy of which all others them. They do not give me anything, are but manifestations. The science of but my nature is to love the grand, the religion will become perfect when it beautiful; therefore I love them. Simi-discovers him who is the one life in a them. They do not give me anything, but my nature is to love the grand, the beautiful; therefore I love them. Similarly, I love the Lord. He is the source of all beauty, of all sublimity. He is basis of an ever-changing world, who is the constant the only soul of which all souls are but manifestations. The science of the must not supply anywhere. Explain the must not supp of all beauty, of all sublimity. He is basis of an ever-changing world, who is the only object to be loved. My nature the only soul of which all souls are but



to love him, and therefore I love. I | manifestations. Thus through multi-SOUL'IS DIVINE.

The Vedas teach that the soul is diine, only held under bondage of matter, and perfection will be reached when the bond shall burst, and the word they use is, therefore, multo-freedom-freedom from the bonds of imperfection;

freedom from death and misery.

And they teach that this bondage can only fall off through the mercy of God, s not matter, if there is an all-merciful, universal soul, he will go to him direct. He must see him, and that alone can destroy all doubts. So the best proof a Hindusage gives, about the soul, about God, is, il have seen the soul, I have seen God.

And that is the only condition of perfection. The Hindu religion does not consist in struggles and attempts to be-lieve a certain doctrine or dogma, but in realizing—not in believing, but in being and becoming.

RELIGION OF HINDUS.

So the whole struggle in their system is a constant struggle to become perfect, to become divine, to reach God and see God, and in this reaching God, seeing God, becoming perfect, even as the Fa perfect, consists the ther in heaven is religion of the Hindus.

And what becomes of man when he becomes perfect? He lives a life of bliss infinite. He enjoys infinite and perfect bliss, having obtained the only thing in which man ought to have pleasure—God—and enjoys the

So far, all the Hindusare agreed. This swered: "If I abuse your God what can is the common religion of all the sects ne do?" "You would be punished;" of India, but then the question comesperfection is absolute, and the absolute cannot be two or three. It cannot have any qualities. It ocannot be an indi-vidual And so, when a soul becomes perfect and absolute, it must become one with the Brahman, and he would only realize the Lord as the perfection, the reality, of his own mature and existence ask myself: "Can sin beget holiness?" existence absolute; knowledge absolute and life absolute. We have often and often read about this being called bigotry is worse. Why does a Christian directed to the great central truth in who unlock the door of the lobby and the losing of individuality, as in become go to church? Why is the cross holy? every religion, to evolve a God out of with the robber's stealth affix the seal the losing of individuality, as in becoming a stock or a stone. "He jests at ing an stock or a stone. scars that never felt'a wound."

I tell you it is nothing of the kind. If it is happiness to enjoy the consciousness of this small body, it must be more happiness to enjoy the consciousness of brethren, we can no more think about the ideas of the Hindus. The Hindu two bodies, or three, four, five—and the anything without a material image than might have failed to carry out all his ultimate of happiness would be reached we can live without breathing. And plans. But if there is ever to be a uniwhen it would become a universal consciousness.

## INFINITE INDIVIDUALITY.

Therefore, to gain this infinite, universal individuality, this miserable little individuality must go. Then alone can death cease, when I am one with life. Then alone can misery cease, when I am with happiness itself. Then the necessary scientific conclusion. Scibetter to love God for love's sake, and A JAPANESE THEOLOGICAL STUDENT.

THE BAPTISM OF BUDDHA AND JESUS

do not pray for anything. I do not ask plicity and duality, the ultimate unity is for anything. Let him place me where reached, and religion can go no further. ever he likes. I must love him for This is the goal of all—again and again, love's sake. I cannot trade in love." MANIFESTATION, NOT CREATION.

his conclusion in the long run. Manifestation and not creation is the word of science to-day, and the Hindu is only bosom for ages is going to be taught in more forcible language and with further light by the latest conclusions of

and this mercy comes to the pure. So Descend we now from the aspirations purity is the condition of his mercy of philosophy to the religion of the ig-How that mercy acts! He reveals him-norant. At the very outset I may tell self to the pure heart, and the pure and you that there is no Polytheism in stainless man sees God, year ever in this life, and then, and then only, all the by and listens, he will find the wor-crookedness of the heart is made shipers apply all the attributes of God straight. Been all doubt ceases. Man -including omnipresence-to these imis no More the freak of a terrible law ages. It is not Polytheism. ."The rose of causation. So this is the very center, called by any other name would smell the very vital conception of Hinduism. as sweet." Names are not explanations. The Hindu does not want to live upon I remember when a boy a Christian words and theories—if there are exist—man was preaching to a growd in India. ences beyond the ordinary sensual exist. Among other sweet things, he was askence, he wants to come face to face with ing the people, if he gave a blow to them. If there is a soul in him which their idol with his stick, what could it One of his hearers sharply an-

JESUS, AND HIS MOTHER. ne do?" "You would be punished;" said the preacher, "when you die." ne do?" my idol will punish you when you die," said the villager.

BIGOTRY DENOUNCED.

Superstition is the enemy of man, but are there so many images in the minds father. of Protestants when they oray? My This, brethren, is a short sketch of brethren, we can no more think about the ideas of the Hindus. The Hindu the whole world, means nothing. Has tended earth, that is all.

As we find that somehow or other, by image of a church, or a mosque, or a cross. The Hindus have associated the ideas of holiness, purity, truth, omning almost aby presence, and all other ideas with different images and forms. But with this man nature. in this body, and when it will tail, still to answer it by the supposing of one or woman, and it will go on living. Also I had a past. The soul was not created from nothing, for creation means a combination, and therefore, in the Himalays with his further progress, because it will then have reached the goal. Thus, chemistry divine, and therefore, idol or temple or naming is not explaining. The question asking him how it was that he, the cannot progress further when it shall church, or books, are only the supports, and therefore, idol or temple or realize its divine nature.

According to the insurance ta further the progress further when it shall church, or books, are only the supports, and there one day the queen was a council was a council of the greatest in England, 49.2 years.

#### NO STOPPING ANYWHERE.

He must not stop anywhere. Mark the same earnest man who was kneeling before the idol tell, you, "Him the sun cannot express, nor the moon, nor the stars; the lightning cannot express him, nor the fire; through him they all shine." He does not abuse the image or call it sinful. He recognizes in it a necessary stage of his life. "The child is father of the man." Would it be right for the old man to say that childhood is a sin, or youth a sin. Nor is it compulsory in Hinduism.

If a man can realize his divine nature with the help of an image, would it be right to call it a sin? Nor, even when he has passed that stage, should he call it an 'error? To the Hindu, man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him, all the religions, from the lowest fetichism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the infinite, each determined by the con-ditions of its birth and association, and each of these mark a stage of progress and every soul is a young eagle, souring

#### DOGMAS AND PEGS.

o adopt them. They lay down before society one coat, which must fit Jack alone, as the materialistic idea would and Job and Henry, all alike. If it does have us believe; but on the contrary, we out a coat to cover his body. The Hindus have discovered that the absolute can only be realized or thought of or stated through the relative, and the images cross or cresent, are simpletted. images, cross or crescent, are simply so many centers, so many pegs to hang the ways, and observe and survey untranspiritual ideas on. It is not that this maled the beauties of nature have no right to say that it is wrong.

One thing I must tell you. Idolatry in India does not mean anything horri-ble. It is not the mother of harlots. On the other hand, it is the attempt of undeveloped minds to grasp high spiritual The Hindus have their faults. but mark this, they are always toward punishing their own bodies, and never toward cutting the throats of their neighbors. If the Hindn fanatic burns himself on the pyre, he never lights the fire of inquisition. And even this cannot be laid at the door of religion, any more than the burning of witches can be laid

at the door of Christianity.
To the Hindu, then, the whole world of religious is only a traveling, a coming up, of different men and women, through various conditions and circumstances, to the same goals. Every religion is only an evolution out of the material man, a God—and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures.

## GOD IN ALL RELIGIONS.

It is the same light, coming through ations are necessary for that adapta-tion. But in the heart of everything ment, the denouncers of every woman the same truth reigns. The Lord has and man who would dare to practice the declared to the Hindu in his incarna-tion or Krishna: "I am in every re-the footsteps of Jesus of Nazarath or ligion, as the thread through a string of Socrates of Greece. pearls. And wherever thou seest exraordinary holiness, and extraordinary power, raising and purifying humanity, litical lawyer. These three combined know ye that Lam there." And what are the devils incarnate that sustain was the result? Through the whole autocracy, gold-bug monopoly, and the order of Sanscrit philosophy, I challenge Pope of Rome, down to the veriest imp anybody to find any such expression as that does obedience to their commands. The tree is known by its fruits, and that the Hindu only would be saved, and But for those three evils in our body when I have been amongst them that not others. Says Vyas: "We find perare called idolatrous men, the like of fect men, even beyond the pale of our whose morality and spirituality and love caste and creed." How, then, can the I have never seen anywhere, I stop and Hindu, whose whole idea centers in God, would have been heard, instead of the

They have not seen the father,

This, brethren, is a short sketch of will preach; whose sun shines upon the Brahmin or Buddhist, Christian or Mohammedan, but the sum total of all will embrace in its infinite arms and find a place for every human being, from the lowest groveling men, from the brute, to the highest mind, towering almost above humanity, and making society stand in awo, and doubt his hu-

to the purpose, was only a parlor meet-ing. It was reserved for America to proclaim to all quarters of the globe that the Lord is in every religion.

May he who is the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists the Jehovah of the Jews, the father in heaven of the Christian, give strength to you to carry out your noble idea.
The star arose in the east, it traveled

steadily toward the west, sometimes dimmed, and sometimes effulgent, till it made a circuit of the world, and now it is again rising on the very horizon of the east, the borders of the Tasifu, a thousandfold more effulgent than it ever was before. Hail, Columbia, mother-land of liberty! It has been given to thee, who never dipped hand in neighbor's blood, who never found out that shortest way of becoming rich. by robbing one's neighbors-it has been given to thee to march on in the vanguard of civilization with the flag of harmony.

#### IMPENDING STORM.

#### Something in Relation Thereto.

It must be an ili wind that does not blow to the advantage of some one, and and every soul is a young eagle.

higher and higher, gathering more and more strength, till it reaches the glorisimist, but rather an optimist. As a simist, but rather an optimist. As a yet I cannot see where any one is to rule I am very hopeful, and generally look on the bright side—have not lost all confidence in humanity, for I know Unity and variety is the plan of na-dure, and the Hindu has recognized it. Every other religion lays down certain my countrymen there is an oasis where ixed dogmas, and tries to force society patriotism and the love of right still linger. I also know that we are not

we, as Spiritualists, can look both meled the beauties of nature, we are help is necessary for every one, but for better prepared to judge of the past as many, and those that do not need it well as east the horoscope for the future. The storm that has been so long brewing is being felt; already has the rolling thunder been heard and the lightning's flash been seen, and yet man iceds not, stops not to consider from whence or whither, but doggedly pursues his course of materially considcring and theorizing, or else lays all at

We as Spiritualists deny creedal theology and dogmatic materialism, oppose those fearful extremes that are derogbitter enemies of freedom, destroyers of harmony, upholders of evil, and the estoppers of justice. The supporters of creedism are ever clamoring for tyrannical law to sustain them and uphold them in their chosen field; they would force the race (at the point of the sword) to bow the head 'and acknowledge their divinity.

The allopathic practitioners of medi-

cine and the principal element in dogmatic materialism are more in sympathy with their creedal brothers than the world is aware of. Yes, those two exremes are as sincerely laboring and pulling together for the enslaving of mankind as was Cortez avaricious and

This creedal and dogmatic brotherifferent colors. And these little vari- hood is the foe of Spiritualism and lib-

Creedal theology and dogmatic materialism are the sworn friends of the popolitic the fearful storm that is rughing upon us would have been stayed, and peace and good-will in song of praise believe in the Buddhism which is ag-nostic, or the Jainism, which is atheist? The whole force of Hindu religion is are the bane of our republic. It is they with the robber's stealth affix the seal Why is the face turned toward the sky man. They have not seen the father, that tears from every plebeian that in prayer? Why are there so many but they have seen the son. And he right which is hers or his; yes, doubly images in the Catholic church? Why that hath seen the son hath seen the theirs, so by nature; so too, by the theirs, so by nature; so too, by the Declaration of American Independence. Upon Spiritualism alone must human-

ity rely-naught else will or can allay the impending miseries and sorrows. we can live without breathing. And by the law of association the material image calls the mental idea up, and vice versa. Omnipresence, to almost which will be infinite, like the God it brother, will no longer do. We do not want sympathy, but justice—our inher-God superficial area? If not, when we followers of Krishna or Christ, saints or ent right; and as Spiritualists we will repeat the word, we think of the ex- sinners alike; which will not be the have that which is our due. We swear by the Declaration and bow only to the flag of liberty. We are aided and guided these, and still have infinite space for by the loved ones who have preceded development; which in its oatholicity us in the march. We are right; we oppose no woman, no man, who does not interfere with that principle which the ever-living spirit has implanted in the soul of every being. We cavil for no boon that we are not willing to give to every human soul. As Spiritualists we extend the hand of justice and mercy, and implore all to be free-to seek for truth and wisdom, obey that natural law which is of the spirit, and ever will be where and when merit is the criterion

According to the insurance tables the expectation of life at 10 years of age is

of preforment. DR. G. H. MILLER.



CHAPTER I.

west coast of England, in passing through one observer that they could think.

Thomas," said the wife, "what troubles of the little villages that are ever dodging out of the distance, could have seen in the month you? It is not often that you are so long of June this picture: A thatched cottage, Quiet." in all its lowliness really a thing of beauty to the artistic eye. It stands a little apart, evidently a freeholding, the property of some that went out to America, you know the day, honest yeoman, of the class whose brain and He says that one can get a freehold of one brawn have raised up the lingland of today hundred a out of the darkness of savagery. It is set ing of it."
back quite a little distance from the street, as "Yes, a back quite a little distance from the street, as if hiding in sweet retirement, like a coy savages, if he does not mind, was the quick maiden from her lover. Its brown, thatched retort. roof overhangs on either side. Here the eparrows have built their nests, and now, busied in sure one could somewhere find some land where a the care of their young, twitter all day long. Here are also visible the green patches of the scientifically named plant sempervivium, but en deared to every old-fashioned English heart as "hen and chickens." Under its motherly, strong leaves, it protects the tender little ones from harm. There is also a superstition attached to this plant that its presence is a protection from lightning stroke.

Higher up, from out the thatch peep the gabled windows, with their numerous diamondshaped window-panes. The whole window swings back at will, letting in the perfumed air, sweet with the breath of many flowers, while up over the brick walls in graceful riv, beyond the western waters, where it was possible on the woodbine and the rose, until be of a poor many flowers, where it was possible on the very peak of the thatch. The centrance over it; facing toward the street has the front test into his mind, he made the factor of the first half beauty conceals from the casual passer the steps on either side, brown with age, well-steps on either side, brown with side at least of the side at least swings back at will, letting in the perfumed ings sighed in that quiet spot. None have been sterling. witnessed, however, save by the nightingale in the hedge, or the bees, whose ceaseless hum vessel, they looked back upon the cruel-mother never ends during the sunny hours. All the of a pugnacious, persistent offspring; and nooks, corners and hiding places, and the win- England had forever lost another portion of dows, full of fresh, well-tended plants, are the sturdy Saxon which has made her what mute witnesses of tender, watchful care from she is. the loving hands who occupy that quiet

Open windows and doors show the roomy and the pursuit of impoiness? 11 101 kitchen, with clean, white, stone floor, on one Underneath the stolfd appearance of both sunshine pours in it is reflected back in a always recognized as of any consequence, even to her face. thousand lights from the bright utensils on the by the most cultured. The seen and tangible wall. Near the fireplace are the ancient, high has very little use for the unseen. They were ently, she said. backed settles, so protecting to their occupants both psychies covered over with the crusts of from draughts, and a favorite resort of the circumstances, and only waiting the touch of family when the work of a winter's day is unseen fingers to develop. done. The old eight-day clock upon the stairs with its moon-faced dial, ticks audibly nothing noteworthy occurring. As Mr. but just a little. I had all my earth training tion. Forms flit across this ghostly lake of throughout the whole house. The only part Williams' son, the friend of the Holmes's, was of the cottage in which darkness and the located near the Chicago settlement, and land mother, who could not help becoming a Spirit substance in which they are constantly rising of the cottage in which darkness and the could be, at that time, bought cheaply in silence of death reigns supreme is the parlor, Cook county they too had fixed their desti. dedicated to Christmas, weddings, christendedicated to Unristinas, weddings, enristentiation there. Over the then scarcely traveled alphabet. Oh, Marmie! I am so glad you influence or impression upon these pallid, waitthe spirit called to the home we cannot see. This sanctuary of the deepest emotions is suit. ably furnished with the most lugubrious and uncomfortable furniture possible.

Back of the house is a thrifty orchard of apple, pear and plum trees, which give the most ample promise that in due time their spreading branches will droop with a heavy burden of ripening fruit. Out by the well stands a majestic elm, lifting its giant head heavenward. From out its leafy covert the heavenward. From out its leasy covert the street and closer, until I can see clearly, borne closer and closer, until I can see clearly, prehend is that, when I have furrowed my contage. Then there are beds of the old so successfully and continuously under their which they have built as a model for them there are beds of the old so successfully and continuously under their which they have built as a model for them there are beds of the old so successfully and continuously under their which they have built as a model for them the distinguishing features of these resuless. I must rub them out with the friction of good fashioned flowers our grandmothers loved so hands? well-London-pride, sweet-lavender, rosemary. southernwood, eglantine and myrtle, and hints that the early spring had brought gifts of ten acres of timber over on the Desplaines violet and snowdrop. In the midst of these river, which was to furnish fuel for the first about us, this beauty was an arbor, suggesting cozy teas under the winter and work for Thomas during the cold and form?' I asked. leafy shelter of the green billows of jessamine, weather, while waiting and preparing for the clematis and roses.

This fidy homestead had been the abiding | Industrious, thrifty and healthy, with men-This fidy homestead had been the abiding that powers above the average, it was not think of earnestly here becomes visible to you this discourse was borne in upon my soul, like healthy teaching like "Twilight Musings." born, grew up and passed hence, leaving pos. strange that all nature's forces waited on them just as you think it; and as we all desire har-fluently and eloquently." session to the next of kin; and now he who but to serve. In the language of their neighwas the last owner in fee was sitting in the bors, they seemed to have a patent right on roomy porch with his "gude" wife, resting good luck; but they were so genial, so genfrom the toils of the day.

They had been a twelvemonth married. The father had within that time passed on his scendant from a younger brother of a family ing relative was concerned. The wife was an from the parent stem had dried up and withorphan when she married, so there was little ered, and as the rest of the family had been except warm friendships that held them to remarkably strong and prolific, the chances for resting after the womanly fashion, was knit deed. Nor had Thomas Holmes ever indulged said: ting as she slowly rocked in a low, high backed in any day dreams. Honest in purpose, rocker. Woman is tireless in behalf of those strong in integrity and persistent in purpose, constant as the needle to the pole turns ever out a destiny for himself and wife and the her thought to her loved ones and their best family which might be put in his keeping. good.

The man was quiet, and evidently thinking of some more than usually serious matter. It is early in the fifties. A traveler on the The faces of both told even the most casual

Nothing troubles, lass; but old man Williams had a letter from his son John, he hundred and sixty acres almost for the clear

"But the savages are not everywhere, and he could make a home for thee, and, please God, the lade and lasses; it is of their chance I'm thinking."

The wife looked up, a little wave of color mounting over the clear red and white of her complexion. She had not been so long married that the new had become entirely old. "I know, lad, they are not so crowded over

there, and if you really desire to try a new country, I certainly will not hold back." "Thou'rt a good wife, Jane; we'll not make a leap in the dark, but I'll find out more

Standing upon the deck of the outgoing

There were no tears in the eyes of either, The traveler is thirsty, and takes the liberty of toil and the prospective bondage for their to walk up the graveled path and ask a drink children, of moneyed caste, if perchance they of water from the iron-bound bucket attached might receive in exchange the birthright of the gravely against the farther end a great lake fills the

The voyage was made with the usual events. routes, so soon to become the highways for the have come.' A caress and a joy in both faces ing dreamers. Between a past and finished feet of untold millions, they finally reached their destination in the fall of 1853.

Through the kind offices of his old friend a neighboring quarter-section could be had at a reasonable price. Before the cold weather set clothed with physical drapery; so you do not of the Inexorable, 'Go and forget,' shall bear us, both here and hereafter. The idea of be-

of arable land, all paid for, not to mention the One who is the Cause of All. river, which was to furnish fuel for the first about us, this beauty of color and fragrance coming of the seed time.

uinely kind to all, that envy did not darken their living. Mr. Holmes was a lineal deway, leaving the son alone, so far as any liv. of renown, but the branch clong ago cut off English soil. The man, stretched upon the the minor branches to receive profit or benefit dreams without warning. He bowed gravely, she loves; evening, morning, moon or night, it was enough for him to be allowed to carve thoughts in your mind.

the future life; age and experience only ment but a short time since vacated by her broadened the field of his spiritual perception, whose entrance into Spirit-life I had wit. This growth was stimulated by the constant promptings of the unseen intelligences which were constantly molding and guiding him to the crowning work of his life.

The translation of my hody? Had I been certain that I should be held by it so that travely

ableness came to their neighbors they were not | ing to my friend, I asked: 'Is this so?' sharers. Whatever they had to sell was put "'Yes,' he replied; 'you see the Summer-opportunely upon the market, and brought the land is not a place, but simply a condition, hest prices. At length there came to each just as different people in the same room may foreknowledge of an event desired by both. be very happy and very miserable at exactly While we are waiting for the advent upon the the same moment of time. The condition of into the room behind the scenes.

#### CHAPTER II.

"Can you not see those peaks, crowned. waters? All over as far as the eye can reach cleared. wind are beauty and harmony and peace. Tones of color ravishing to the eye, symphonies of melody that lift the soul into the highest vibra- brooded a grayish light, as when from the tions possible, and a wonderfully penetrating, hidden sun its rays struggle through thick subtle fragrance flood and permeate the whole masses of vapor. But in this weird light being; every sense, every thought, is etherealized. The sense of enjoyment is intense; all the monotony, more because we feel sure there will be no reaction, no rebate demanded. No longer has foliage seemed but a bluish, flame-like exhalathe spirit to pay toll to the animal for impertion, shimmering in a phosphorescent light fect service grudgingly rendered. This is the Plants could also be distinguished. Their Summerland, the land of beauty and joy and formation was strange, intermixed and interpeace and accomplishment; the rest remaining blended like the fanciful lines of a monogram, for those who desire it.

question or two.

turns her fine face toward me, and, in answer perpetual condition the re-creation of man upon to my query, says:

her face.

But I do not understand, I remarked.

'A liftle laugh like the trill of a bird's song, and her clear tones went on again: 'I have been here only twenty years, so I know bound, are not here in body, but in your themselves know not. Could not these two pioneers into a new counthought, and when we seek to know of sour

of the plane of vibrations upon which you are speech is needed here.' So approaching, the all knit, and so heal. I have only recently now resting, she replied. Whatever you being saluted courteously and sadly, and then mony and peace, so it is. If we desire the presence of any acquaintance or friend, we think of them intently for a few minutes, then they come to us, drawn by our intense wish.'

"But where in space are we?' I asked wonderingly.

"Just then a form majestic, with a face full of power and knowledge, seemed to join our group out of the apparent nothingness. His coming was as when one comes to us in

"I refer your question for answer to my teacher here, as also the other unanswered)

his hand gently upon my head. Instantly a do likewise." Although brought up under the training o misty cloud seemed to lift, and I saw we were

the Church of England, he was very liberal in standing in the darkened chamber of death, his views, both in regard to this present and where robed for burial lay the empty tene-

For two years husband and wife toiled to lay tain that I should be held by it, so that travel deep and permanently the foundations of their would be impossible until it was consumed. I home. Fortune smiled; everything they should have insisted upon liberation at once.' touched prospered. Whatever of disagree I recognized the voice of the mother. Look-

mimic stage of life of another actor, let us go their own thought decides the matter for them. We do not go away to find heaven. Death simply puts us outside instead of inside the bolts and bars. But, turning to me, 'you seek the entrance into earth-life from the One night Thomas was awakened by his Summerland. Lay your hand in mine, and wife, who said she had had a wonderful vis- perhaps the vision will be given you. I must ion, which she at once proceeded to relate to tell you, however, that souls seeking return him; but during the relation she did not seem from their own anxiety and the reflex action of like herself either in menner, voice or land the earth-life often change very much their guage, for like one entranced by the marveloils own surroundings. Do not be disappointed beauty of what she saw, she went on as fol- in seeing the chilling effect of the earth on the Summerland.'

"So saying he extended his right hand and I with an ineffable, glor his light, or the wast placed mine within it. Hardly had I felt his plains that lie between, over which are scat, warm clasp strongly close over it, when the tered forests and grassy meads and spankling cloudiness which had settled over me again

"I saw inclining with a gentle slope away from where we stood a vast valley. Over this there was no change, only the same awful

"There were trees in the valley, and their containing all the parts of a species or family, "Do you see' those gates opening inward? as if the whole range of thought-change possi-Look! they are opening, and one enters who ble were here condensed or crystallized against is evidently unfamiliar with her, present sur- the time of recall into manifestation on earth.

of love that have been breathed forth and part being a little less than four hundred pounds near; perhaps the daughter may answer a pulsates within the dead, heavy silence, nor is there any wind even to shake the trees and "Upon our approach the elder in Spirit-life plants. It is the silence which precedes by the earth, which to the living, questioning " The gates are the entrance through the man returns no answer to the query, 'Whence veil that separates the seen from the unseen; come I?' This is the consummation of the they swing but one way, and that is inward; absorption of all earthly experience; nothing those who go hence do not go this way; this is of the earth is here, for within these bounds for why should they weep in leaving the scene only for those who come into this state or con- the spiritualized souls alone await return to an

to the great sweep close to the back door every soul born into the world. All should very much like to know, I whole space; no glad streams flowing down the Her bright face for a moment grew almost sounding water, but the whole is a solemn mountain sides plunge madly into bounding side the fireplace, with the backlog of the this man and woman was a fire her because as the shadow of the cloud passes mass of white vapor, which, while in grave morning fire still glowing within it. As the than ordinary of the things which are not over the meadows, so the sunniness came back tains, wets neither them nor the base of promontories, nor the shores of the shining islands, around whom it is wound like a glittering scarf. 10 the

That sea, says my guide, on its lower side, touches the earth.

"But there is motion here, soundless mobut just a little. I had all my earth training tion. Forms flit across this ghostly lake of which was indescribable, and the daughter life, and the possibilities of a new earthly excontinued: In the earth-life you say thoughts istence, they are dreaming, and planning, and THE PROGRESSIVE THINKER. Its religious are things, but you cannot see them, feel them, hoping; comparing the last and only rememnor hear them until they are in some fashion bered with the coming next, before the word be, just what we and our environments make reasonable price. Before the cold weather set in a three-roomed frame house added its attractions to the increasing value of the neight tractions to the increasing value of the neight mothing else. Even you, mortal and earth-nothing else and spiritual growth. Such doctrine is much

try be pardoned a little pride in their accomplish- friends still upon the earth, we do not seek the borne closer and closer, until I can see clearly, "In dream-like change my guide and I are selves to manifest upon in that plane. Here ghosts. To one in particular I am especially It was their own one hundred and sixty acres all is thought; we are the thought forms of the attracted. The sedateness of his features was the meantime I will have lost much time and almost of one who had finished his re-births. I But what is this I see on every hand thought: 'Oh, if I could only speak to it!"

"Thou mayest,' said my guide, answering my thought. It waits yet a little, but will "It is the prevailing harmonious condition gladly give thee thought-transference, for no it (the law) sends out new tissue and the bones

(TO BE CONTINUED.)

### A Good Example.

to the cause of truth of the inspired speaker, Melendy, M. D., 3105 Calumet avenue, Lyman C. Howe, who ministered to them so Chicago, Ill. This book is written by one of generously last March, the little band who those best of all physicians—one who was have styled themselves the First Society of made a physician by nature. The intuitive (or Spiritualists of Williamsport, Pa., voted unan-inspired) wisdom, tact and skill to understand imously to devote the money in their little the nature of diseases and sickness, and the HISTORY OF ATHARAEL. English soil. The many stretched upon the intermediate was smoking; the woman, also from their connection seemed very slim insaid:

| Stretched upon the intermediate was smoking; the woman, also from their connection seemed very slim insaid: effort of Dr. Spinney and others to raise a cure, is abundantly proved in this book to have fund of \$1,500 for his benefit.

A Tribute to James Riley, HE EXCELLENT MEDIUM OF MARCELLUS, MICH

Thrice blest were we who waiting sat That evening in the borderlands, Whose eyes beheld the spirit-forms,

Who felt the touch of spirit-hands. And listened to the voice of one Who spake once more with mortal tone. Across the threshold of that home

The so-called dead returned, to prove That "Life is ever Lord of Death," And our departed live and move, And come to heal, to cheer and bless The longing friends with loye's caress. The first who came that hallowed night

Was he who holds supreme control, And, with a chemist's subtle power, Reclothes with mortal flesh the soul. That henceforth faith is lost in sight, And hope is changed to certain light.

He greeted all with kindest words. And firmly grasped each offered hand; The echoes caught our laughter gay As one of our much-favored band He seized and threw upon the floor, Then drew him panting to the door.

Sweet music from the violin Called forth a dancing-master trim, Whose graceful steps kept perfect time. And won our warm applause for him. He scarcely had retired from view When Benton danced the same tune through,

Then list'ning for a time we heard The scratch of pencils on a slate, And tender messages of love

Were sent to mother, child and mate-Each written in familiar hand As ere they passed to Spirit-land.

One sat with us upon whom fell A glory that I scarce can tell: By angel hands he was ordained To heal the sick and bless mankind: His spirit-guide, with grandeur rare. The solemn rites performing there.

With music-box in hand once more Came Benton through the open door, And laid it gently on his knee, Its silvery chimes a prophecy That harmony and strength should meet, And ever make his work complete.

Upon the table a bouquet Of oure white flowers its fragrance lent; He'lifted it and rearranged, And then in words most eloquent,

He thanked the one whose kindly thought The welcome gift had hither brought. Again the busy pencil's sound

Thrilled every heart with hope and cheer, And proved, by many a written test, Our loved ones linger strangely near, Are conscious of our weal or woe, And watch o'er us where'er we go.

With joy which words could not express. We strove to speak our thankfulness That we had seen and heard and known That "love can never lose its own," And longed for one to fitly write A record of the scenes that night.

Then came the crowning gift to me. A voice replied: "You have with you A lady who is qualified

To give it in a poem true; We have with us a spirit friend, Who will inspire and strength will lend We introduce him to you now." Then with a gracious smile and bow.

An aged man came slowly forth And took my hand. "Tell me," I cried. "Who afoeyou?" And again the voice,

"John Greenleaf Whittier," replied. O angel friends, who nightly come To greet the dear ones waiting here,

The choicest gifts of love and peace Within your purer atmosphere, Give freely to that chosen one \* Who has so much for two worlds done. -Cora M. Eves.

## Atonement and Grace.

I must acknowledge I am well-pleased with more healthful than that of substitution and atonement. The only atonement I can compleasure; but perhaps the experience is worth something. I can recognize a law of grace. but only of that kind which, when I disobey a been made acquainted with your doctrine. I It will make better men and women. Manatee, Fla. I. M. DE PEW.

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# The National Convention of Spiritualists.

October 27, 28 and 29.

WEDNESDAY AFTERNOON SESSION.

Your reporter cannot do justice to this honorable, truth-loving body in the short space to which he is limited in THE PROGRESSIVE THINKER of this week; however, without tiring the readers with the regular, tedious proceedings, suffice it to say that the meeting, at the present writing, has the appearance of being one of great good to the cause of Spiritualism.

The opening address by Chairman Edson was directly to the point for which the meeting was called, that of organization, and was well received by the enthusiastic delegates.

The roll-call evinced the fact that at the hour of one o'clock, an hour late, many of the delegates had not yet arrived, but about one hundred and thirty-five, representing twentynine States, answered to their names later in the day, and every one full of the life and work that characterizes the leading workers in the cause,

Cora L. V. Richmond delivered the address of welcome to the Spiritualists assembled, in the manner that only this grand inspirational speaker can, reviewing the cause elaborately and placing special stress upon the object of the call and the wisdom that must mark the proceedings of the convention to make the permanent organization truly permanent.

Dr. Adah Sheehan delivered the address of response in behalf of the delegates in her straightforward, matter-of-fact manner, that gained the enthusiastic applause of the audience. She spoke of the object of the call in high praise and urged harmony and unanimity of action upon the part of the con-

After the addresses the various committees were appointed and an intermission was had. Committee on nominations reported the names of H. D. Barrett, of Lilly Dale, N. Y., president; L. V. Moulton, Grand Rapids, vicepresident; and W. H. Bach, of St. Paul, secretary of the permanent organization. Report accepted by the convention.

When the report of the committee on rules was read, it soon became evident that there were parliamentarians present and that rigid justice was one of the principles upon which this organization must be founded if founded at all. Parliamentary sparring became so prevalent your correspondent frequently felt the familiar breeze of the Senate chamber.

This report and its adoption consumed the bulk of the afternoon, the convention only Frank Walker, New York; Geo. P. Colby, reaching the first reading of the resolutions Florida; Cora L. V. Richmond, Illinois; M. presented by the committee on organization. EVENING, SESSION.

House called to order by Chairman Barrett. vention to make a statement, and being granted the World's Congress Committee.

Mr. Walker, of New York, on a question of Moulton, Michigan, Dr. T. Wilkins, Iowa. privilege, presented matters bearing upon the resolution to be taken up next and acted upon by the convention.

A song, "I stand on Mem'ry's Golden Shore," was sung by the choir and the resolution was

taken up. -Resolution was then considered seriatim, or

by sections. Mr. Fairchild, from Washington City, spoke

under the reading of the preamble, of the causes of past failures, and advocated the organization of a National Convention of Spiritnalists' societies, and his remarks were appre- truth of spiritual development, and ciated. Mr. Gould, Mr. Dennis, Mrs. Lillie and others spoke upon that subject-matter in the resolution.

The debate of the evening was upon the name to be adopted by the National organization. The name adopted was: 'The National Association of Spiritualists of the United States of America."

Upon the above title extensive oratorical talent was displayed, and truly, had some of tection in any form of worship, teaching or elected at a regular annual meeting by the those dude newspaper reporters who recently practice of their knowledge and belief, con delegates assembled. saw fit to slur our good people been present sistent with the rights of others. they would have been ashamed of themselves. and dared to show justice to us.

## COMMITTEES APPOINTED

COMMITTEE ON RULES:

Hon. F. P. Baker, Topeka, Kan.; Will C. Hodge, Chicago, Ill.; Geo. P. Colby, Florida. COMMITTEE ON CANDIDATES:

H. D. Barrett, Lily Dale, N. Y.; Mattie E. Hull, Chicago, Ill.; J. H. Lohmeyer, Pitts burgh, Pa.

COMMITTEE ON NOMINATIONS:

J. W. Dennis, N. Y.; Dr. A. W. Edson, Mich.; Mrs. H. S. Lake, Ohio; L. V. Moulton, Mich.; H. C. Nick, Wis.; Mrs. C. L. Richmond

COMMITTEE ON SPEAKERS:

Henry Dalton; Mrs. Danforth; Jas. E. Coe: Thos. K. Skidmore; Mrs. Effic Josslyn.

THURSDAY MORNING SESSION.

indulgence in wire-pulling appeared to lose ate with its intellectual requirements, and for a single orator a syllable of eloquence nor adopt such forms and ceremonies as the cirstimulate the acquiescence of a single kicker cumstances and their needs require. in this convention.

The house was called to order promptly at the hour of ten, and the following committee on the World's Congress of Religions was aplication brought in their final preamble and all monies received, and to turn the same over mediately on receipt of the same. Said amendpointed:

Mrs. Cora L. V. Richmond, Chicago; Geo. P. Colby, Florida; Mrs. R. S. Lillie, Mass.; left of the evening and then some. At the such other duties as the president may direct, tion. Prof. J. S. Loveland, Cal.; Henry Metzgar, hour of 10:30 the Sargeant at Arms informed shall make a yearly report to the association Penn.; Mrs. A. Orvis, Ill.

offered, was, on motion ordered, and Mrs. This has been a hard day's work for the hands of the secretary and to properly account chance for "ugly old wire pulling," and it was

Mrs. Richmond arose to the disentanglement of the question as to the compatibility of committee on Organization, the name with the second article in the constitution which is upon the matter of society

Here, in the midst of all the pent up eloreads as follows:

year, with a constitution to govern that body will just let them toady, for one year only; That the States be called;

return home and bring the local associations into the State organizations; That States which are without State organiza-

ions be instructed to organize at once; That a National convention be called one year hence to be composed of delegates from

of representation, according to numbers; That the purpose of the convention be to

organize a permanent organization. Soon after the reading of this resolution a motion was made to table the entire preamble and constitution that was before the house. Carried by an overwhelming majority. 'A few who surmised that this virtually annulled the entire proceedings undertook to create a stam-

pede, but soon found our people were not cattle, and their hopes sank quietly to the floor. On motion of Bruner, of Ohio, a committee on organization was ordered, consisting of one delegate from each State here represented.

Roll-call by States was ordered, to ascertain the exact number of delegates present. Prior to the roll-call and pending the motion to table the ponderous resolution, which had been read no less than three times, consuming little short of one hour each time, there was great excitement and the floor was full of orators, all striving to gain the ear, of the chairman who was breaking holes in his table-top in a time it requires no extremely sensitive psychometrist to divine the entire outcome of this as the writer was upon that committee. move, after laying waste all the hard work of the previous day.

A recess was ordered to permit the delegates from the States to select members of the United States of America. committee on organization. That committee was selected at the noon hour. Meeting adjourned for lunch.

COMMITTEE ON ORGANIZATION.

Consisting of one delegate from each State represented: E. Cadwallader, Pennsylvania; Edith E. R. Nickless, Massachusetts; Geo. D. Epps, New Hampshire; E. Thompson, Ohio; E. W. Mrs. Richmond asked the time of the con- Gould, Missouri; Dr. Thos. McAboy, Ken- as a people, hereby establish this constitution tucky; Milan C. Edson, Washington, D. C.; that privilege, presented the subject of a rep. Gen. E. Estebrook, Nebraska; Prof. J. S. resentation in the World's Congress. Prof. Loveland, California; A. Markley, Kansas; Loveland, Mrs. Hazlett, Mr. Townsend, Mr. E. A. Wells Bedell, Colorado; A. C. Cotton, Drake and others spoke upon the question and New Jersey; Dr. R. B. Trip, Arizona; S. N. a committee was appointed to draw up and Aspinwall, Minnesota; H. C. Nick, Wisconpresent a paper representing Spiritualism to sin, E. M. Gillman, Texas; H. V. Sweringen. Indiana; E. C. Bingham, Connecticut; L. V.

L. V. MOULTON, Chrm., DR. T. WILKINS, Secy.

AFTERNOON SESSION.

vention to organize upon a scientific, philosophical and religious basis; and, WHEREAS, It is necessary to establish

methods of teaching the facts and scientific

WHEREAS, There is an infinite and eternal energy and wisdom manifest in nature, wherein man is the highest organized intelligence, subject to the law of progressive development,

United States are avowed advocates of the president, secretary and treasurer, who shall philosophy of Spiritualism and entitled, under be directors, and with five others shall constithe constitution of the United States, to pro- tute a board of nine directors, whe shall be

THEREFORE, We, the delegates to the Na. tional Convention of Spiritualists, of the United States of America, of the year 1893, affirm a belief in the continuity of all life and its side at all meetings, both of the Association operation in accordance with intelligent law, and board of directors, to sign all charters purpose whatsoever. and we affirm a knowledge of conscious spirit issued to the chartered associations, and all individuality after transition, with the power papers bearing the seal of the association, subof communicating under proper conditions and ject to approval by a majority of the Board in accordance with natural law, with spirits in of Directors. carnate, and we affirm a belief that spirit assumes its new relations to matter after transi- supervision of the officers of the association tion, with the same moral and intellectual ad- and the transaction of its business, the apvancement and growth it possessed before proval of all bills before payment of same by transition; and, we affirm a belief that laws of the treasurer, and shall make a yearly report be the duly elected delegates from the various spirit progress and evolution manifest in this of the progress of the affairs of the associalife, are not interrupted or suspended by distion at its annual meeting. solution of the physical body, and that advancement comes only by and through indi-

vidual effort; therefore be it Resolved, That on the fact underlying the philosophy of Spiritualism, we ask each soci- of the board of directors. Neither the night's quiet repose nor the late ety to construct a code of ethics commensur-

### EVENING SESSION,

resolutions which were taken up and acted to the treasurer, taking his receipt therefor. upon seriatim. This consumed all the time

Orvis was appointed by the chair for that task. parliamentarians, the orators and the speaker for the same. He shall pay all bills against done in this instance in the way of an absence

gardly slurs heaped upon them by the city all funds of the association that may come of names. press, from whom naught but "pap-hunting" into his hands and the disbursement of the The committee retired, and, after fairly connuence, Dr. Adah Sheehan was granted the is ever expected now a days. The cause has same.

liberate and considerate a body.

Justice, sincerity and caution has marked committee. the actions of this convention all through, and the State and local organizations on the basis if the thing don't stick there can be no corncobs thrown at the motives of any delegate there to represent the great truth of Spiritual

Everything so far has gone nicely, regard ing the sweet harmony that ought to prevail in a body of Spiritualists.

FRIDAY MORNING SESSION.

.The chairman's gavel sounded promptly at had to permit their arrival; there was no time the association. lost, however, as this only permitted people desirious of position to make up their slate for the election of officers.

become the constitution of this association.

When the matter of representation was State jurisdiction exists. reached, much discussion was again indulged in upon the ratio of representation, and, chartered societies exist. State jurisdiction futile effort to bring order out of chaos and finally, as upon all articles and clauses therein, may be established and a State charter issued peace out of inharmony and turmoil. At this the constitution was adopted as recommended.

#### The Constitution.

The following is the Constitution of the

PREAMBLE,

We, the chosen representatives from the Spiritual Associations, in delegate convention assembled, in order to form a more perfect and powerful working organization, establish action and financial success, provide for the protection of mediums and speakers, production of mediums and speakers, promote the general welfare of the cause, and to this association; but they shall be entitled honorable a man as the one chosen, and may secure the blessings of liberty and protection under the law to ourselves and our posterity for the guidance of the National Spiritualists Association of the United States of America.

the United States of America," which society may be required by the Board of Directors of the infancy of this beautiful child that had its shall be incorporated by that title under the the National Association. laws of the District of Columbia.

ARTICLE II.

OBJECTS.—The object shall be to prevent ergy by the consolidation and organization of sociation shall be authorized and empowered therewith or related to this organization, to the United States into one central harmoniously to raise funds by the following methods: The first thing done by the convention after working business association, for the establishconvening was to adopt the following resolu- ment of new associations wherever possible, and the better education, equipment and pro-WHEREAS, It is the purpose of this con tection of lecturers and meditims and other exponents of Spiritualism.

ARTICLE III. be circular, two inches in diameter, with a sunflower design in the center, the title and date of organization appearing in large type around the outer edge.

ARTICLE IV.

OFFICERS AND DIRECTORS.—The officers WHEREAS, Several million people of the of this association shall be a president, vice-

ARTICLE V.

DUTIES OF OFFICERS-PRESIDENT, -SEC. 1. It shall be the duty of the president to pre-

SEC. 2. The president shall have general

the vice president to perform the duties of the and all necessary business be transacted. president in the absence of that officer, always subject, however, to the approval of a majority

SECRETARY. - SEC. 1. It shall be the duty tution may be made at any annual meetings of of the secretary, under the direction of the this association, provided that a notice thereof president, to prepare and keep all records and in writing shall have been filed with the secreaccounts of the association; to attend to its tary of the association at least ninety days correspondence; to keep an official record of prior to the time of holding such meeting, and all meetings; to be the oustodian of the seal of it shall be the duty of the secretary to circu-At about 9 o'clock the committee on Organ- the association; to keep a faithful account of late such notices to all chartered societies im-

privilege of introducing a resolution which steadily grown under this lash for forty-five Bond, ... The amount of the treasurer's bond part of the majority of the committee—the years, and will soon be as large as the "other shall be fixed by the board of directors." The following candidates were reported: Resolved: That we in this convention form fellows" that they love so well—temporarily—treasurer shall furnish a statement of his ac. H. D. Barrett, of Lily Dale, N. Y., presitemporary organization to hold over for one and then they will toady to us, and then we count when called for by the president or the dent; Cora L. V. Richmond, of Chicago, Ill., board of directors; shall keep such books of vice-president; Robert A. Dimmick, of Wash Chairman Barrett deserves great praise and account as they shall direct, and at the close ington, D. C., secretary; Theodore J. Mayer, chromo for the manner in which he handled of the year, shall make a full report to the of Washington, D. C.; treasurer; Milan C. That State organizations be instructed to his convention of obstinacy and philosophi- association, at its annual meeting, of the full Edson, of Washington, D. C., first director; cal independence. He made the boys and funds received, disbursed and remaining on J. B. Townsend, of Lima, Ohio, second direcgirls behave well, but could not enthuse that hand, the statement of disbursements to be tor; Mrs. Mary E. Skidmore, of Cassadaga, haste necessary to expeditionsness into so de accompanied by an exhibit of vouchers there N. Y., third director; Mrs. I. N. Sloper, of for duly approved by the proper auditing California, fourth director; George P. Colby,

#### BOARD OF DIRECTORS.

DUTIES.—It shall be the duty of the board of directors to fill, by appointment, all vacan- by the election, preventing thereby the exhibicles that may occur in the board, such ap- tion of the powers of many anxious mediums, pointees to hold office until the next annual and many unconcerned ones as well; but the meeting, or until their successors are duly evening was devoted thereto. Your correelected and qualified; to appoint committees spondent was unable to attend the evening and agents, and shall have the general man, entertainment, and, therefore, cannot make agement and control of the business affairs, report, but will say that despite the shower property and funds of the association. The that set in in the afternoon, and which is still 9 o'clock, but owing to the absence of many directors shall also be empowered to solicit continuing at present writing (Saturday mornof the members a recess of ten minutes was and accept gifts and bequests in the name of ing), long before the time set for the exer-

#### MEMBERSHIP:

SEC. 1. The membership of this association shall consist of delegates from Spiritualists' Regular order of business was taken up, be-societies chartered by this association and the ginning where it left off near midnight the basis of representation shall be one delegate vening previous, viz.: at the read- for each one hundred members or major portion ing and consideration of the resolution soon to thereof, and two, or more associations may combine and elect such delegates where no

SEC. 2. In any State where five or more to said societies who shall thereupon have National Association instead of the subordinate gation, we feel that Milan C. Edson was the This is said with just a little personal pride, jurisdiction and shall send delegates to the association. The basis of representation of such State associations shall be one delegate National Spiritualists Association of the for each one hindred members or major fraction thereof, in the subordinate associations under its jurisdiction. '

SEC. 3. No modification, of the form of should not have to bear his own if well-fixed, organization, of manner of conducting busi and would be of more or less expense to the ness, on the part of existing societies and association. Mr. Edson and others started organizations shall be required to qualify the organization, worked hard and expended them for membership in this association, ex- money to organize, spent, his time and lives to a charter by making application and paying the fee therefor, and filing the required

SEC. 4. The secretaries of all chartered associations shall prepare and transmit to the secretary of the National Association an annual report in writing, giving the number of NAME.—The name of this society shall be members enrolled, and such other informa-The National Spiritualists Association of tion regarding their respective associations as

ARTICLE VI.

Means of Raising Revenue.

3. All monies received from the abovenamed sources shall be payable to the Secretary of the National Association.

ARTICLE VII.

MEDIUMS.—We recognize mediumship as the source of the inspiration, progress and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement and assistance in the exercise of their gifts, and aid in case of indigence, and to that end there shall be set aside a special fund for such purpose under the supervision of the board of directors, all contributions to which fund shall be appropriated to no other

## ARTICLE VIII.

MEETINGS. The annual meeting of this association shall be held in the city of ... Washington, D. C., on the second Tuesday in October of each year. The president of the National Association shall preside, and the secretary of said association shall be secretary of the meeting. The authorized voters shall chartered associations. At this meeting the regular election of the officers and board of VICE PRESIDENT. —It shall be the duty of directors for the ensuing year shall take place,

### ARTICLE IX.

AMENDMENTS, -Amendments to the constiments shall be adopted by a two-thirds vote SEC. 2. The secretary shall also perform of the delegates present at any annual conven-

On motion the committee on organizathe convention that arrangements had been at its annual meeting containing a full state- tion was chosen to make up a list of candi-On motion the regular order of business was made for lights and the house was ours until ment of the membership of all chartered asso. dates for the various offices. Right here is taken up, which consisted of the reading of we finished, but despite all this valuable infor- ciations and such other items and statements room for criticism, and the writer must interthe second article of resolution and action mation following a few remarks made by Mrs. as the board of directors shall deem necessary. ject it, while voting for it, for the matter of fa Colby-Luther, the convention adjourned at TREASURER.—It shall be the duty of the cility only. This plan is only that of the politi-Here the reading of the entire constitution about 11 P. M., till 9 A. M. Friday. treasurer to receive all monies throught the cal "slate business," and gives too much

in particular, to say nothing of the great big the association, when duly approved by the of one member of the committee, and the subpresident and countersigned by the secretary stitution of another who had an axe to grind. Laying all jokes aside, this is certainly and shall deposit all surplus funds in such This was so glaringly proven to the writer of about the liveliest crowd of association makers bank as the directors may designate, and shall these proceedings, that it is only the dislike representation. Others spoke upon the same the city of Chicago has had, despite the nig- give a suitable bond for the safe keeping of for personalities that prevents the mentioning

sidering the matter-at least fairness on the

of Florida, fifth director. All were elected.

The regular programme of the day was very seriously interfered with-in fact, excluded cises to begin, the hall was filling with yearning hearts and curiosity hunters.

Now one more criticism, and we are done (but want no reader of this paper to consider the little facetia interspersed herein as in the spirit of burlesque or slur upon anyone or the convention as a whole):

With all due deference for our worthy presiding officer, for his excellent parliamentary ability, for him as a man, and for his earnest ness in the cause; with the highest sense of appreciation of such talent in our ranks; in the face of the fact that we, as a representative on the committee that made him the choice, having voted for him under advice from the delegation, we feel that Milan C. Edson was the man to have been chosen. Mr. Barrett lives in Lily Dale, and if he is a man in any kind of very confining business he might not be able to be on hand at all necessary meetings of the board. If he is not pretty well fixed financially he cannot afford the expense, and have as good executive ability; has already proven competent, and could have been handy at all meetings without the necessary expense of railway travel. Simply in their zeal to do honor to their talented executive officer, who showed such impartial desire in all his rulings, who ac'ed energetically and clearly upon all points before the assembly, they overlooked many very salient points with regard to birth on the 29th day of September, 1893, and which promises to round out into full maturity, with a growth phenomenal indeed. Angels The board of directors of the National As- speed the growth and inspire all connected the very highest degree of harmony and per capita as sinutal dues from all chartered associations, with five dollars (\$5) additional for each subordiffate charter issued to them and ten dollars (\$10) for State charters is under the cause at heart, to heat subordiffate charter issued to the cause at heart, to heat subordiffate charter issued to the cause at heart, to heat subordiffate charter issued to the cause at heart, to heat subordiffate charter issued to the cause at heart, to heat subordiffate charter issued to the cause at heart, to heat subordiffate charter is subordiffate charter is subordiffate. The fruits of Religions and ten dollars (\$10) for State charters, and those one time nor heat subordiffate charters, and the companies of the cause of this association done by this move.

Dr. T. Wilkins.

Charter Trumord the building to the cause of this association done.

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Chapter Firth—The Delike Greatness and Glory.—The Greatness of God. An Angel's Conception of the Universe. The Greatness of God. Anthropomorphism.

Chapter Sixth—Moral Eyil and Delike Perfection.—The Perfection of God. Has God created Eyil? Is Man uspraved? Is, anything innately Bad? Is an endies Hell possible? Is absolute Eyil possible under Diyine Law? Evolution.

Chapter Seventh—Delike Law and Human Intercession.—Special Providences. A supposed Miracle of Healing. How God Interposes to answer Prayer. Of Prayer. A Form of Prayer. Does Prayer Influence God? Hudson Tuttle's View of Prayer. The Central Principle of Delike Action. Prot. Wallace's View of Prayer. Prayerfulness is not necessarily Goodness.

Chapter Eighth—How Man helps Govern the Universe.—Man a Co-worker with God. How Spirits control Nations. Human Spirits placed over Worlds, How Spirits assist Planetary Development. Vision of World-forming by Judge Edmonds. Spirits rejoice in this work. Countless worlds yet to be formed. Spirit Worlds developed. Do Mighty Spirits ever thwart God's Purposes? Military Chievalian in Spirit Life. A Miltonic Absurdity.—Charter Ningh.—Creeds and Practices of Christians.

MINORIC ADSURGITY.

CHAPTER NINTH—Creeds and Practices of Christinity.—Terors of Creedal Theology. Churchianic Conception of Hell. A more blessed Gospel. A Brighter Dawn approaching. Science and Religion Salvation by Faith.

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Forest. Lessons from the Sheils. The Fledenings of the Great Masses of the Universe.

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CHAPTER FIFTERNIH-Life under a Spiritual Religion. General Divisions of the Human Faculties. The Higher Realm of the Brain. Spirituality is Ennobling. Spirituality beautifus the Countenance. Must be developed through Spirit Communion. Spirit Communion the Basis of all Religions. Spiritualism founded upon Facts. The only Religion which demonstrates immortality. Rolls Death of its Terror. The most Joy-Inspiring of Religions. Promotes Civil and Religions Freedow. Leads off in Human Reforms, Perfects the Physical System. Prevents Insanity. Prevents Superstition. Leads of Nobler Living. Reveals a Grander Universe. All Great Genuluses have been Inspired. Jesus of Nazareth. Jesus in Spirit Life. Will the New Religion Abolish Churches?

CHAPTER SIXTEENTH—Death under the Ga Religions.—Popular Conceptions of Death. Death made terrible through Church Songs. Made Gloomy by Church Materialism. Church Teachans have darkened Death. Death Bed of a Christian. Of an Immoral Man. Of Altamont. Death Scenes under the Old Dispensation. Terrors under the Old to those who loss friends.

CHAPTER SEXTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to

Dispensation. Terrors under the obtained was decided friends.

CHAPTER SEVENTEENTH—Death under a Spiritual Religion.—A Spiritual Mind is not over-attached to this Life. Departed Ones attract the Spiritual Mind. The Spiritual st understands Death, so does not fear it. Death of an Ancient Philosophier. Death of Mozars-Victor Hugo. Beautiful Death of Mrs. Ward. Prof. Jung Silling and his Grandfather. Beautiful Incidents in the Deaths of Children. Triumphant Death of a Spiritual Lecturer. Beautiful Death of a Universalisk Minister. Joyful Transition of a Frieud. Triumphant Experience of a Minister. Dying Experiences of Various Persons. Power to Sustain the Loss of Friends.

Friends.

CHAPTER EIGHTEENTH—The Future Life.—Location and Character of the Spirit Realms. The Clothing of Spirits. Children in Spirit Life. A Spirit Child from Humble Life. The Wealthy in Spirit Life. Politicians in Spirit Life. Ciergymen in Spirit Life. Editors in Spirit Life. The Power of Spirits to Commune with Mortals.

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By Lizzie Doten. New edition. This handsome volume opens with the woudcrful experiences of the author, who is peculiarly gifted as a trance medium and public speaker. Her platform labors have for a long time been a recasing, and the deep religious and spiritual tone of her discourses have extended her influence for beyond the limit of her voice, through the instrumentality of the press. But & is chiefly for her mediumistic power to give utterfance to poems noble, exaited and thrilling, pervaded with a spirit religious and elevating, that she is most specially known. This volume contains the gens of the inspirational a terances, given chiefly before public audiness ones, under direct spirit influence. Several of them are attributed to the spirit of Edgar A. Poe. They have all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surplass these. In exaitedness of conception and purity of purpose, Others are by th. inspiration of Shakespeare, Burns, A. W. Sprague; sut in many cases the author's name is not recorded. The Biographical introduction gives a succinct account of the means by which these poems are given to the world. The peculiar influence which each spirit exercised over the medium is stated, and the unmistakable certainty and significence of this higher phase of spiritual communion is beautifully portrayed. Cioth, plain, reduced from \$1.50 to \$1.00.

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CLUBS! IMPORTANT SUGGESTION! As there are thousands who will at first venture only twenty-rive cents for The Progressive Thinken thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to remit from \$\frac{1}{2}\$ to \$\frac{1}{2}\$ to \$\frac{1}{2}\$ or even more than the latter sum. A large number of little stripunts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinken, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

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you do not receive your paper promptly is, and errors in address will be promptly and missing numbers supplied gratis. (13) Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

SATURDAY, OCT. 7, 1893

#### WHITE CITY SKETCHES

Between the basin and the South pond stands a building, one-storied, with into nearly all the other buildings.

It was a reasonable conclusion of our ancestors, that the earth was the mother of us all; that from her bounteous bosom was supplied whatever her foster-child, protection or comfort. Man possesses surface of the solid sphere, he also lives as the more solid core.

that all possibilities are due.

of Agriculture should be in view from tions in one."

As we enter the annex our ears are hum of machinery. On every hand are right method, the right system, the plows, single and double and steam; planters of all descriptions, from the tiniest seed to the largest; cultivators. reapers, mowers, threshing machines, implements that drag, lift, pack and the prairie farms of the West it has become possible to perform nearly all the harvesting to root digging, by the alert fingers of elementals. Nor does father have all the help, for there are churns and cream machinery for butter and cheese, and fruit parers and corers, and dryers that prevent the drying fruit from being fly-blown, while the water The Dark Spheres of Spirit-Life. is rapidly extracted. Truly the farmer in the matter is, that like the woman the simple using of his hands.

succession of surprises, in the efforts of truth and benevolence, and receive dark play of their various exhibits. There that work of benevolence, will you, must be a certain sameness in the exposition of the products of the earth, because the variety is limited by the laws of nature. But there is nothing preserved, canned, dried or cured, that grows out of the ground, in any part of the world, which has not its representative here. It is indescribable in its profusion. It is all the county and State fairs of the United States rolled into

the swamp districts of Holland eight and one-half per cent of the conscripts are rejected for being under 62 inches in height.

# TAKE NOTICE.

Our Fall and Winter Campaign.

THE PROGRESSIVE THINKER Was established along the lines of strictest honesty. For many years its editor and publisher had this enterprise in view, but patiently waited for the auspicious moment to present it in a favorable light to the people. We could have realized thousands of dollars if we had departed from our original intention, and grossly exaggerated the extent of our circulation, and on that fictitious, dishonest basis, solicited and accepted advertisements. We could, too, have sold "stock" and repudiated it the same as the Spiritualist paper in Cincinnati has done, or like the old Religio-Philosophical Journal we could have organized a company, and after drawing a good, fat salary, and exhausting the stock, allowed the concern to burst, and then nest in a great variety of ways, at the expense of Spiritualists, and put on a style far superior to that which charac-

to the Manufactures building. The main esty, it asks all Spiritualists who are in is spiritual." building has a floor space of 400,000 harmony with it to work during the The individual thus trained knows the square feet. To this is added an annex coming fall and winter to extend its proper use of money and the right way of 150,000 square feet, and still the De- circulation, and thereby increase its to get it if he does not inherit it; and partment of Agriculture has overflowed usefulness. Let an impulse from both as a faithful steward, he will use it in the sides of life go forth to give the paper a way it will do the most good, and that, boom that will be felt throughout the he knows, is not for selfish ends.

THE PROGRESSIVE THINKER Was born at the auspicious moment when an relegated to the past, as a relic of cruman, should need, either for sustenance, innovation in the price of Spiritualist elty. It has also a right, at the proper papers was absolutely essential. We age, to choose its occupation, nothing, can absolutely produce nothing, went right against established custom. should be what it is best adapted to. by the labor of his muscles alone. He We did not try to borrow money, to sell This settled, then comes the question, simply takes the product of the lavishly stock or bonds, or get into the pockets accomplish the end for which life was generous mother, and adapts it to his of others by questionable means. But given me? passing ideas. While he lives on the along the strict lines of angelic in- It is not necessary, nor do we think it tegrity we went, and success has fol- right, to run away from the world as within the movable elastic sphere of lowed our efforts. Spiritualists, such sublime essence, he names the atmos- being the case, is it not your plain duty phere, as essential a part of the planet to aid us in extending the circulation of to aid us in extending the circulation of part of the body politic; and there our THE PROGRESSIVE THINKER abroad in duties lie. We can accomplish the end Man has conquered the earth, both the land, so that the spirit it reprethe soil and the seas, but the air mocks sents may become prevalent everyand defies him. Is it not because thus where, and our cause assume the high far he has met the material on the maland holy position it is entitled to by terial plane? The air must represent virtue of its communion with the angels for the earth what spirit represents for of heaven. Mountebanks have fastened man. When man learns to treat the themselves upon our glorious cause air from the spiritual plane, then he everywhere. Worth nothing themmay reach the point of complete ascend- selves, paying no taxes on personal ancy; until then all his attempts at mas- property or realty, they try with all the tery will fail. Man may be proud of his devices at their command to get into achievements, but it is to the earth your pockets under one pretense and moral sense, and may be chosen as a another-in the end only to disgrace

It is time that a new method should be the Court of Honor. Its claim for im- adopted as represented by THE PROmense floor space is also just, so that its GRESSIVE THINKER, whereby its sub- ever kindled stronger feelings of admost important exhibits should all be scribers can be protected in a measure properly and worthily displayed. As from bandit incursions, giving the angel the Hindus say: "The Earth is our world an opportunity to know that there mother and our father, our grandmother, is an effort being made to establish a dinner-pall in his hand; his little chil- her rejection of it is her weakness. our aunts, our cousins, and all our rela- strata of strict honesty and integrity on which they can stand when they come back to earth to communicate with greeted with the whir of wheels and the mortals. Spiritualists, is not this the

angelic plan? Now, Spiritualists, put your seal of apapprobation on our line of policy, by insisting that your neighbor shall cocarry all kinds of vegetable product. On fall and winter campaign. Let each and mother has prepared for the recepone agree to obtain at least one new subscriber to swell our list and thus aid come possible to perform nearly all the subscriber to swell our list and thus aid souls together, and every child born to operations of husbandry, from grain humanity as well as please the angel them is a love-child. "God is manifest

### Our Attractions.

Dr. Phelon will lead off with a charming story, "A" Witch of the Nineteenth Century.'

A series of articles of intense interest. has had his full share of attention from by E. T. Washburn, of Buffalo, N. Y. the inventive world. His great mistake are now being prepared, illustrating certain humanitarian work being carwho gets a sewing machine to lighten ried on to elevate dark spirits. They her work, instead of being content with materialize full forms, and talk and so the man with his helps is always is one of the grandest men on earth. In the main hall there is a constant their souls all aglow with love, charity, mighty dollar; it is disrobed of selfishness in all of its myriad forms, and these evangels of love labor with all their might to elevate those who are bound have been chosen as President. He cerin chains of darkness—their only reward tainly would have brought to the associbeing the satisfaction of doing good. ation an influence that no other man medium will soon preach in every tem-It is, indeed, refreshing for us to pour could, and he would have given it great out words of commendation on the prestige; but the Fates ruled him out. heads of those who, without pecuniary reward, administer to spirits in prison.

### Judge Rosecrans.

This gentleman, who is good all the way through, will during the winter con- found in a tomb on the Nile.

tique his inimitable Twilight Musings. The Judge's goodness of heart is as the soul to higher realms.

A Spiritual Influx.

honest Spiritualist bare his heart to re- ponents of the heathen religions. ceive its glorious influence, and aid us in the great work in which we are engaged. Secure at least one new sub-THE OBJECT OF LIFE.

The question which every one should ask when starting out in the world is, How shall I best accomplish the object tlates many lives, and renders them al- alike. used its subscription list to start in most, if not altogether, useless. To be We could have feathered our correct in this, we must know what the real object and end of life is.

We have said in a previous article that we are here on earth to unfold the terizes our present life. We could have attributes of the soul-love-truth, justice swindled the Spiritualists on all sides, and purity-which makes us like unto and if an exposure came we would have God. It is not to be expected that every had the sympathy of a few at least who child, or even adult, could be made to all other religions. On the other hand, the great non-"otherwise we were doing a good work." but it is the proper thing to train every They would have defended us in our child in the rudiments of a true life. rascality, and we could have continued which consists in truthfulness, honesty, on in our vile career. But we wish to kindness, industry, etc., and endeavor to assure everybody that such practices draw out and bring into active exercise are entirely foreign to our nature, and the latent moral and intellectual eleunder no circumstances could we follow ments of his nature; then the deeper spiritual attributes will develop more Now, Spiritualists, all over the United easily in their proper time; for the States, we wish you to examine care- natural order of development is, "first fully and critically our career in con- that which is natural;" that is, in the nection with THE PROGRESSIVE THINK- meaning of the sacred writer, physical its longest measurements at right-angles ER. Being on the exact lines of hon- and intellectual; "afterward that which

Every season of life has its proper duties. The child has a right to play as well as to learn; but child labor is being how can I in my chosen occupation best

ascetics do, to be a holy man or woman. Our place is in the world, among the people-individuals among individualsof our being more thoroughly by keeping our proper place in society, and ex ercising a moral influence over all with whom we come in contact in our daily life and business, and otherwise.

Every lawful occupation-and by that we do not mean legalized immoral business, but such occupations as produce something good and useful to mankinds consistent with a true life, and any one of them, from the tilling of the soil to those which require the highest inlife-business.

initial againstion, which is sence of true religion, does not wait for the man of letters, but is oftener found in the lowliest walks of life. Nothing miration in our heart than to see the poor, faithful laboring man returning rom his work in the evening, with his shovel and hoe on his shoulder, and his dren, God bless them, running down the pathway to meet him, while he bends his weary frame and holds down his brawny face for the kiss he knows he will get from each one, and for very he lifts the youngest, the pet, in his arms, the elder ones proud and happy to relieve him of his burden of tools; but we will not desecrate, by our miserable attempt to describe the sacred scene of every-day life in that humble operate with us and aid us during our cottage where the faithful, loving wife tion, and love reigns supreme, for God, and not a priest, has joined these two very atmosphere vibrates with his presence.

"Compared with this, how poor religious pride In all the pomp of method and of art, Where men display, to congregations wide, Devotion's every grace except the heart."

### The National Convention.

The National Convention of Spiritumanifested at times, and demonstrated wanting the next "eighty" or "forty" He is assisted by a refined and cultured the fact that he was the right man in countenances all the ethnical religions. under mortgage, until he is as tired in lady, through whose excellent medium. the right place. We congratulate the running of the machine as he was in ship the darkened spirits are enabled Cassadaga in having one of its prominent to appear. They meet night after night, members elected for the important polligionists of the east before, to see how Mr. Barrett be received on his return each State to rival their neighbors, in spirits of every grade, and gradually by a band of music and general rethe quantity; quality and style of dis- lead them to the light. Just think of joicing. He represents the younger assembly, listening to the great orators element in Spiritualism, and he will from all parts of the world, he cannot America.

Our reporter thinks, however, that that grand man, Milan C. Edson, should The selection of Mrs. Cora L. V. Richmond as Vice-President created great

#### A Macedonian Call.

In the World's Congress of Religious broad as the universe, and the senti- the representatives ( of Buddhism, ments he expresses are eminently well Shintoism, Zoroastrianism and other calculated to refine the nature and lead so-called heathen religious are carrying off the laurels of honor for their ability and for the pure, humane, elevated tone We know that a Spiritual influx is and spirit displayed in their addresses converging more than ever on THE and papers read in exposition of their PROGRESSIVE THINKER. We can now several religions. In fact, the great feel its pulsations from the Spheres representatives and exponents of orthoof Wisdom, and at no distant day it dox Christianity make a comparatively will come with full force. Let every sorry showing by the side of the ex-

There is a broad reason for this fact

and it is found in the nature of the

several religions as taught and exem-

plified by their respective followers. In the first place, Christianity of the Pauline type—and that is the prevailing orthodox type—is essentially and in-How shall I best accomplish the object bigotry is characteristic of Catholic of life? A mistake in this respect viand Protestant branches of orthodoxy than view all non-Christian—that is non-Pauline-religions as, dangerous and damnable errors, whose followers must be converted therefrom or be "lost." Hence the exponent of Pauline religion, if sincere, must, hate and oppose

Christian religions are broadly tolerant,
—their charity is broad and kind in
attitude toward other systems of religious belief-leaving all men free to and truth wherever they may be found. They consign no man's soul to hell because he may be a Christian or a believer in any other system of religion, Hence it is that while Pauline Christianity has blackened the pages of history with wars, inquisitions and persecutions, ferociously carried on in the name of Christ, Buddhism and other religions—except that pseudo-Christian religion, Mohammedanism-have won their way and maintained their place by ways of peace and free toleration. In this respect the contrast between Chris-

favor of the latter. Again, Buddhists do not set out to systematically distort, misrepresent and slander the other religions—as has been the shameless practice and habit of regard to non-Christian religions, Here, lso, the spirit and practice of the 'heathen" religion is wholly superior to

Christianity, so-called. Without continuing further this line in view of the superior nature of various earnestly hope that the Buddhists, Shintoists, and other "heathen" religious people will send missionaries to and exemplify their religion among the poor, lost, benighted Christians of America and other "Christian" countries. Well may the benighted people of so-called Christian lands echo the Macedonian cry: "Come over and help us.'

World's Parliament of Religions. the consequence of it?

through it, or been recognized by it, but through the people-and recognized by have been the strength of the church, as speaker for the month.

In the next place, although Christianity has spoken long and loud before the parliament, it has received many rebukes from ethnicism for its inconsistencies, and has been forced to make red, signed with names. some humiliating admissions.

Right Rev. Bishop Keane (Catholic) said: "I, for one, thank our Oriental brethren for criticising us. We deserve it; and I say (turning and facing them on the platform) 'go on criticising us.'" Rev. A. W. Momerie, a Protestant elergyman, of London, England, said:

"The clergy are to blame for the bigin the flesh" of such a family, and the otry of the laity. We have been bigoted partly from ignorance, and partly from kindled it to a flame."

An impartial consensus of this parliament will show a general, deep-rooted desire for a better condition of religion.

It is acknowledged by all that God is aliste convened, did its work and adone, that religion is one, and the broth- of this city held its first meeting for the journed. In many respects it was a erhood of man is one; and from the season Sunday evening, Sept. 24, 1893. notable gathering and reflected credit platform has come the request for a on the cause of Spiritualism. Mr. bond of union, to embrace all mankind, the plain sewing of the aforetime, she state their grievances, and are aided in Barrett, the presiding officer, showed with all phases of religion, on the above increases it many fold by the frilling their advancement. This is a work of marked skill and prudence in managing principle, But the Christians circulated possibilities of the new helping tempter, love on the part of Mr. Washburn, who the discordant elements which were the prospectus of a society to be called good fortune to hear her speak. The "Christian Unity." This, of course, dis-

> It is nevertheless a surprise to those sition of president. We suggest that devout they are, and how unworthy of metric readings and tests." being called wicked heathen.

As a Spiritualist sits in that august near many of them come to the spiritual ments during the fall and winter. philosophy; and he says to himself: They are coming, and it is only a matter. of time when there will be one fold, as there is one shepherd, and the trance ple where God is worshiped and man is

In Great Britain the annual sick rate





herently intolerant; it is intolerant in of our large edition, we go to press early Monvirtue of its nature and essential princiday morning. Short items only will be incles. This spirit of intolerance and serted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which alike. The orthodox "scheme of rolling only, hence we cannot publish long reports demption" in itself shuts out all brother with reference to them. They are too numererly, loying feeling toward non-Chris-tian religions. The orthodox Christian, by virtue of his religion, can not other the religions of a meeting in a

The occathe Hermetic Brotherhood. sion was the Doctor's 59th birthday. The party was very happy and enjoyable, and a complete success for its projectors. It is whispered among their search for and receive religious light friends that the genial Doctor and his friends that the genial Doctor and his located at St. Douis, Mo., and can be "gude wife," though growing old in addressed at No. 1831 Morgan street. wisdom, must have found access to the Prof. A. M. Lockwood, of Wisconsin, fountain of youth, for they seem to grow the widely-known lecturer in the analyyounger in body as the years glide by.

Mrs. C. A. Sprague, clairvoyant, trance medium and magnetic healer, resides at the corner of Newland and Forest avenues, Jamestown, N. Y. She ments to speak upon the spiritual and is capable of doing a most excellent progressive rostrum. Prof. Lockwood

Bishop A. Beals is lecturing at San Jose, Cal., and can be addressed for engagements at No. 84 N. 2nd street. He has several other engagements in view tianity and Buddhism is entirely in in California. Mr. Beals seems to be striking a responsive chord in the hearts phy or religion not in accord with this of the people on the coast.

Frank T. Ripley is interesting the good Spiritualists of New Orleans with nis tests and lectures. He can be ad-Christian writers and missionaries with dressed for engagements at 116 Camp street.

E, C. Wright, of Detroit, Mich., writes: "The Society for Spiritual Development held the Sabbath evening of thought, we feel impelled to say that service in Barnes' Hall as formerly, and the usual interest was manifested... heathen religions over what is known subject, "Can Departed Spirits Return as orthodox Christianity, as taught and to Earth?" given by one of the audience, exemplified by the representatives and vas discussed by Mrs. Baade's guides in followers of each and all systems, we a manner very intoresting and satisfactory: Socials were held during the week, one at the residence of Mr. Lambert, of Windsor, Can., and one at the residence of Mrs. Baade, our speaker, both being well attended. We invite all who can to attend our services, knowing the time spent with us will be con-

15 Bishop Court.

Mr. Geo. W. Walrond gave a trance The Parliament of Religions has met Ganada, on Sunday last. The doctrine and had its say, and the question from of reincarnation was analyzed and shown to large audiences. thousands of mouths is, What will be to be an Oriental dream incorporated Looking at it from our standpoint, we Occident. Theosophy, denuded of its W. S. Thompson, of Keokuk, medium, William H. Nute, the combined weight think it cannot be without great results; dreamy characteristics, was Spiritualism think it cannot be without great results; because, in the first place, the time is spiritualistic society required the sugar friends in the German language. She ripe for a change. Christianity has had frostings of esoteric Buddhism, and had its day, and Spiritualism has not come hidden the truth beneath a covering of

Oriental mysticism. Mark Burnham writes from Washington, D. C., that the First Society of them as an evolution in the line of hu- Spiritualists will open its meetings the man progress; and whereas it would first Sunday in October, with Moses Hull

> Sylvester Stanford, of Indianapolis, Ind., writes of manifestations in a developing circle. A lady's handkerchief was taken and after thorough search could not be found. At the next circle it was returned with writing on it in

> Bishop A. Beals will speak for the society at San Jose, Cal., during October. His address is 84 N. 2d street.

Mr. and Mrs. G. F. Perkins are holding meetings in Tacoma, Wash. Address 946 D street.

Charles Barnes, who is pronounced an excellent trumpet medium, is in the city and will answer calls to hold trumpet seances. He can be addressed at No. 15 Bishop Court.

E. W. Sprague resides at Jamestown, supercilious, priestly pride. We have N. Y. He combines two qualities, betransferred our bigotry to the laity, and ing an excellent lecturer and test medium, and therefore satisfies the demands of the public. He can be addressed for posted man in law, medicine and Spiritengagements as follows: Cor. Newland and Forest Avenues, Jamestown, N. Y.

Esculapius writes from Port Huron, Mich: "The First Spiritualist Society A large and appreciative audience listened to a masterly discourse from the pastor, Mrs. Anna L. Robinson, whose guide, 'Alice,' has never yet failed to interest and instruct all who have had the subject chosen was: 'The Light of the World;' it was given in a most elegant and scholarly manner and thoroughly enjoyed by those present. The course who never knew anything about the re- of instruction for the winter will conligionists of the east before, to see how sist of lectures, descriptions, psycho-

Geo. H. Brooks will lecture during October at Villa Ridge, Ill. He will answer calls for week-evening lectures and to attend funerals within a reasonable distance of the above-named place. represent it well, for he is full of young suppress a feeling of pride to see how He can be addressed there for engage-

> Harry Lyman, of Saratoga Springs, N. Y., has sold out there and removed to Onset, Mass.

> J. J. Watson, of New York, has an in vitation to play on Ole Bull's old violin at the World's Fair. He is a superior musician and a Spiritualist.

Mattie E. Hull would like to make engagements for the Sundays of October, within a radius of one or two hundred. satisfaction.

Satisf should wire her at once.

The First Spiritualist Society of Clinton, Iowa, have rented a church build-ing corner Third street and Third Ave., and are organizing in earnest for active work. At their first service in their new quarters, Mrs. P. J. Barrington gave the address, closing with an original poem suited to the occasion. Any correspondence for Dr. P. J. Barrington

lishing it. I want in this way to attest my appreciation of the truths contained therein. I have practiced dentistry for twenty-five years, and in cases almost innumerable have seen the effects of a higher magnetism between operator and patient, and many times it has been of much benefit to me in controlling highly nervous temperaments in operations that always excite fear. Through friends I incidentally got THE PROGRESSIVE THINKER to read and now get it regularly."

October

of the evening of the 28th uit, the parlors of Dr. W. P. Phelon's residence, Office Square, on Sundays at 4 and 8 which starts from his shoulders and extended to his finger tips, apparently comfortably filled by a surprise party of the will commence a course of lector both visible and invisible members of tures in Washington, D. C., on Tuesday, to him to be hollow. Whitman is 36 to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to him to be hollow. Whitman is 36 to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will commence a course of lector to the surprise party of the will be supprised by the surprise party of the will be supprised by the surprised party of th Oct. 3, at 3 and 8 P. M., in Hughes Hall, day, Nov. 1.

Frank Chase the spirit artist, is now

sis of principles of nature and the anplication this analysis affords to continuity of life and the spiritual philosophy, is in the city, and desires engagehas made a life study of his theme, and is presenting a class of data in suppor of Spiritualism that thus far has challenged the attention of the thinkers in every city where he has lectured. . Prof. L. affirms that every system of philosonatural data, is not true, and as Spiritualism is the only philosophy that is based upon these principles, it will eventually be accepted by intelligent minds. Prof. Lockwood is also a strong advocate of the People's Party princioles. He can be addressed at 40 Loomis street Chicago, Ill.

Mrs. Geo. P. McIntyre, desiring to glasses were secured. Whitman placed 'afford help for starving souls" proposes to give literary and musical entertainments during the coming winter to raise funds for the purpose. To accomplish this she offers to train, gratuitously, young ladies and gentlemen in elocution Delsarte and singing. She is also willing to give entertainments for the benefit of societies. Those who wish to tips of his fingers. His parents noticed assist in the work, write for particulars. It and were frightened, but always kept it a secret. When a young man, in a cago.

A society of Spiritualists has been sidered both profitable and pleasant." organized at Allegheny, Pa., with W.

Mrs. Bello Gill will regume her seances Thursday and Sunday nights at secretary. Address 104 Federal street, Allegheny, Pa.

Miss Alta Bates writes that Dr. Sarah Allen spoke in the Opera House at Vassar, Mich., Sept. 24, afternoon and

I. D. Parker, of Marshalltown, Ia., into the spiritual philosophies of the writes of seances at Clinton Camp, Mrs. table, upon which sat James Heath and is unable to speak any foreign language

Mrs. Dr. Hills writes that Mr. and Mrs. Lindsey, of Grand Rapids, Mich. have been doing an excellent work in Albany, Wis. They are both good speakers, and Mrs. L.'s tests are first-

Moses Hull requests us to say that on account of financial difficulties the socancel his engagement for November; he is therefore, ready to answer a call or calls from societies or individuals who may wish his services on Sundays or week-day evenings during next month.

Mrs. H. G. Morris has returned from her eastern trip and resumed work again at 2050 Stout street, Denver, Col., where free meetings will be held Sunday evenings and seances on Tuesday and Friday evenings.

emporarily, and is stopping at 5955 State street.

Dr. F. Horman has resumed his meet ings in Cincinnati. He is a thoroughly ualism, and is capable of doing a grand work for humanity.

Mrs. Dr. Adah Sheehan lectured in Cincinnati Isat Sunday evening. She will the reservation, who conversed with the probably continue her lectures during spirit in their own dialect, proving the the fall and winter. She has a host of identity of his return). He smoked, all friends in Chicago.

### IMPORTANT

To all Spiritual Societies.

Charters under the National Associa ion will be issued according to order of application received, accompanied by the fee. Requests for charters made at the convention cannot be complied with quite an interest in spirit phenomena until the fee is paid. All societies in the United States de-

siring to secure the benefits of the National Association are requested to conform to the requirements of the constitution, where they desire to become an integral part of the National Asso ciation. A copy of the constitution will he sent to each and every society of Spiritualists; all requests for information will be complied with relative to all matters pertaining to the association.

ROBERT A. DEMMICK, Washhington, D. C. Secretary.

The orange industry in Florida has increased from a production of 600,000 boxes in 1885 to 3,500,000 for the season

solutely fire-proof.

#### A STRANCE CIFT.

#### A Maine Man's Remarkable Power.

On College street, Lewiston, Me., says the Boston Traveler, a short time ago H. J. C., of Ashland, Ohio, writes: "I have just read the article entitled 'Magnetism,' by Juliet H. Severence, M. D., and I want through you to thank the author for writing and you for much lishing it. I want in the surface of the severence, or the succeed in raising the animal even an inch.

passed by, and his assistance was at once employed. Mr. Whitman saw the cow's distress and the four men standing by, but said nothing. He simply held his arms out for a moment, and, groping his way up to the cow, placed his hands irmly under her. The bystanders laughed, but their

mirth was changed to surprise when Whitman, without any apparent effort, lifted the cow nearly two feet higher than a standing position, and letting her down gently, allowed her feet to be firmly placed. To satisfy curiosity the G. V. Cordingly, test medium, will cow was taken to the hay scales, where officiate at Bricklayer's Hall during she tipped the beam at even 700 pounds. with reference to the state of the construction 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 dozen lines, giving a "general survey" of the for the Religio Finosophical Society at Spiritualist, but that he has some strange power of almost unlimited intensity, Hall Baltimore street, Post This occurrence made Whitman a much years old, and his wonderful power in-609 F. street N. W. He will return to creases instead of diminishes. When Chicago to resume work here Wednes- he wishes to use it he holds his arm out at an angle of 45° for a moment and then he is a Samson. When he is through he extends his arms over his head and the strange current, or whatever it is, moves back, evidently to a receptacle in his broad shoulders.

Whitman's great strength seems to be in his finger tips. Some time ago he astonished "Rus" Bradbury, the livery stable man, and "Al" Lincott, the shoe manufacturer, and / E. C. Wood, the Maine Central station agent, all heavyweights, by placing his fingers on top of a table and pulling it away from these men, one after another, who sat firmly braced, holding on to the legs of the table. It has been said that electricity is the agent which gives the modern Hercules his power. Whitman's

friends say this is not so.

Recently the newspaper correspondent was invited to see Whitman disprove the electrical idea, Among those present were E. C. Wood, W. A. Tar, Maine Central Roadmaster, and George Smith, coal merchant. Mr. Whitman was sent for and a table placed in the center of the room. Then two ordinary waterthe glasses on the center of the table, upside down, touched his fingers on top of the non-conductors, and, raising the

table into the air, played and toyed with it just as if he held it in a natural grasp.

When Whitman was a small boy he used to "play horse" with tables and chairs, pulling them around with the lumber camp, he won the admiration of the lumbermen by felling seven men who had attacked him because he was defending a boy. It was only two years ago that Whitman's power became at all publicly known. Whitman has been offered immense salaries by museums, but he is an unassuming sort of a fellow and has refused all offers. Perhaps the greatest exhibition of Whitman's power was given one day recently when he performed the feat of raising a large

### **MATERIALIZATIONS**

TO THE EDITOR:-On the evening of Sept. 7, 1893, I attended a seance at the residence of Mr. and Mrs. Thos. Denson, 323 George street, Peoria, Ill., through the mediumship of Mrs. Geo. Parker, musical medium, of Elgin, Ill. About clety which engaged him for November diffeen persons were present, including has, at this late date, been compelled to skeptics and believers. On the stand was placed a music-box. Those present joined hands around the stand some two feet away, the medium sitting in a cabinef at the further end of the room. Presently sweet strains of music, with Address him during the present month mandolin, zither, guitar and plano at 110 C St., S. E. Washington, D. C. seen hands-the only musical instrument in the house being the music-box. Emerging from the cabinet was the ethereal form of a beautiful child, Cora, the spirit daughter of Mrs. Carpenter, who was present. She got on her mother's lap, then returned, or de-W. H. Bach, the lecturer, is in town materialized, at her mother's feet, to reappear in a few moments, and placed a beautiful bouquet of flowers on her

> Then came one of the medium's controls, Happy Dog (an Omaha Indian who canfie to the medium some five years ago while holding a seance in Decatur, Neb., at the residence of W. S. Page. Mr. Page called in a number of Indians from distinctly hearing the puffs, emitting a beautiful fragrance, as he said to give strength to the sitters. There also emerged from the cabinet beautiful, ethereal lights, some very large, which floated around the room. Every sitter was well pleased. The tests were comforting and satisfactory, and to the skeptic they were mystifying, and furnished much food for thought. Mr. and Mrs. Parker's coming has awakened outside the ranks of Spiritualism.

> Mr. Parker is an automatic writing and rapping medium, every hour during the day being eugaged at Mount Pleasant Park Camp-Meeting, giving convincing proof of the return of our loved ones; and can be addressed at Elgin, Ill., for writing or parlor seances.

Mr. and Mrs. Lindsey on their way home stopped at Broadhead, Wis., and held a meeting at which quite a number were present to hear a lecture and tests, although the time to give notice

was limited. The North Side Society have reengaged F. Corden White to work Sunday evenings for an indefinite time,

# JESUS.

He Is Not a Savior.

To THE EDITOR:—In your issue of Sept. 2d, under the heading, "Jesus a opinion of Jesus-presuming him mythi-ลโ..บทษคลโ.

Now, while she attempts no disproval of Christ's fictitious, fabricated personality, as suggested by Prof. Clem, she ministry? and several more questions of presumes to affirm that it matters not to the world whether he was mythical

'I cannot see what it matters whether Jesus ever existed or not; or whether Jesus or Apollonius of Tvana was the great teacher, or whether the gospels are works of fiction, and Jesus the star figure in the novel. The fact remains the same to the world to-day, that he was a magnificent character and worthy of imitation."

Lovers of the truth-the real-will dissent from this view, since soul-growth
—soul culture—depends upon the resubject-matter of thought presented for consideration be true or false, real or unreal, whether Jesus Christ was a real, true personality or a straw man—a fictitious character—a mere mythical falsehood effigy. Truth is eternal, falsehood transient

Truth rightly educates, happifies, aggrandizes; falsehood misleads, dwarfs degrades. How can you attach a "magnificent character" to a nonentity? How can you claim for Jesus Christ such a character if there never was such a real being? History, profane and ecclesiastical, abundantly disproves the  $_{
m the}$ claims of such a pseudo-semi-divine being. That the history of such a character is but falsified, fabricated priestcraft in disguise, paganism born into Romanism from the womb of Judaism. It was the clandestine work of the Romish prelacy to formulate and fabricate a ogus personation, partly from the sub limely moral Pythagorean philosophy promulgated by Apollonius, and partly to gratify the Judaistic demand for a

semi-supreme, semi-divine, deified leader—man-god, god-man—hence the superinducing of Christ, the claiming for him God-like divinity, a third part or person of nature's marvelously incomprehensible Godhead! But who marvelously is the father of Jesus-this semigod of "magnificent character?" "The Holy Ghost (second-person part of God). you say. And who the mother?

Why, Mrs. Mary Joseph, the wife of Joseph, the carpenter, of course; as the Verily, then, the Holy Bible answers. Ghost was an adulterer, and Mary an adulteress, and the product-Jesus-

The Holy Ghost in the episode was doubtless, but some Jewish rabbi or pagan priest that took advantage of oseph's absence when away building some one a house.

Of course the character of a person of such highly divine, autocratically-hightone parentage should and must be magnificent! To be sure! But if more be wanting to establish his claim to, or worthiness to claim, a magnificent character, it may be found in the doctrines inculcated in the following language of his, and in the unjust, cruel spirit of

"Think not that I am come to send peace on earth; I came not to send but a sword! For I am come to set a man at variance against his father. and the daughter against the mother and the daughter-in-law against her mother-in-law."—Matt. 10, 34, 35.

"If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and ple."—St. Luke, 14th chapter, 16th

Who, then, are now his disciples? Are modern, orthodox church members? Come now, speak right out in meetingrise and explain! Judge your discipleship by this Christ's anarchistic, cruel

What! Must we hate our dear what Must we hate our dear in. A number of such have visited our from this to the next stage of existence, kindred that we may be deemed worthy to love a stranger? Who is this fierce, many from farther investigation; but domestic anarchist that so teaches? None other than an outwardly priestly personation of good and evil, the interpose of the perfectly satisfied that the pheritage of th a murderous priestcraft, with the ethical philosophy of Brahmanism, as expounded by the wisdom of the Pythagorean philosopher, Apollonius Spiritualists need no savior but truth and goodness. No mythical Christ.

Sister Baker, since you seem to regard romance or fiction as a valuable avenue for educating, may we not presume this to be the outgrowth of early and frequent novel-reading in your girlhood age? Oh, what a hazardous assertionwhat a misleading statement! What an error in embryo is this of yours: 'Jesus was divine, whether real or fictitious." Holy Mosesi and you a public teacher of the spiritual philosophy! This sentiment inculcates that falsehood does have, or may have, divinity. Do you really believe this? Falsehood is here have never met him in any of the the opposite of truth; hence, if false-hood has or can have divinity, then truth has not, or cannot have. Fic- both taken the same stand and advocate titious signifies counterfeit, false: not the same doctrines. Can any one tell real, etc., while no definition (of the seven given) of divinity embraces the view you hold. Divine, "Godlike, procéeding from God, belonging to God, litself cannot stand, and think if we de-holy, sacred," etc., but we fall to find 'fictitious" among its definitions. No, a turer, medium and Sniritualist must not non-real-a false thing-cannot be

Goodness, mercy, truth, etc., may be deemed divine attributes of ethical numan conduct. Is the assertion that "Jesus was divine, whether real or ficti-tious," one of the truths you are presenting to your Portland audiences? You say: "I love history," but you seem not to have found sufficient to satisfy your mind that Christ is a myth-a priest or prelacy-made counterfeit; yet there is ample of reliable history to prove such a fact. But for condensation and convenience of research allow me to commend to you the veryable and relia-Commend you have very assauches in Oriental History;" of J. M. Roberts, "Antiquity Unveiled;" of Gerald Massey, "The History of Jesus;" of M. Faraday, "Jesus Christ a Fiction," etc., advertised in THE PROGRESSIVE THINKER.

Now, sister, when the mists have summer. more fully cleared away, and you are more released from the bondage of some brain is 49.5 ounces; of the Eskimo, early predilection-from the psychic 43.9; but compared with weight of body, aura of girlhood novel-reading or church the difference is small.

training, you will then be a more com- SCIENTIFIC INVESTIGApetent expounder of our grand spiritualistic philosophy than now-although now a comparatively good one. Compliments of a brother that finds no Savior in Jesus, but one in goodness good deeds. R. T. L.

# Savior," Sister Doney Baker courteously goes for Prof. Clem for some heretic

good deeds.

Shall we consider Spiritualism a religion? Shall we open our meetings with prayer? Shall we have an ordained a like character have been asked by these questions are agitating the minds of progressive thinkers everywhere, and liey desire an honest answer.

Is Spiritualism a religion? Some will it has saved me from doubt and unbelief; it has removed the fear of death; it has removed the fear of death; it has taught me that what I sow I must reap, and that we are encompassed berless unavailing efforts have been around about with a great cloud of wit made in that direction.

When selentists recognize that in alization of truth and the experiencing or sensing its influence, it does matter to the world—to all psychic beings—and more especially to the more cultured more especially to the more cultured more especially to the more cultured thoughts are things, which affect other the human family—whether the locks, and ers for good or the opposite, we will be gation will have been taken.

you will see how knowing he looks, and more careful of our influence over oth
The question is: What produces the how he holds his head on one side, and ers, and if we realize that angels are phenomena? Instead of: How are they

> their loving presence. keep unspotted from the world. Now ville on the 31st of March, 1848, were natured, and never fight or quarrel if that is a correct definition, to do as we would be done by, by loving our present at that time, and inasmuch as not produced by any of the persons here, like they used to where you are, but romp and play with us and have neighbors as ourselves—for love is the they came in response to questions that fulfilling of the law—I do not see why were asked, the evidence is in support of we as Spiritualists cannot accept Spiritten the theory that they were produced by can't tell you where we are, for I don't ualism as a religion; for to be good and those claiming to answer. do good should be our highest aim in

Shall we open our meetings with prayer? Certainly, if it places us in a more harmonious condition with the laws that govern us; and it seems quite right that each one of us who are used by spirits as instruments to voice or express their sentiments should return our consciousness that those we called the press that first attracted our attention, which was followed by demonstrating to our consciousness that those we called the press that the pressure thanks to them for the lov-local still live and under the press. I just think about it and I am the stime, as I have no help. I can work and talk too."

And there she stood, ironing a summer dress at the same time she asked work and play and sing, and we are so our consciousness that those we called the pressure of more harmonious condition with the psychical science. our sincere thanks to them for the lov- dead still live, and under favorable con- happy and have such a good time. ing messages they bring to us, and as ditions, which we can ald in establishing, have a house that we live in, too. I say we reach up and out toward infinity in can communicate with us. They are the we. I guess I have not told you that we search of truth, wisdom and love, it transmitters—mediums are receivers, are a band. There are fourteen of us in seems but a fitting expression of the instruments at this end of the line that the band, all children about my size and God or divine within us to ask, if we expect to receive; to seek, if we expect to dom and truth which are thrown open to solve. to all aspiring souls.

There seems to be a great diversity of local societies who have organized for effectual work have their ministers or dained, which gives them the same rights and privileges accorded other denominations or societies; and if it is a fact that in union there is strength, then they must be able to do more effectual work then the work the more effectual work then the work the more effectual work then the more effectual work have the more effectual work have their ministers or dists with the view of learning how to have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not thirsty like I have any pain, and an not there was the wish of the way of the circles that the way of the circles that any pain, and an initial may be any pain, and an initial may be any pain, where each one is supposed to look after their own individual interest. We think the power of the church is largely due to its strong organization, and we can imitate them in this matter with from giving expression to what they do. great benefit to ourselves. We need no great benefit to ourselves. We need no creeds but should organize for business purposes and upon the positive knowledge of spirit return and communion; when we do this, I believe we shall command the respect of the people. Becommand the respect of the people. Becommand minister myself. I do to a condition of the province of the people o ing an ordained minister myself, I do conditions recognized by the class to ways do the v pa? And you just ought and found a lodgment there. There

speaker best adapted for their needs. It seems to me that if we were an organized body we could better protect covered property must possess every list great big room where we all meet interesting to me, and that is regarding ourselves from many impostors who shade of human intelligence—speak and have and are constantly practising write in different languages and torques, sons.

But this is not, all. This newly-dispense would be where you are the there interesting to me, and that is regarding with Auntie when she gives us our less that line between earth, and deprility that line between earth, and deprility.

It is at this point then one we all meet interesting to me, and that is regarding with Auntie when she gives us our less than the between earth and deprility.

It is at this point then are constantly practising write in different languages and torques, sons.

may be so to a great excell, but we start forced to admit that many of the most spiritual-minded people are connected with them and many Spiritualists are have been made to individual conscioustost to take me sometime to see some of the worlds that you call stars. one of our prominent lecturers who has spoken at several of our camp-meetings, and who attends a liberal church rather than attend a Spiritualist meeting, and during the two years we have meetings, and yet the friends who are acquainted with us declare we have

Still, I believe a house divided against turer, medium and Spiritualist must put shoulders to the wheel and help roll the car of progress, working for the advancement of truth—the pearl of great price. MRS. NELLIE S. BAADE.

us why this is so, if no spiritual food is

### Spiritual Meetings.

Spiritual meetings are held at the fol-

lowing places; No. 77 Thirty-first street, at 2:30 P. M Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.: Mrs. Cora L. V. Richmond speaker. No. 93 South Peoria street, at 2:30 and

Corner Sigel and Sedgwick streets, at No. 6861 West Lake street, at 8 P. M.

No. 11 North Ada street, at 7:30 P. M. In France, Russia and Holland apo-

Canada and the United States in The average weight of the English

# TION.

Where Should It Begin?

All persons who are familiar with the history of the advent and future development of phenomena on which is ased the philosophy of Spiritualism are ware that from its inciplency the de-

that ever attempted a scientific investi-Inthian Hall, in the city of Rochester, E. J. Bowtell in an article in THE PRO- after having completed their labors, in GRESSIVE THINKER of August 19. Now which it was affirmed that the raps oc but were the result of causes to them

unknown.
They also recognized the presence of

by any competent tribunal, though num-

those claiming to answer. know where it is. I have only just to that being the case, the inference is think of you and mamma and sisters, that they were the discoverers of laws and I am here with you, and its just the

lined that ordinary minds readily per- tired and my head does not ache, and

work than the unorganized are educators, when the existence of un- you w moss, and we rest, oh! so nicely. recognized facts are repeatedly demon- is like neat if we want to, but we don't strated to our senses, that reflective We'ca eat, as the air seems to be food minds find it impossible to ignore, need to d we don't get hungry like you though they may, in some cases, refrain for us an

ing an ordained minister myself, 1 do not care to express myself from any self-ish or unworthy motives whatever, but think every society should be free to tracting mind from matter shall occupy small rooms in irooms—but thought and found a lodgment there. There was not the ghost of a suggestion. Then, I ask again, what intelligence—because materialism can furnish no because materialism can furnish no use its best thought and judgment rethe highest point on the pinnacle of fame,
garding all local affairs and select the
from which he may exclaim "Eureka!"

band, like bed don't sleep like you
clue—dead inert matter does not speak
bedrooms—tor we
rooms as bedrooms—spanned that link into that drawn-

We are perfectly satisfied that the phe- attention from the human mind, there a mistake and don't do just right, why nomena are true and the foundation upon has been added to the ranks of its ad- no one scolds us here. Auntie or some which our philosophy is erected—they herents millions of men and women rep- one just shows us how we ought to do, belong together; and we expect to find some tares among the wheat. Still it is and religious belief; scientists and perour duty as Spiritualists to protect the sons of ordinary attainments met on the that I have seen, that know, oh, so genuine, and endeavor to reform all same level, entered at the same door, much. It seems to me that they know Some declare the churches entirely material and utterly unspiritual. It may be so to a great extent, but we are they had once been familiar that gave worlds, and there is one old man with the many of the may be so to a great extent, but we are they had once been familiar that gave

ness, each interpreting the evidence for themselves, all agreeing on the main "I know now that people live on some themselves, all agreeing on the main points, viz., that life is continuous and of them, but I don't know what the peothat communication between this and ple look like yet. the next state of existence is an estab-

lished fact. scientific. Wherein, I ask?

Equally clear to the understanding are sprouted yet. the evidences of a future life to those who have honestly and earnestly inves-

clusion is that genuine manifestations of what is termed spiritual phenomena, she had been in a profound eleep, and whether physical or mental, in which was very much exhausted. intelligence is recognized, are not caused or produced by persons in this life; while at the same time the intelligence manifested through the phe-

Therefore, if we would investigate scientifically, let us start at the first point with which we come in contact, which may be obtained the best results.

Not until that is settled are we prepared to take the next step, for that is plexy is most frequent in winter; in enter upon a legitimate study of this men. interesting subject. J. SIMMONS. 828 Lafayette Ave., Brooklyn, N. Y.

The proportion of the size of the skull Dir Great Britain the daily cost of a grave—they remembered well those Manchester. The burial was presided of a male to that of a female is as 100 to laborer's food is 45 per cent of his wages; events. 88; of body weight as 100 to 84.

A Message from the Boy Who is in the "Home Over There,"

It was late at night, ... We had just remand for scientific investigation has turned from a walk in the cool balmy, been constant and continuous.

And also that the verdict of the first grass and had watched the glorious full moon rise over the Eastern hills, and gation was given to the public at Cor- the inspiration of the quiet hour had seized the medium, and she had gone under control. Hark! What is this? Whose childish voice is that? Oh, how curring in the presence of the Fox natural it sounds, and how quickly the sisters were not produced by trickery, unbidden tear starts as we recognize the childish prattle of our darling boy who so recently has passed to that fair bright world in what has so long been reply: No, it is a science. Another class a They also recognized the presence of bright world in what has so long been will answer: Yes, it is a religion, for an intelligent individuality that claimed called the great "unknown," but now the great unknown no longer, for the spirits of our loved ones do return and tell us about it. Listen to a message from our little boy, twelve years of age: made in that direction.

When scientists recognize that in approaching this question they enter I am right beside you lots of times. looks as though he saw something so far hovering around it will or should be an produced? When that is solved the off, and is so intently listening. We incentive to live so as to be worthy of answer will apply to all the phases that have dogs here, papa. You know I have claimed attention from time to wondered what was to become of Stan-In James 1: 27 we read that pure and undefiled religion before God and the gave birth to the philosophy of Spiritural Will come to me after awhile, and will Father is this: To visit the fatherless alism.

Therefore, if the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps heard at Hydes sharpy fellows here, they are so good and the graph of the raps were first heard that levels alien. will come to me after awhile, and will play with me, and with the great big shaggy fellows here, they are so good

Shall we open our meetings with and principles by which effects are pro-same way if I want to go somewhere prayer? Certainly, if it places us in a duced that transcend our knowledge of else. I just think about it and I am et to learn that these truths oxist. | ike t tell you what it is; but I guess where was the suggestion the night be-Personal experience and observation cannoill understand me best if I say it fore. Nothing of the sort in the con-

"Papa, there is a band of men here

he next state of existence is an estable "'I can't find any such place as the heaven the Sunday school folks used, to Many would have us understand that tell me about. I don't know where it all this is of no value because it is un- is. I used to think it was in Africa becientific. Wherein, I ask? fore I left you, but I know better now.

There are to my mind self-evident I can't find any great white throne, and truths that persons of average sense can angels with harps and wings, like comprehend, such as heat and cold, Grandmanged to tell me, about. There comprehend, such as heat and cold, Grandmanged to tell me about. There the intellectual power is developed—the stormy sea of life. To me they light and darkness, land, and water, ain't any such thing, papa. Grandma their depth and complexity as to constitute in the stormy sea of life. To me they without the aid of crucibles or micro-must have been mistaken. I have not struction showing a wide difference rest and soul-refreshment; and I know scopes. got any wings, they have not even

"Well, good-by, Papa. The medium arrangement more delicate—the received is not very strong yet, and I do not want ing of impressions, as regards intellito tire her out yet. I'll come again, tigated the claims of Spiritualism. to tire her out yet. I'll come Viewed from this standpoint the consoon, and just as often as I can." Then the medium roused up as though

BELIEVER. The Spirit Artist.

We are glad to announce that Mr. his Cassadaga engagement to this city and is located at 235 South Wood St.,

Of 1.000 men who marry, 332 marry

In 1887 Paris had 82,500 houses, containing 2,261,000 population. The streets had a length of exactly 600 miles. in the United States 83 per cent.

On the evening of August 26th of this current year, I was on - street of our enterprising village, making my accustomed rounds visiting patients. It was near 7 o'clock, and as I approached a large dwelling on that street, I saw a lady sitting in the porch busily engaged crossed over and was soon in conversation with her. After a few minutes of pleasant chat I arose to go, when she said to me:

"Doctor, I wish you would call in the morning, as you go by on your visits, as I have some questions to ask you regardng myself."

I told her that I would do so, and then bade her good evening. I then visited my patients and reached home a little fter nine. The evening was warm and sultry, and I did not get to sleep until after 1 o'clock. Soon after this—it could not have been much later—I was aware that I was somewhere—where I cannot now tell-and in the presence of sentient beings who tentered into conversation with me lipon different subjects. Presently I distinctly and plainly heard a voice, clean and clear-cut, but not seeing the person, saying: "When you call on Mrs. B

the morning, she will invite you into the kitchen. Now this article could have no possi-

ble interest attached to it for myself or any other thinking being on earth, save for the fact that an extra mysterious link was snapped into the two free ends of my simple dream-chain, and it was this mysterious link, which completed the circle, as the following will prove: ... Next morning following the dream I was again on street, and as I neared the lady's home I was reminded of her request the night previous, and crossed over, ascended the steps and rang the door bell. Mrs. Bswered the call in person. Extending

her hand, she pleasantly said: "Good morning, Doctor, you will pardon me for inviting you into the kitchen

Now here is something which to me seems remarkable; not that there is anything remarkable in the dream it self, or the words entering into and forming the expression: "When you forming the expression: God or divine within us to ask, if we expect to pect to receive; to seek, if we expect to find; and to knock at the doors of wisdom and truth which are thrown open to all aspiring souls.

Shall we have an ordained ministry?

There seems to be a great diversity of the doors of the control of the doors of the control of t Who or what furnished that extra link, and enapped it into the two free ends of

versation as embodied in the invitation to call in the morning-not the least hint as to what part of the house I would be asked to sit down-had I ever been asked into the kitchen on any o. papa, what do you think? I am other occasion, that would have per"Well, est in the band; that is I came haps accounted for the mysterious link; to which millions will respond, amen.

But this is not all. This newly-diswould be where you are, and then there chain. Here I come to a point highly have and are constantly practising fraud and trickery upon the credulous.

We are well aware that the phenomena of Spiritualism are demonstrated facts, and our mediums should be proposed mediums are simply tricketers who have stolen the livery of heaven to serve their selfish purposes being utilized by those who have passed in. A number of such have visited our city during the past year, discouraging from which from this to the next stage of existence, constantly practising write in different languages and todgues, sons.

Sons.

1 the line between earth and determing sons.

1 the line between earth and out out the walls of our sons.

1 the line this the first the well out touch the border lands where the well out sons.

1 the line the demonstrated out the liver of the walls out they ain't marble, but they ain't marb ouring the dream-state their soils touch fairly, would instead rise up to a noble our sleep-freed souls and quickly they manhood and womanhood of the true impress, a thought, which, when the Christ type, that of him who, when on sleeper awakes, is found photographed earth, sought to lift humanity has to speak—upon the delicate ures of the brain. Only for the fact that the prophecy was so soon carried out, the impression made during that if you have one, and that seems to be dream would have faded and never your home; recognize the Christ princibeen thought of again. It is of no use ple in all your humanitarian work and whatever to try to explain the factaway. let the "orthodox Jesus," the scape-goat whatever to try to explain the fact away. let the "orthodox Jesus," the scape-goat We may say it is mind-reading, hypnotism, and "the devil is in it," and a thou-

> brain-no matter how simple and unimportant the vehicle, or dream through which that idea comes, and I find afteridea through some foreign intelligence, party who possesses a like soul development and who once possessed a like brain construction! like ed, and it is along these grooves that reflect eternity's light as we voyage on ing of impressions, as regards intelli-gence, more acute. Yet in the child at birth, the intellectual faculties not being developed, these brain sulci or grooves are in a very simple state of ar rangement—not much above the animal in fact, the child is much like an animal

Also in old age, when the mental faculties begin to wane these grooves flatten out; the old man or old lady easily for nomena has in all cases claimed to pro- Campbell, the spirit artist and slate- gets recent transactions, because the duce them.

writing medium, has just returned from once active brain with its deep and longer respond as actively to impresspoint with which we come in contact, and is located at 235 South Wood St., ions which are borne in upon it. He was a marked man and of large and that is the mediums, with the view third flat. He can be reached by the But, ask the old gentleman or lady remember of ascertaining conditions by or through Ogden Ave. or Van Buron St. cars. younger women, 579 marry women of events of that time was a perfect one the only door through which we can the same age, and 89 marry older wo- age with its decrepitude had not then Volunteers, in which regiment he served

ages; events.
Think of it, my brother-man—think

of it, my sister-woman-what a wonderful organ you possess within your cranium as you step out of the university, diploma in hand, ready to take the boat which is to bear you over life's tumultu-ous sea—think of it as with the aid of this wonderful organ you study the intricate processes of life, think of it as you weigh probabilities, responsibilities -think of it as embarking upon this

nent clergyman, and while passing through a Vermont town I pointed to a long hill, where an incident happened to me a few years ago. I related the incident to him; it was this: I took a little schoolboy in to ride with me, and \*D spiritual impression, through the boy's mother, giving to him her name, the disease of which she died, and heard her voice as plainly as I ever hoard anything in my life, and I never had seen any of the family before. What was it that came to me? I asked the clergy-· He looked at me and said: "You are

a Spiritualist, I take it?"
"Yes," I replied, "I am." Then be spoke up in a raised voice: nothing to do with Spiritualism," and he struck in on another subject. And yet, when I told that boy what his mother told me to tell him, and he turned his sweet, clean, baby face up to mine for a kiss as we reached the school house where he was to stop. I shall never, never never forget to my dying day the sweet thrill of joy that swept over me as I stooped to imprint that kiss. Would I exchange that sweet bit of experience for all the theology old earth ever produced? Could old-time orthodoxy clothe her skeleton frame with this sweet comfort of mine, which came to me when this little eight-year old boy-God knows where he is tonight—said in reply to my question: Do you ever see your mamma? "Oh, yes, mamma comes in the night when I go to bed, and I see her, too. I say, could old orthodoxy put on such clothos as these and cover her skeleton frame. and instead of a mythical garden, one of realistic beauty and hurmony would exist, while the poor starved creatures, Alttle pinched children, who roam about I have no quarrel with any. I say to

all, love and cling to your church home sand and one other vague replies, but if is growing into the idea of carrying out Christ's great moral teachings as conam outside intelligence gives me a dol. Christ's great moral teachings as con-lar coin, I know it, and that I myself cerns man's actions to man, and dropping did not give it to myself. If an idea is but much of the blood worship of the given to me-if it finds lodgment in my past.

If we see a man or woman coming with a big heart and tearful eyes, and on his or her arm a big basket or bunwords the reproduction of that identical 'dle of good things for some of God's poor little ones, it matters little to us there having been no previous suggest from what church or creed they come, tion by either of the earth parties, then or none at all, that person is finding out I know that the idea I came in possess. It were so light which lead straight up ion of was thrown in by a third unknown to heaven's gate, and the Christ of humanitarian love and goodness will open the door and let him or her in.

There are thousands, yea, millions of brain construction:

The convolutions or sulci of the brain so simple a thing as a dream, and many are wonderfully and fearfully constructions they are the diamond points which that after having roved and tugged all In man they are more complex, their of earth-life's night, in the morning of eternal rest my bark will touch the shore of "The Land o' the Leal."

"Oh! land unknown, oh land of love divine! Father, all-wise, eternal. Guide, guide these wandering steps of mine, Into those pastures vernal.

L. S. GREEN, M. D.

Passed to Spirit-Life.

A veteran Spiritualist has passed on. Gustavus Reed, an honored citizen of Londonderry, Vt., passed away on Sept. well-constructed grooves does not any 4, aged 62 years, 6 months and 11 days. He was a marked man and of large their twenty-first birthday; ah! the a three years' duty in the Arctic Seas: "snap camera" which captured the twice in that time he rounded Cape Horn. On returning he enlisted in the 2d Vt. interpened; sickness, sorrows, trials upwards of three years, and was diswittout number, losses, crosses and bur charged, for disability. The services dend had not then weighed the heart were attended by Mrs. A. L. Howard, of upwards of three years, and was dis-charged for disability. The services down well-nigh to the borders of the Wardsboro, and Mr. Lucius Colburn, of

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice Antiquity Un-WELLED it is with the sincers hope that you are carn-estly looking for the truth, regardless of any other consideration. It such is the case, this advertisement

tricate processes of life, think of it as you weigh probabilities, responsibilities, —think of it as embarking upon this ocean-as you ask yourselves: Whither? Where? When? Who? What? and the can be suffered to consider aton. It such the sincer be pet that you are armined to coan as you ask yourselves: Whither? Where? When? Who? What? Speculations are many, like the sand of one cean's shore; some of them are use-less, but a few real bright golden grains are found, and when they appear, let us oherish them. Sometimes these golden rides when linked properly together will make a chain of thought which will explain some great truth, lead to some great vert, bless the world by opening the way for some great man or woman whose grand intellectual powers lift a nation into blessed prominence. Some of the surjection as scientific basis, as well as upon revelation and land of themselves were simply nil, but the power which personted itself through them was something heavenful to the power which personted itself through them was something heavenful to the surject and the surject carelessly because I know that the power which perimits and which are powers and powers are constantly telling us how good God is, and how much they love him—and they know all about the blood and its cleaning effects, and they weep and mouth over sin in the meeting-house, but ask them to explain, or to give one little thought upon the simplest phenomena is All-Wise.

How many good people there are which governs all phenomena is All-Wise.

How many good people there are which governs all phenomena is All-Wise.

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How many good people there are which governs all phenomena is All-Wise.

How many good people there are which governs all phenomena is All-Wise.

How many good people there are which as a complete library is listly discipled and the propersor of the subject of the human reveal to the without a conta

but ask them to explain, or to give one little thought upon the simplest phenomena in life's way and they almost abuse you, and say: "The devil is in it, let it alone,"—as on one occasion I asked an aged clergyman who had approached near fifty years, and who had been presiding elder, with regard to a certain phenomenon, which to me was intensely interesting. He paid no attention whatever to my question, but as there were races in town at the time, ho opened conversation on the races by opened conversation on the races by asking me if I was attending them, and who was there, etc. Again I was riding in a railroad train, with a prominent clergyman, and while passing through a Vermont town I pointed to a nakes clear doubtful points never before satisfactori

TESTIMONIAL.

"Rockford, Ill., April 4, 1892.—OBJENTAL PUBLIAITING COMPANY:—Geutlemen: I feel it my duty, as well as a pleasure, to write you with thanks for the satisfaction the partial reading of Antiquity University of the partial reading of Antiquity University in hand, I say to you in all frankness, I find the apositions taken in your book mainly true. Your work should be everywhere welcomed, and I bespeak for it an immense saie. C. W. Brown, M. D., author of Researches in Oriental History."

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#### Good Sense in Rhyme.

A good friend of mine in the empire dominion Has long entertained, I believe, the opinion That if I would just read THE PROGRESSIVE

That is trying to press on each preacher and tinker Some thoughts that it thinks would help men to

he better, I, too, might shake off a time-rusted fetter; And so he is sending, without compensation, Your thoughts and the thoughts of your writers'

I like, in the main, the work you are doing, The trend of the thoughts you are sternly pur

It is time men of sense should ask for the reason When told that free-thought is the rankest of It is time, sure enough, we were pulled out from

under The lead of the men who wander and wonder If God is a tyrant or a great loving father, Who is anxious his children shall all of them

gather Some knowledge of what all men should be knowing— What life fairly means, and which way they are

going. This world it is certain lies close by another, And each one we meet is a man and a brother; But love is the watchword, both now and for-

Wherewith to combine every manly endeavor. This world still contains a great host of good

some may be found under any church steeple; So don't be too rash in denouncing the mortal

Who still stands just outside your own shining

For it still remains true that faith in a brother Is the strongest support of the best in each other, And the way down to Sheol was never yet laid in The righteous intention of him who was made in The image of God. "Tis a monstrous delusion To hold that a man will be led to confusion Because he can't measure the mighty reflection Of one who is infinite power and perfection; The best of us know very little, 'tis certain, Of all God has hid behind the great curtain Hung up just to puzzle our poor mortal vision, And teach us to seek for a righteous decision

As to what means to use, with nor sighing no laughter, To prepare for the work of the matchless hereafter.

I honor the men who are earnestly giving Time and means to induce to more loyal living, To the end that all men may be taught to remen

That life here at longest runs into December; I honor the men who are honestly lending Their efforts to show that the sweet interblene

of gifts that the infinite mind is preparing, Are so made that all may take part in the shar

ing; I honor all those who rejoice in the knowledge (Not taught in the school, or the church, or the college),

That death has no power to prevent us from

knowing What the dead of all ages are saying and doing. And yet I most honor the men who are showing How those of us here may be gracefully growing In neighborly kindness and sweet self-denial, In spite of our toil and our trouble and trial. Let us keep sweet and loving in spite of the folly Of those who pretend their sect-patented trolley Is the only thing God in his wisdom has given To help men and women to get into heaven. There will come a time when these men will

know better, And shake from their souls the sectarian fetter; Will be held for each the best form of gilding. Great minds and great hearts to the masses are

calling,
And the scales from all eyes are rapidly falling; So don't find much fault should some lack dis cretion, To instantly break from their old-time profes-

For time at the last shall make all things even, And all sincere souls shall be lifted to heaven; But send home the truth, strike hard and strike

This life is a wonderful thing, it is true, And he who would see heaven's light shining

through The deep and dark mists that death sometimes sends.

Sends,
To darken our way and rob us of friends,
Must find it within his own soul, not elsewhere;
But this we may say—that whoever shall care
For limitless life—for a life at its best— Must often and earnestly go out in quest

Of the truth-must even consent to stand down Where the people don't offer a glittering crown, Or burden the air with their shouts of applause, And with burning words plead the unpopular Of the millions.

Beg pardon for this interruption. You know Far better than I where Truth's eyes are aglow, And can set them on summits that I may not

Where all shall yet own that each ray is sublime.

## The Cause at Omro. Wis.

Spiritualism in Wisconsin. It contained a 12 cents. large number of Spiritualists; all worked with a will to spread the glorious truth of the immortality of the soul; they built a large and honest industry and honesty of purpose are what is in favor of it as well as what is not. commodious brick hall, paid for it, held yearly requested to aid us and the cause by extend. When will right come to the front to stay?" conferences and regular Sunday meetings, and ing the circulation of THE PROGRESSIVE the hall was sometimes filled to overflowing. THINKER. We will send free to all new sub-Especially was such the case when E. V. scribers the back chapters of the charming splendidly, until the fine churches were almost Marsh. The paper will be sent three months

and to such an extent that to-day it would be ance" will be sent free to all new subscribers. hard to count a dozen true and faithful Spiritcount them by the hundreds. Every vestige of free-lovism disappeared years ago, but still the stigma it left on the fair face of Spiritualism has not been eradicated. Victoria Woodhull can have no idea how much harm she did to Spiritualism in this little place.

all good and true workers, enthusiastic, and sooner. all work with a will to again start our great cause on its onward journey. They hold week't meetings and have at present for a brown; in Europe, during the Middle Ages, Mrs. Zella Weber, of Wapello, Iowa, white. a sweet and refined little lady, who is a shining light and credit to the cause she so ably upholds. Her lectures are of a high order and reading Price 10 cents.

are well received. I hope she will be able to again create an interest in Spiritualism at this place. My object in writing this article is to caution societies from employing speakers who lecture on free love. I am not aware that any such speakers occupy a Spiritual rostrum to-day. There may be, but I hope NICK BECKER.

#### Making Progress.

dream—it is no cruel joke—it is a fact.— don't know how glad I am to see you.' I not very wise, cannot fail to comprehend her burg Dispatch of Sunday, July 30, prints an out in the room. He said he would try. He guides, who followed the address by numerand in the community in which he lives." He could shake with you all.' is next spoken of as "the best representative "I will now try to describe a form that thoroughly conscientious in his work, but one in the country of Spiritualism." Then follows came and nearly paralyzed the sitters when it whose daily life corresponds to the principles a very able and interesting talk on the truths came. It called for a lady by the name of uttered by himself and guides upon the plat of Spiritualism, which, coming from such a Phillips. The lady responded and went to form, source, cannot fail to carry weight. Now the curtain. I will not try to describe the there are many Spiritualists in the United surprise and pleasure that came over that se-States who are just as prominent and respected ance when she announced Wm. Skinner. She opened the exercises with a short, practical as Judge Dailey, who would be accorded a said Wm. Skinner; and he said, 'Yes, it is address, which claimed the closest attention respectful hearing on any subject. Why are Wm. Skinner.' She asked him to step out of all, followed by Mrs. Sheehan, with earnthese people silent? If they know that Spirit into the room. He came out two or three est, practical remarks, after which Mr. Emerualism is true, and have the courage of their steps and waived his hands to the sitters. He son submitted to the control of his guide, Sunconvictions, why not speak? Let prominent was thoughtful, for he gave in the lady's beam, who gave numerous messages from the men of integrity like Judge Dailey speak in no charge a wise and loving message for his son, spirit friends, to the great delight and satisuncertain tones and the cause will not be the Brainard. The lady's maiden name was Julia faction of the audience. The audience was a loser. M. R. CRILLY.

Allegheny, Pa.

#### "Hypnotism," by Carl Sextus. The Chicago Herald says:

"Another and a very interesting addition to the library of works on hypnotism is a work must say a little about Happy Charlie. He worthy president, and his co-workers canscore by Carl Sextus on that subject—a book full of is one of Mr. King's spirit guides. He came an unqualified success. Will C. Hodge. illustrations and anecdotes, those props upon out in the room and shook hands with eight There will come a time when character-building which at present our hypnotic treatises must or nine of the sitters. He then went in the of necessity be upheld. We cannot yet, as in cabinet and said if we would turn the lamp a the explored sciences, take a single formula little lower he would try to dance for us. He Soul-Suicide and Endless Damnafor granted. The experiments on animals, then came out in the seance-room and chose a lobsters, hens and snakes, are extremely inter- partner, and he made no mistake in his choice. esting, and the account of a hypnotic (hypnotized?) tea party is curious and authentic. There are hundreds of similar experiences re- minutes. The lady told me he was as easy a lated in the book.

"The delusions of the hypnotized are possi The sect-hardened hearts will yet yield and bly necessary for emphasizing the facts in the science, but they are painful to a large num-And so sometime learn that righteous endeavor ber of people who have a natural horror of bewill help man to live forever and ever. ing seen at a ridiculous disadvantage. And this stands in the way of the progress of the science possibly. Absolute cures by hypnotism are the most valuable data, and these are numberless, but depend so much upon the patient's voliphenomena of hypnotism up to date."

This work is for sale at this office. Price, \$2. Every one will find something of interest in it.

from ancient spirits. Appollonius of Tyana, very valuable book. Price, \$1.50; postage, after his acquittal. Why is this so? We all

likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

year; but a great feast or victory, or public The remnant of Spiritualiets who remain are rejoicing of any kind, might terminate it a grand truth before very long.

In China white is the color of mourning; in Egypt, yellow; in Turkey, violet; in Ethiopia,

JESUS AND THE MEDIUMS, OR CHRIST

#### Joseph King's Seances.

Doc. Dickinson relates incidents of a seance with Joseph King, of Benton Harbor, Mich., of Spiritualism to destroy Mr. King's work of mediumship have failed. He says:

three children. Husbands met wives and tion they were favored with the presence of To THE EDITOR:—"Where are we at? sisters brothers, parents children and children pied the platform at 3 P. M., and gave one of What marvelous metamorphosis is this? What parents. A lady by the name of Polk was her inimitable and practical discourses to the incomprehensible psychical phenomena are called to the curtain by a little child that great edification of an audience that not only manifesting? Is it the bursting of creedal called her mamma, and asked her to get on packed the hall, but filled the ante-rooms to bonds? Is it possible that the genius of the knees so she could talk to her. After a little overflowing. There were at least one hundred American press the quondam slave of "the talk she said she wanted to see her papa. Mr. persons who failed to gain admittance, and only true religion"—has finally succeeded in Polk was called to the curtain, got on his when we take into consideration the fact that breaking the chains of prejudice and in- knees and talked to the little one. Then she the admittance fee was placed at twenty-five tolerance and is soaring or is about to soar said she wanted to see her sister, a married into the realms of truth and light? Or is this lady from Ohio. She want to the courtein and into the realms of truth and light? Or is this lady from Ohio. She went to the curtain, and interest is being manifested in Spiritualism. but an iridescent dream to be rudely broken to me it was quite a sight to see the father, into by the shrill cry of the "street merchant": mother and sister all on their knees talking "Here's ver extra all about the expose of to the little tot. I had a sister come that wastes time and forces way up among the promising, convincing evidence of cold matter of come to the curtain. In she went and said: after," but with feet firmly implanted upon of fact type. A neatly-folded, beautifully-printed, crisp, business-like copy of a great daily is before me; it is no rainbow-tinted to come to the curtain. The she said to tell John formed and work to be done in the collection of the here and Expressions in human Embodiments. Given through the solid earth, talks of duties to be perdicted and work to be done in the collection. The she said to tell John formed and work to be done in the collection. The she said to tell John formed and work to be done in the collection of the here. passed from earth thirty-seven years ago. She clouds, descanting upon what we are going to daily is before me; it is no rainbow-tinted to come. I went. She said: 'John, you now, and the wayfaring man, though he be A Spiritualist has at last succeeded in breaking asked to shake hands. She said, 'I can't; my teachings. Her message was to Spiritualists, into the columns of a Pittsburg daily paper hands are not materialized; they were left off and the work needed to be performed among and is taken seriously. Think of it! He is to make me stronger.' I thought that this is ourselves as a body, and was given bravely not once referred to as a crank, dreamer, another new wrinkle to me. There was a and eloquently, without fear-or favor, and the damphool. hypocrite or fraud! He is not friend of my sister and I, by the name of Hill, frequent and hearty applause of her audience held up as an object to to be pitied—a victim who was running an engine on the M. C. R. attested their appreciation of her utterances. of paresis—but is treated like a rational being; R., twenty years ago, that came. We both In this connection should be noted the and therein lies the phenomenon. The Pitts, knew him. I asked him if he could not step splendid work of F. Corden White and his interview with Judge A. II. Dailey, of stepped out two steps then stepped into the ous square, positive tests of spirit presence, Brooklyn, under the heading "Believe in cabinet. He then whispered to me, John, I giving names and incidents, every test and Ghosts." Accompanying the article are cuts think I can better that a little.' I asked him message being fully recognized. This meof the venerable Judge, Cammille Flammarion to try. He then took hold of my hand and dium is holding forth regularly at this hall, and Prof. James. Judge Dailey is referred to stepped out three steps and shook hands with and is giving excellent satisfaction, and the as "a man who stands high in his profession four or five of the sitters and said: "I wish I society may justly feel a pride in having a

seen T. B. and told him her 'experience. In

"She was a dandy from the East side, I think they danced and waltzed two or three partner as she ever had."

### Joseph King.

Doc. Dickinson, of Grand Rapids, Mich., tes as follows to The Moon, a secular , "ACQUITTED.

"This article will be of interest to many Those Spiritualists who are in favor of that is no excuse for the press not to publish

### Spirit Photography.

TO THE EDITOR:-With regard to the light Wilson presided. The cause was progressing story, "Spirit Guidance," by Miss Clara Mr. Clemens desires about spirit photography, permit me to suggest that perhaps it is neces-At an evil moment the society engaged Victoria Woodhull, the aspirant to the presidential chair of this glorious republic. She came, lectured and sowed her nefarious seed. She lectured on free-love; her seed took root and, as I am told, free-lovism flourished here.

At an evil moment the society engaged Will these be groping in eternal pared beforehand, in order to be able to give darkness? Where then is the blessed relief in the presidence of Man, it. Hudson This the knowledge of eternal life? The thing should show the pared beforehand, in order to be able to give darkness? Where then is the blessed relief in the knowledge of eternal life? The thing should show the pared beforehand, in order to be able to give darkness? Where then is the blessed relief in the knowledge of eternal life? The thing should be safely recovered the pared beforehand, in order to be able to give darkness? Where then is the blessed relief in the knowledge of eternal life? The thing should be safely recovered to the pared beforehand, in order to be able to give darkness? Will these be groping in eternal business record of this paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing simply resolves itself into predestination—the saving of the elect and the damning of the left the particular subject—that is, the knowledge of eternal life? The thing business record of this paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing business record of this paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing business record of this paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing business record of this paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing the paper is as clear as the picture of any particular subject—that is, the knowledge of eternal life? The thing the p and, as I am told, free-lovism flourished here Call your neighbors' attention to it. The pre- give something rather than have the sitting or, better still, teach Spiritualism which means for a while to the detriment of Spiritualism, ceding chapters of the story "Spirit Guid. prove a failure. It looks very plausible to me evolution and progression, and makes eternal that notice of the work desired, and time for punishment impossible. "God in the Constitution." By Robert G. some sort of prepartion on their part, mustabe some sort of prepartion on their part, mustabe necessary, as they do not claim to know everything. I am also an ex-photographer, and feel deeply interested in this science. I think it is a comparatively new undertaking, however, from the spirit side of life, and has not yet got beyond the experimental stage; but I feel culated to make us more charitable towards all contents of the presence, in his article on psychometry, in the very next column, says:

September 1. Severance, in his article on call must for the color, congregation and social circles, by J. M. Pebles and J. O. Barrett, E. H. Baley, Nusical Editor. New edition. Called from a wide fiel of literature with the most criterion, called from a wide field of literature with the most criterion. Called from a wide field of literature with the most criterion conditions, whatever the spiritual enabled to see the causes of their conditions, whatever they may be, and that there is no reason for any praise or blame, and it is called the social circle. The substitution of the choir, congregation and social circles, by J. M. Pebles and J. O. Barrett, E. H. Baley, Nusical Editor. New edition. Called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called from a wide field of literature with the most criterial called ualists in this town, where once you could Ingersoll. One of the best papers Colonel In- necessary, as they do not claim to know every- psychometry, in the very next column, says: gersoll ever wrote. In paper cover, with thing. I am also an ex-photographer, and feel "In my reading of different individuals I am Roman mourning extended during a whole got beyond the experimental stage; but I feel culated to make us more charitable towards all certain that it will be fully demonstrated to be who are unfortunately organized, as we see

Seattle, Wash. L. PETERSON.

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# Mrs. Adah Sheehan's Great Suc-

Sunday, the 24th, was a gala day at 77 which show that the efforts of certain enemies | Thirty-first street. The meetings held at this place are at all times among the best conducted in the city, and there is never wanting good There were eighteen sitters and fourteen and instructive talent, both in the way of lecforms appeared, seven men, four ladies and tures and demonstrations. On the day in queswives met husbands, brothers met sisters and Dr. Adah Sheehan, of Cincinnati, who occu-

There is nothing ambiguous about the utterances of Mrs. Sheehan. She is not one who

home medium who is not only first class and

Edgar W. Emerson, the noted platform test medium, held forth in the evening, and Thayer. She says she can never be made to large one, filling every available space, even think it was not Wm. Skinner. She even no standing-room being at a premium, while ticed his watch chain and charm that she had scores were turned away who could not even seen him wear hundreds of times. She has get within hearing distance of the speaker. Take it all in all, it was a red-letter day for mercy's name when will wonders cease? I the South Side Society, and Mr. Seckner, the 40 Loomis St., Chicago, Ill.

# tion.

To THE EDITOR:—What is the difference between eternal damnation and soul suicide? Wherein do the dark spheres spoken of by M. M. Cass and "Divine Wright" differ materially from the horrible, hopeless, everlasting

| Page 822, Frice 82,25, | Price rially from the horrible, hopeless, everlasting able recess of a mammoth cave, without light or human aid to grope his way to the outer readers of The Moon. Some time ago the world, would be in an elysian field, and in a Kalamazoo, Battle Creek and Detroit papers state of mental exhilaration compared to the were full of the exposure and arrest of Joseph abode of these darkest spirits, and the tion and receptive state that even they are King, the medium I had here from Benton anguish and suffering they endure, for in the taken cautiously by skeptics. The side issues Harbor. It is very gratifying to me to be former case might be the joyful thought that of hypnotism, somnambulism and the like, are able to let the public know that Mr. King was in a few hours, or days at most, death would come skillfully handled, and we recommend the vol- honorably discharged by Justice Barnum, and the spirit take its flight to the upper world. ume as a very able exposition of the laws and acting under the advice of the prosecuting In the latter the appalling consciousness of its attorney of that county. Some one had the possibly eternal duration maddens with horror kindness to send me a copy of the Petoskey and despsir. Every step ventured thrills with Record that contained the above statement the terrible fear of an unfathomable abyss. Who can help giving a passing thought to the Such is their state without hope from man or difference in King's arrest and acquittal. His expecting mercy from God." One could arrest was published in the papers and sown almost imagine himself reading "Dante's In-"Antiquity Unveiled," communications broadcast all over the State. My attention ferno." Is this Spiritualism, or is it the Chriswas called to it more than a dozen times, and tian's eternal punishment dressed in a new the Jesus of Nazareth, St. Paul and John, the a Moon and a Journal man was of that number. phraseology palmed off as such? It would be revelators of the Christian Scriptures, return There were but few if any families in this city a peculiar kind of immutable law that would to earth as a spirit, and explain the mysteries who did not know it. Now when he is ac put a human being on this earth supplied with that have concealed the theological deception quitted there is but one person who knows it a very imperfect organism, which, with the Years ago this little town was the centre of very valuable book. Price 41 50: next and that knowledge comes nearly two weeks influence of his surroundings, makes his earthlife a miserable failure, and then hold him reknow that Spiritualism is not popular, but sponsible as though he had been born with a perfect organism.

Does not phrenology point out the causes of certain peculiar traits of character. What of ence to the Summer Land. Price \$1.00. the man who has inherited an uncontrolable thirst for, strong drink, or showed decided evil tendencies from early childhood, "who is groveling in the filth of the earth," not from choice, but from force of circum-

ProtectA. B. Severance, in his article on antenatal conditions."

Since fear of eternal punishment has failed as a reformer in the past, let us draw no more The demand for "The Priest, Woman and dark pictures, but rather teach hope, charity, Confessional" in the German language has love and the brotherhood of man, that when been such that the publishers feel warranted the spirit is liberated it is undergoing a proin getting out an edition in German. The cess of development which knows no retrobook is well printed and illustrated, and sells gression, but moves ever onward and upward. M. R. CRILLY.

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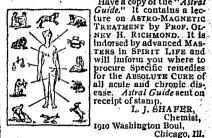
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structors and teachers, I find creeds and you recovered a judgment?" doctrines taught and believed in among all nations and among all people. I find rulers and subjects, nobles and peasants, generals advice—will you do as I advise you to do in disposition, habits, appetites and general

I see judges sitting on judicial benches, in instructions to the letter?" churches, whose spires point heavenward, and the least harm in the world. where rich, carved pulpits are filled from day are led to believe are inspired lips.

I see missions and missionary societies oranother. The Christian wars with the Mohamblow Christian brains into eternal froth.

punishing—all this after reformation succeeding reformation; after burning and tortures, God in the beautiful heaven.

As I let my mind have full scope at this beautiful twilight hour. I can't help feeling anger or sarcesm whatever; but make him feel that after Christ's dying, and eighteen hundred that you are honest, and mean just what you years of preaching of his love, of his goodness say. and of forbearance for each other, the world is not yet saved, and I fear many Evangelical remained silent a few moments longer, ponderperfectly educated.

over to-night, that after eighteen hundred years result. Good-bye now." of preaching, of revengeful punishments, of A few days subsequent to the foregoing

Within the shadow of our own costly churches.

Now, as I sit and think this matter all over, how useless it seems to me to keep on for but much harm, and begin to practice the true and justice, and by this practice, encourage rights of others by this little inexpensive men and women to quit their wars, their transaction," wrongs, their cruelty, and then lead better, nobler and kinder as well as purer lives?

if my readers do not believe that my assertion is true, let them each one try one single case cathedral ever uttered. and then note the happy result. I have tried Oh, if I had the power to night, I would say

opinions and draw their own conclusions.

Said he: "Judge! I am in trouble and need act of kindness, or one good action. your advice. I am about to be wronged out of quite a little sum of money that is honestly my due, and I need this money badly to meet my obligations and sacred promises to the ones to whom I am indebted. As you are aware, I am a carpenter and builder of houses.

me one cent more than he had already done, each other, my mind expands, and in thought all my claim is worth to collect it. Now,

"Is the man in good circumstances? Could Everywhere I see would-be reformers, in. you collect the money on execution provided

"Yes, there is no doubt on that matter."

"Now, friend, you came to me for honest and subjects, nobles and peasants, generals every particular? Have you confidence enough civilization of lizards are treated with scientific in the advice I shall give you to follow my exactness, and the accounts of experiments

to and among their reliows, who now their have unbounded confidence in you, that you on which hang the destiny of all men—in the the august face of power. I see costly will advise me to do nothing that will do me estimation of the pulpiteer. The significance

mouths open, like young birds, ready to every particle of anger in your looks, tone or permit them to adjust themselves to a certain swallow the words that drop from what they I see missions and missionary societies or irrend would grasp the hand of friend. Tell equal, is the highest product of animal as ganized in one country, to correct and civilize him you have come to see him in regard to the well as of human intelligence." little matter between you. That some goanother. The Christian wars with the Moham.

In the economy of nature the least and the medan and the Pagan, and all join in war upon the Jew. Every Christian nation is groan on the Jew. Every Christian nation is groan.

In the economy of nature the least and the greatest are alike indispensable to the perfection of the whole. Nevertheless, we usually attach ing under a war debt incurred in carrying on moment believe—that if you have ever war against other Christians, or defending it wronged him in any manner, you did not inwar against other Unristians, or defending it tend it, and are sorry for it, and you, when lectual giants and moral heroes above the covered with forts to protect Christians from informed of what the wrong consists, will make Covered with forts to protect Unristians from all the reparation in your power to do, for you whose opinions never lead or impress others mean to do what is right, and when you have and whose acts are always subservient to a 10th publishes the following: done this, you have no fear in the matter but narrow sphere of selfish and sensuous desires And all this, I see, is the resuit of eighteen he will treat you as well in return. Tell him hundred years of preaching, of disputing, of that you will never bring suit against him, fighting, of legislating, of threatening, of further than this—that he shall be the court himself, and render judgment on the case, and that his judgment shall be final, and no fagots and racks, gibbets and dungeons have appeal will ever be taken by you in the case. all been invoked to educate, to reform and Tell him you do this for the reason that you make saints of poor, simple, erring humanity have more confidence in his honor and justice to fit them for seats at the right hand of than in any court you know of, and he knows all the facts needed to be known. Do not, while talking to him, show the least signs of

Alliances will yet have to be formed before ing over the matter in his mind. After due the work is fully completed. Millions of reflection he arose to his feet and said, "Judge. "Tabernacles" must yet be erected, and I will follow out your directions as far as I am "Doctors of Divinity" have yet many prayers able, and my nature will allow me to do. It to make and words to utter before the race of will be hard for me to do so; but as the old humanity is saved, or the human mind is saying goes, where there is a will, there is

cruel tortures and sentences, of cells and conversation, as I was going into the postdungeons; after all this, we are far from being office for my mail, I met my friend coming capabilities. are of indifferent value? Are none, they would punish him by burning him certain transactions having taken place, which

and ragged want stalk faintingly past high. in the matter, I cannot help feeling ashamed know that man is the crowning work of nature Referring to the eldest girl, the mother or connection with such a transaction. He and ragged want stalk faintingly past high domed cathedrals, the elegant entrances to which pious policemen guard.

Yes, my dear friend, I will do you justice. I cannot abuse the confidence you have placed in me; and it is my judgment that you have won your case city, where Trinity Church corporation holds the sim yidgment that you have won your case there are the saventy million dellars! Work of nature of the eldest girl, the mother of connection with such a transaction. He was confused, and stammered: "Where did not not abuse the confidence you have placed in me; and it is my judgment that you have won your case there are things about it that I cannot tell to without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer. and you have won your case without the aid of attorney or officer.

"Then we shook each other's hands kindly churches, worth one million one hundred and twenty thousand dollars, point heavenward—I received, enclosing the order for the full they have for steeling a leaf of brend for a leaf of brend for the full that amount of my claim, every cent, just as he am here for stealing a loaf of bread for my claim, every cent, just as he bestow on lizards would bring them into rela- but when people do such things as these, one and sobbing: "I know now that Jim is not told me he would send it.

"Judge, God bless you for your good, noble, kind as well as honest advice; for it limitless extension of knowledge and improvewe not learn something from the experience and history of the past centuries? Would it not be better to stop preaching and practicing might have cost called a large might have cost called a large might have cost called a large means of my obtaining my due, and the development of social qualities and history of the past centuries? Would it me a grand lesson, and also saving for groping they have never even dreamed. Still might have cost called a large might have cost called a large means of my obtaining my due, and the development of social qualities and moral feelings of which in their blind groping they have never even dreamed. Still might have cost called a large means a large ment; and the development of social qualities and moral feelings of which in their blind groping they have never even dreamed. Still hundreds of years in the same old way. Can has been the means of my obtaining my due, hundreds of years in the same old way. Can has been the means of my obtaining my due, ment, and the development of social qualities what the past has shown us has done no good, enemy. And I am sure this friend has been made better and more considerate of the open the arcana of bugology, we may rejoice that a field of infinitely higher attractions and

This little incident, though small in itself, truly illustrates what I have stated: That there As I sit to-night and think, I feel assured is more real power in one little act of kindness that kindness, and not cruelty or war, must to save poor, cruel, persecuting humanity from reform the world, if it ever is reformed; and sin and wrong, than in all the wordy prayers to a senseless God, humanity in church or

during my past life many cases, and was never to all the world; Cease your eternal warfare disappointed in one single instance.

One case in illustration of my assertion or in the plain—in the building made with comes up before my mind to night, and I will relate it just as it oc months ago, and I will relate it just as it oc mess on the poor outcast, the poor criminal—in the plain—in the building made with hands or under the blue vault whose dome is larger audience waited on Mr. Turnbull, who had a studies by Mr. M. Kingh, president, and also Mr. Coulson Turnbull, of Cleveland, fully-worded sentences conveyed a meaning fully-worded sentences of Capt.

O. This last Sunday a conference was held in the morning, being well attended, but a strengthened and encouraged thereby.

The lecture on the evening of the 24th was lattices by Mr. M. Kingh, president, and also Mr. Coulson Turnbull, of Cleveland, or in the plain—in the building made with hands or under the blue vault whose dome is larger audience waited on Mr. Turnbull, who hands or under the blue vault whose dome is larger audience waited on Mr. Turnbull, who had also Mr. Coulson Turnbull, of Cleveland, or in the plain—in the building made with in the morning, being well attended, but a strengthened and encouraged thereby.

The lecture on the evening of the 24th was lattices by Mr. M. Kingh, president, and also Mr. Coulson Turnbull, of Cleveland, or in the plain—in the building made with in the morning, being well attended, but a strengthened and encouraged thereby.

The lecture on the evening of the 24th was lattices by Mr. M. Kingh, president, and also Mr. Coulson Turnbull, of Cleveland, or in the plain—in the building made with in the morning, being well attended, but a strengthened and encouraged thereby.

The lecture on the crimbal attended in the residence was held in the morning, being well attended, but a strength or in the plain at the months ago, and I will relate it just as it oc ness on the poor outcast, the poor criminal. curred, and let my readers form their own teach him that goodness always pays in the pinions and draw their own conclusions.

end, and that not one person that ever lived on this earth, when in his or her sober well; the subject, although abstrace for a It electrified the audience, as with a force and on this earth, when in his or her sober well; the subject, although abstrace for a It electrified the audience, as with a force and on this earth, when in his or her sober well; the subject, although abstrace for a lite electrified the audience, as with a force and on this earth, when in his or her sober well; the subject and structure was received pictures, eloquent and stirring, is not enough. Could excel it. me while laboring under great excitement. moments, ever had cause to regret one single

> How I would love to hear through the papers of some good acts and less crimes-ar we have them now daily.

publish or reward goodness?

Some few weeks ago I completed as piece of Why commit crime, when real goodness to become a successful lecturer in occultism and gather to itself a solid body of earnest never touching the curtains. Mr. Aber's work for a man in an adjoining county, and always pays so much better? Why try to and the higher teachings of our Spiritual workers, under the inspiration of our eloquent control, Sam by name, is a jolly German THE SCIENTIFIC BASIS OF SPIRIT. there is due me from that man some forty commit crimé and shift the responsibility on philosophy. All visiting friends, please re- and zealous pastor. Our audiences are large spirit. Mr. Aber certainly deserves support.

I mais m. By First Sargent. A work of protonomic deserves support. All visiting friends, please re- and zealous pastor. Our audiences are large spirit. Mr. Aber certainly deserves support. A work of protonomic deserves support. The meanest act of your whole life? May success crown him in the noble work he place in center of the age. Price of the ablest men of the age. Price of the ablest men of the age. Price of your whole life? unfriendly to me has told him that I have A man that would try to escape from the at the corner and other atreets. said something about him to his prejudice; that responsibility of his own consummate mean every Statusy evening.

is false, done on purpose to make me trouble. | ness, by or through the suffering of an in-This worked as intended, and the man, I learn, nocent person (such as Jesus is reputed to is extremely angry and has told some of my have been, may be fitted for an orthodox friends that I did not do my work according Heaven, but would be kicked out of Hell, if

And with the hope that goodness, and not and if I sued him he would meet me with a meanness, may at some time in the future becharitable, honest, kind and loving toward cross action for damages, and make it cost me come fashionable even among Christians, I will close these "Musings."

M. P. Rosechans,

"The Psychology of Lizards." This heading leads an article of about six pages in the Popular Science Monthly for September, 1893. It is "translated for the Popular Science Monthly from the Revus Scientifique," and we may justly infer that it is of great scientific importance. No doubt it is, The with different nationalities of the lizard race costly court-rooms, affecting to dispense justice to and among their fellows, who bow their honor that I will do so in every respect, for I doubtless more so than many pulpit sermons "Well, listen then, carefully, to what I say, author is, "that the enormous intellectual of this scientific lizard story as stated by its where rich, carved pulpits are filled from day to day, from week to week, and from year to year, by "Reverend Doctors of Divinity," who are thought to be but one degree lower than the angels, and whose audiences sit, with the angels, and whose audiences sit, with the energy particle of anger in your looks, tone or yours and grasp and shake it friendly, as degree of domesticity, or to sociability; and it friend would grasp the hand of friend. Tell canal is the social state which, other things being How They Treat the Tender

more importance to some things than to others. Even in the human race we esteem the intelaverage and indifferently-individualized citizen periodical that publishes it.

authority, no matter what the testimony may to return to her mother. He listened to me till I was through; then remained silent a few moments longer, pondering over the matter in his mind. After due reflection he arose to his feet and said, "Judge, I will follow out your directions as far as I am able, and my nature will allow me to do. It will be hard for me to do so; but as the old saying goes, "where there is a will, there is nearly always a way," I will go and see him to-morrow, and then will inform you of the results. Good-bye now."

A few days subsequent to the foregoing A few days subsequent to the foregoing and the owners and the minds and the delicate and subtile agents and the converned and ignored, or treated with incomplete the positive claims of Spiritualism, and supporting to mind; and the mysteries of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved, it is of human life and destiny are involved in the manual proposed to obtain possession of her children, but to no avail. As a last resort Mrs. Blias started out herself for the convent, bent upon success.

The mother then called upon the priest in the manual proposed to obtain possession of her children, but to no avail. As a last resort Mrs. Blias started out herself for where long the indicate, the convent one which is a last resort Mrs. Blias started out herself for where long the indicate and subtile and convent. I have convent in the nonthing metals one stitute. The indicate and whith the con dungeons; after all this, we are far from being saved!

Saved!

Over one hundred thousand prostitutes, over one hundred and fifty thousand vagabonds and pappers are wandering through the streets of London alone, while I write these lines.

Office for my mail, I met my friend coming out of the door of the office with an open letter in his hand. Said he, as he grasped my hand in his, "Judge, I did just as you told me to declaring it was true, and ended the dispute as piritinal affections which in the manner he reits and in his, "Judge, I did just as you told me to declaring it was true, and ended the dispute as piritinal affections which in the manner he reits and in his, but after a few moments thought of men? Are the social capabilities of reptiles to punish him that way.

Within the shedow of our corn costly churches.

The youngest child a little girl was he present and none, they would punish thim that way.

Office for my mail, I met my friend coming out of the door of the office with an open letter in his hand. Said he, as he grasped my hand in his hand. Said he, as he grasped my hand with the traits of lizards of higher importance than with hot irons. The season of letterate to dispute, when in the most positive in his hand. Said he, as he grasped my hand with the traits of lizards of higher importances of a mone, they would punish thim the two has been in spirit if fity seven years. If the traits of lizards of higher importance than with hot irons. The statement of the traits of lizards of higher in the traits of lizards of higher in the traits of lizards of higher in the two has been in spirit if fity seven years. If the traits of lizards of higher in the traits Within the shadow of our own costly churches, darkly crouch despair, distress and destitution, while human beings regularly die of want and what I said. But as you have acted so manly starvation. Yes, I can see pale pauperism what I said. But as you have acted so manly in the matter. I cannot help feeling ashamed city, where Trinity Church corporation holds more than seventy million dollars' worth of property, consisting largely of brothels, groggeries and gambling dens, but a few years ago a man wrote with chalk, on the walls of his oell in the tombs, these words:

Is my judgment that you have won your case without as pound and one of the property of and pounding Places. By J. M. Prebles, M. D. A consisting largely of brothels, and Dwelling Places. By J. M. Prebles, M. D. A consisting largely of all questions that has baffled the sages of all questions that has baffled the sages of all questions that has baffled the sages of all questions that I was so breaks me. I have not got the money by me doubtful of the declarations made in the combodian their attention? They may believe that one of it. Their little home is as neat and be until I was fully satisfied through her own by me thing to find a scientific answer to the question anyone.

If more than seventy million dollars' worth of the aid of attorney or officer, and you true, every word of it. We then sent for the without the aid of attorney or officer, and you true, every word of it. We then sent for the without the aid of attorney or officer, and you true, every word of it. The budget and lizard ing woman, and told her story in a straight wife of Jim, and I must admit that I was so breaks me. I have not got the money by me doubtful of the declarations made in the combodian that I would not submit them to a post-office order, in a few days.

The we shook each other's hands kindly attended the sages of all questions that has baffled the sages of all questions that I was so breaks me. I have not got the money by me doubtful of the declarations made in the combodian true, every word of it. Their little home is as neat and breaks me. I have not got the money by me true, every word of it. Their little home is as neat and all countries for ages, that the bug and lizard ing woman, and told her story in a straight wife of Jim, and I must admit that I was so breaks me. I have tions with a world of wonders and realities, of can't help but talk." beauties and utilities, and of resources for possibilities answers the longings of the progressive mind that holds the key to the gate of death and the mysteries of immortality.

LYMAN C. HOWE.

again commenced active work and opened the first public meeting of the season last Sunday seek after truth, wherever it may be found, in with an address by Mr. M. Knight, president, subject: "Astrology; its physical and psychical ills." To say that it was bristling with word return, and to me nothing I had ever witnessed popular audience, showed great care and

Toledo Spiritualists.

nature's sllent forces. Toledo audience, and in fact his first attempt industry. We cannot give your readers any were recognized by the sitters. But what was in the public lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material-Why is it that the mass of humanity never the lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material the public lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material the public lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material the public lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material the public lecture field. At the close of idea of this lecture, nor indeed of any of them still more convincing, one lady-spirit material.

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by Foolish Parents.

THE NUNS OF PORT ARTHUR CONVENT REAT AND BURN WITH HOT IRONS A BOY AND GIBL BY WAY OF PUNISHMENT—A LYING the button mysteriously melting in her fingers.

A sad story is told by Mrs. Blias, a widow and temporal pleasures. But there is much who lives in the rear of 109 First avenue, east. instruction in the study of human nature in its She says that about eight years ago she sent Corden White, of Chicago, from whom we relowest manifestations, and much to be learned her three youngest children, aged 5, 6 and 7. from the study of insects, reptiles, plants and to the Port Arthur convent. as she was uncommon clay. The curiosity of this article on able to support them with the elder ones. As introduction, he addressed himself to my wife: the "Psychology of Lizards," like many others time went on the older children became able to "There's a young lady standing by you, and which grace the pages of the Popular Science help themselves, and Mrs. Blias, finding her-Monthly, is not so much the animals that self in easier circumstances, concluded to send arm around you, and tells me to tell you she gure in it, as the attitude of the scientific for the three children. She wrote to the olderiodical that publishes it,

which helped or made them perform mighty est of the three, a girl now fifteen years of manifest herself to you." In explanation of the subject of Spiritualism in age, and received a reply that she was perturbed by the convent and distance the subject of the subject of the subject of Spiritualism in the subject of Spiritualism in the subject of the subject of the subject of the subject of Spiritualism in the subject of Spiritualism in the subject of Spiritualism in the subject of th figure in it, as the attitude of the scientific for the three children. She wrote to the old-earnestly desires you would stay, as she will trudes itself upon the attention of this scientific feetly happy at the convent, and did not wish

be, nor who presents it, or what great problems The mother then called upon the priest in then unseen had the desired effect, and we of human life and destiny are involved, it is Duluth, and asked his assistance to obtain were amply repaid by the loving embraces and

erfectly educated.

No. I am sorry to say, as I think the matter to-morrow, and then will inform you of the larve have superior attractions for the scientific ing a ferry-boat.

Passengers often took pity The intelligence proved to be a near neighbor intricate relations that underlie our mental refused to give it up, or lied and said he had his wife, and among other things, referred to LEAFLETS OF THOUGHT.

superior to the reason and poetry, the music. The youngest child, a little girl, was be nection with a gentleman of my acquaintance. His philaterization with the property of the reason and poetry, the music.

Mrs. H. S. Lake in Cleveland.

real work of thoughtful men and women is in conserving the spiritual unfoldment of the race, and evolving within it a higher order of excellence. The influence pervading the assembly was harmonious, and the result gratifying to all,

On the evening of the 17th the subject was, The Society of Spiritualists of this city have What Is Living," and it was one of the most to say a few words in your valuable paper platitudes, or cant phrases; the crisp and care- with his presence.

upon "Nationalism, the panacea for public witness such grand demonstrations of spiritfervor seldom felt. She drew the outlines of and smooth-faced. He sat with his feet in a thoughtful research into the mysteries of our present civilization, probed the political pan of flour, his coat-sleeves were sewed fast, shams, and presented the picture of a new and he had oatmeal in his hands. Tall spirits This was Mr. Turnbull's initial bow to a social order yet to be evolved in corporative appeared, and others with heavy beards, and

> Our Lyceum has begun its work with most is now doing. excellent attendance and every promise of a! Dallas, Texas.

useful and satisfactory season, so we feel that while the general condition of society is not one to call forth rest, we are much sustained by the prospect of harmony and interest in our alliance, devoted, as it is, to a solution of the great problems of spiritual being.

THOS. A. BLACK.

"Fully Convinced."

To THE EDITOR:—In THE PROGRESSIVE THYNKER Of August 12th there is a communication headed "Fully Convinced," and signed Wm. A. Peterson, St. Paul, Minn. He says: William Denton. (One old couple who live some three hundred Legends of the Buddha. miles from the island, in lows, had a very Mohammed, or the Faith and dear daughter appear to them and talked to Wars of Islam. them for several minutes, and then went all Joseph Smith and the Book of round the circle with her parents, fielding up Mormon, her veil, turning her face to the light and Conflicts of Life. saying to us: 'Look at my face,'" etc. 'A The Power and Permanency of man also came to this old couple dressed in a soldier's uniform, the brass buttons and gold braid plainly visible, who was immediately The Unknown. recognized by them, in fact told his name," etc. | Probability of a Future Life.

The scripture tells us that, "in the mouth Anniversary Address. of two or three witnesses every word shall be The Egotism of Our Age. established;" we therefore desire to add our What is Truth? testimony in corroboration of the above state- Decoration Address. ment, and verify the truthfulness with this explanation, of which Mr. Peterson was not

The daughter spoken was a daughter inlaw, and the soldier was a Knight Templar, and was dressed in a knight's uniform. While Charges Entrusted to Their Care conversing with my old Masonic brother, my THE SUNDAY QUESTION wife conceived the idea of purloining one of the buttons of his coat, but the

> "Best laid plans of mice and hen Gang aft aglee;"

FORGERY—SOME THINGS THAT ARE UN- However, this was no more mysterious than his departury. On bidding us good-bye, he The Superior (Wis.) Leader of September almost instantly sank at our feet, his head being the last to disappear.

> While giving our experience, we desire to call attention to a test medlum, named F. ceived the most convincing evidence of spirit manifestation. On meeting us, and without she tells me her name is \_\_\_ and she lays her BIBLE MARVEL WORKERS. Seven weeks, and was loth to stop over and attend the meeting. This message from the then unseen had the desired effect, and we

dead-he is alive, and watches over me and the children, and this is every word true."

Mrs. H. S. Lake in Cleveland.

On Sunday evening, September 10th, the Cleveland Spiritual Aliance, Mrs. H. S. Lake, pastor, resumed its services in Army and Navy Hall before a large and appreciative audience. The subject chosen for the occasion was, "The True Church," and it was presented in a manner to attract and convince all that the real work of thoughtful men and women is in real work of thoughtful men and women is in the subject chosen for the occasion was, "The to us hereafter, thereby placing mediums on an equal footing relative to our surroundings.

We might relate many more incidents, but as our narrative is now quite lengthy, will close by saying, these are the facts, and to us believed work Price \$1.25.

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JESUS AND THE MEDIUMS.

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JESUS AND THE MEDIUMS.

JES We might relate many more incidents, but

WM. COWLEY. ANNA COWLEY.

W. W. Aber in Texas

To THE EDITOR:—Will you kindly allow me comprehensive and earnest addresses we have regarding Mr. W. W. Aber, the medium for had upon our platform. There were no materialization, who recently favored our dity

The lecture on the evening of the 24th was I had never before been fortunate enough to

May success crown him in the noble work he

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# NEW LIFE OF CHRIST.

Startling Find by a Russian.

DOCUMENTS DISCOVERED IN THE HIM-ALAYAS GIVING HITHERTO UN-KNOWN DETAILS IN JESUS' CAREER-CLAIMS HE WAS A TEACHER OF

Fourteen years ago, says the Chicago Herald, Mr. Nicolas Notovitch, a Russian gentleman of distinguished family, member of several scientific and geodifgraphical societies, rewarded by ferent governments with no fewer than fourteen decorations, writer of some twenty-three books of history, explora-tions and poems, author of "The Em-Wandering without any fixed plan, liked, he reached mountainous Afghan- he respected most profoundly, he re-Duernal. Then he ascended the Indus judge from the general feebleness of as far as Raval Pinda, crossed the Pendjab, visited the golden temple of Amritsa, nan's death he wrote to Jules Simon to also the tomb of the King of Ranjid-ask his advice, and received the answer the clear idea of divinity. Under all lies that it was he himself who should judge way it has been made another to the clear idea of morality. In a general that it was he himself who should judge way it has been made another resentatives of the electrical and succeeding in bringing together in Chicago—youngest of cities—these rep-Singh, near Lahore, and then turned that it was he himself who should judge toward Kashmeer, the "valley of eternal of the proper opportunity to put his methappiness." The farther he advanced moirs before the world. He then put tanity are the three universal ethical gives an excellent analysis of the Parliam toward the proper opportunity to put his methappiness." The farther he advanced moirs before the world. He then put tanity are the three universal ethical liment of Religious. Spiritualism will into the massive Himalayas, whose mag- his notes in order, and is now about nificent summits are covered with eternal snow, the more he felt the nothingness of man beside the illimitable grandeur of the Supreme Being whom we have never been able to understand.

The arable land is hardly sufficient to nourish the inhabitants, and it is custom-sition of its details, but maybe I can obedience. It has its angels, its judgary to have recourse to two expedients to maintain the population at the same rate. These are, as I have already said, polyandria and the custom of making one of the sons of each family take a vow of celibacy and enter into orders; this is why half the male inhabitants are minies-lancas, and, moreover, if a family has too many daughters, one of them will also enter a religious order. She retires into a monastery, where she lives in the common lodgings of the monks and takes charge of the housekeeping. Then the monks lead a very happy life, for they put all the work on her, and, thanks to this custom, Thibet contains a number of gonpa convents, each town or village having one.

#### TRADITION OF CHRIST.

In the course of his travels Mr. Notovitch visited some of these convents, and one day speaking of religious questions to a chief lama, he heard, to his great astonishment, of a preacher named Issa, who lived some  $2{,}000$  years ago and was executed in the country of Israel, where he had gone to preach the principles of Buddhism. In another convent he was told the same story, and it resembled strikingly the life of Jesus Christ, but he could not obtain any satisfactory replies to his questions on the subject at that time.

While in the province of Ladax, he was invited to a Buddhist convent, the Gonpa Himis, one of the most ancient in Tibet, and situated South of the Indus upon an isolated rock which rises in the midst of a pretty dale where a solemn fete, at which all the inhabitants assist, is held every year. The fete which he attended consisted of a series of representations and original ceremonies that were executed by the monks and common people of the neighborhood dishundred monstrous figures taking part in the spectacle.

After the spectacle he had a conversation with the chief lama on the subject

This story greatly excited Notovich's curiosity, and a few days later he recome from Israel, treated of the origin when the bond will burst, and the word the wrong I did. I have met many dear solved to return to the convent. This, however, was not easy, for, being a Russian, he was under suspicion by the English, and so, not wishing to be exposed to the surveillance of the spies about him, he declared his intention of returning to India; but he had only gone a few leagues from the town of Leb when he turned toward a bridge over the Indus, his horse stumbled and he was thrown off, fracturing his right leg in fixed time was detached by fate from is perfect, "constitutes the religion of your valuable paper reach a host of the fall. Then he was carried back to the supreme being. Jesus dwelt many the Hindoos. When the body dies the the convent, where he arrived that verning. The months received him with ing arrived at the age of 26 years, he for the human soul is eternal, perfect, open arms, and, thanks to their care, he remembered his own country oppressed and infinite, and "death means only a was able to leave the convent in a few by the foreign yoke, and returned to it. change of center from one body to days. It was during this intercourse Along the route he preached against another." Reincarnation, salvation by days. It was during this intercourse Along the route he preached against another." Reincarnation, salvation by that, with the aid of an interpreter, he idolatry, human sacrifices and religious action, and the unity of them all, are translated the manuscript in question, errors, exhorting everyone to recognize and adore God, the father of all beings, exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all, are disconnected in exchange for a small alarm clock, and the unity of them all alarm clocks. exchange for a small alarm clock, and who cherishes the slaves as well as the exchange for a small alarm clock, and with which he amused himself so much that he completely ruined it, as he did also an eyeglass that he broke to pieces whom he has given as a common heritage this beautiful universe.

The Parsee is a monounciest. He has but one God, described by Zoroaster as "true, lucid, shining, all-perfect, all-powerful, and all-wise," ruler of both by taking it off so often.

vitch wanted to publish his translation of this old chronicle, and with this end in view he addressed himself to several universally-known ecclesiastics, begging them to the clergy, and from what they thought of them. Mgr. Planton, the celebrated metropolitan of Kew, was of the opinion that this was a find of great importance, but disturbed them to reise that their publication would only do injury to my friend. The venerable prelate refused to tell him in an explicit manner, but as the conversaexplicit manner, but as the conversation took place in Russia, the censor peril and arrived safe and well in Israel. hence love to all is a binding feature of New York City. Price, 6 cents; ten copies for 50 cents. would most likely have put a veto on His arrival at Jerusalem was awaited its creed. The Brahmo-Somaj is an

About a year later, he showed the lattice manuscript to a cardinal in Rome, and ducted him in triumph to the temple, tures. It has approximated closely to the lattice with the christian belief, and its God is the Character Mary Magdalene. By Geo. W. Brown, and him admired his sermons, and rejoiced God of the Bible. It aims at now that the good impression made with the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and him of the christian belief, and its God is the Character of Mary Magdalene. By Geo. W. Brown, and the christian belief and its God is the Character of Mary Magdalene. By Geo. W. Brown, and the christian belief and its God is the Character of Mary Magdalene. By Geo. W. Brown, and the christian belief and the christian belief and its God is the Character of Mary Magdalene. By Geo. W. Brown, and the christian belief and make many enemies. However, you ple by issa's words.
are still young, and if it is a question of Pairs, France. HENRY HAYNIE.

money which interests you I can get you a sum for your notes that will indemnify you for expenses incurred and time lost." Here in Paris he spoke of Here in Paris he spoke of opposed the printing of the work, under the pretext that it would be premature. "The church," he added, "suffers too much already from the current of atheistic ideas, and you would but give new food to the calumniators and destructors stitute during the last two weeks, and

tian churches. Finally he went to see M. Jules Simon, who found the communications ment the representatives of all the very interesting and advised him to ask prominent religious sects of the world, very interesting and advised him to ask the opinion of M. Renau upon the best way of publishing the memoirs. So he called on the great philosopher, and the latter proposed that the memoirs in question should be confided to him that he might make a very top, them to the latter proposed. twenty-three books of history, explorations and poems, author of "The Emperor, Alexander III., and Those Around Him," after participating in the war for the deliverance of the slaves from the Turkish rule visited all the localities of the Balkans Peninsula. Then he crossed the Caucasus into Asia Minor and into Parsia, and finally in the bublication and the commentaries. Minor and into Persia, and finally, in the publication and the commentaries. panying notes, he declined the offer that had been made, but in order not to hurt stopping here and there whenever he the susceptibilities of the master, whom istan from whence he gained India by solved to await his death, a fatal event second, in the fact that those whom we the picturesque routes of Bolan and which could not be long coming, to

publishing them, though he reserves to himself the right to affirm the authenticity of these chronicles. JESUS THE BUDDHIST.

give you a general idea. Before apment day, its resurrection, its rewards proaching the life of Jesus the Buddhist and punishments. Buddhism works out chroniclers sketch the history of the nather the problem of final salvation from the tion to which he belonged. sce first that Moses was a Prince of agency of self-renunciation and success-Egypt, the son of a Pharaoh, and that ive reincarnations. At the head of he had only been instructed by Jewish | Christianity stands the God who must wise men. Then they relate, without be worshiped in spirit and in truth. omitting the most insignificant details, the birth, education, sermons and exeligion are not all which have specution of Jesus Christ. When Issa—as from the banks of the Nile and Jesus is called in the manuscript—came Euphrates. The proceedings of the to India as a simple pilgrim to study the parliament have shed a clear light upon laws of the Brahmins and the Buddhists them and numerous others, and have no attention was paid to him. But when furnished volumes of information which a little later the first stories of events in may be summarized briefly. Buddhism Israel arrived in India the chroniclers, has been specially fortunate in its exafter having consigned to writing that positors. Its fundamental teaching is which had been related to them of the universal sympathy with all mankind prophet Issa-whom a whole people, and animal kind, oneness of life, use tired of the yoke of their masters, had fulness of life, while living in the body followed and who, by order of Pilate, humanity and wisdom in perfection, rein had been sent to be executed, remembered that this same Issa had recently in this life of what has been done in dwelt in their midst, and that, being of past lives, and by gradual development Jewish origin, he had come to study the ultimate absorption in Nirvana. "In among them and had then regained his the sense of a Supreme God," said one fatherland. They took a great interest of the speakers—in the man who had grown so rapidly in "Buddha says that there is no such in the man who had grown so rapidly in their eyes and gave themselves up to being; accepting the doctrine of evoluinquiry about his birth, his past and all tion as the only true one, with the corthe details of his existence.

The two manuscripts, from which the The two manuscripts, from which the condemns the law of the Brahmins and everything to Notovitch that treated of minor gods are accepted. But they are hand resting on them on the opposite hand resting on them on the opposite hand resting on them on the opposite hand resting on them. ferent copies written in the Tibetan language and from some rolls belonging to senting three great forms of religion, the library of Lassa, and which were Buddhism, Taoism, and Confucianism.

tain lamas still study that they may be recognizes no Supreme God. All gods guised as monsters, animals, demons, able to make translations in the Tibetan are supreme, each in his own domain, idols, warriors and kings, more than a dialect. The manuscripts first tell us, without of the deceased are all worshiped. explanation or details, that, after the Confucianism is based not upon divinity story of some merchants who had come but upon humanity, man being confrom Judea, a just man by the name of sidered the product of heaven and earth. of these idols and these ceremonies Issa, an Israelite, after having been By following the will of the former, man which were far from conforming to the principles of Buddhism, and then he the man of God, was nevertheless put to man that is the dream of Confucius. spoke to the lama of the preacher, Issa, death by the order of the pagan gov-concerning whom he had been already ernor, Pilate, who feared that Issa of a future life, there is little trace in told. Then the lama repeated the story, added many details, and said that in his library, among copies and translations of Sanserit manuscripts treating of Phyllipsis and Buddhists was a detailed to the story of the come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities one supreme "God above all gods," Then come rather incoherent communities on the complex of th cations about the preaching of Issa that One alone who has upheld the among the Guebres and other pagans. spheres," as the Vcda puts it. Hindoo-

Buddhism and Buddhists, was a detailed history of Issa, who had been raised in India, but who had gone West to These accounts seem to relate to the preach Buddhism, where he had been first years which followed the death of sentatives: executed, and according to this lama, Issa, for whom a more and more vivid interest was felt. One of these accounts, divine, only held under bondage of interest was felt. One of these accounts, divine, only held under bondage of I tell you, having been for a time uncommunicated by a merchant who had matter, and perfection will be reached true to myself, I have to compensate for come from I areal treated of the content of the

> volume that the first categorical affirm-ation of the chronicler is found, where In a word, the whole struggle of thei he says that Issa is the man blessed by system is to become perfect and divine, God and best of all men, and that he it to reach God and to see God. "This to me, as well as to the world at large, is whom the great Brahma selected to reaching God, seeing God, becoming incarnate in him his spirit which at a perfect; even as the Father in Heaven

These sermons of Issa, and all of them

# WHAT THE RESULT?

his project to Cardinal Rotelli, who also Outcome of the Parliament of Religions.

The great Parliament of Religions which has been in session at the Art Inof the evangelistic doctrine. I say this which will close this week, presents a to you in the interest of all the Christistiking spectacle and one which has commanded attention all over the world. There have assembled in this parliabeen but two discordant notes-that of 1887, started for India, the land of wonders. The object of this trip was to know and study the people and their lieving that he was well enough premorals, also the grand and mysterious archeology as well as the colossal of the chronicle and make the accompanying notes, he declined the offer that they are all standing upon the same plane of morality and humanity, and that if the fatherhood of God not his, and the advocacy of polygamy by anyling notes, he declined the offer that they are all standing upon the same plane of morality and humanity, and that if the fatherhood of God not his, and the advocacy of polygamy by anyling notes, he declined the offer that they are all standing upon the same plane of morality and humanity, and that if the fatherhood of God not his, and the advocacy of polygamy by all as the Christian recognizes it, the importance of this parliament.

The importance of this parliament of regionality and humanity, and that they are all standing upon the same plane of morality and humanity, and that if the fatherhood of God not yet has been clearly recognized by all as the Christian at least has something to learn - The importance of this parliament consists, first, in the fact that a clear from the Parsee, the Buddhist, the statement of belief has been made by

those who are authorized to do so, and religions, stayting from basic principles liament of Religions. Spiritualism will and representing not the sentiments of the heard therein before its close. this or that nation, but the aspirations of the heart of humanity. Islamism, the offshoot of Judaism and Christianity I have seen the proofs of this work, acknowledges the absolute sovereignty and space will not permit of a full expo- of one supreme God to whom man owes Message of Margaret Fox-Kane. We thus miseries of existence through the

> But these three ethical forms of religion are not all which have sprung

ollary, the law of cause and effect, he condemns the idea of a creator. But

China comes to the parliament repre-

ism was well defined by one of its repre-

It is not until the end of the second God, and this mercy comes on the pure. In a word, the whole struggle of their

the material and immaterial. He be-On his return to Europe Mr. Noto-witch wanted to publish his translation produced a profound impression among He has his heaven (vashishta-ahu), his Exactivity, subtility and incorruption of the old faiths of Shintoism, one of the old faiths and incorruption of Shintoism, one of the old faiths and in Japan, preclaims that all animals and men are born of one heavenly deity, such that some trained controlled to the state of t would most mark the state of the such a work, so he thought it better to with impatience, and when he approached the holy city all the inhabwait a while longer.

About a year later, he showed the itants went out to meet him and conmanuscript to a cardinal in Rome, and ducted him in triumph to she temple.

the German idealists, who aim at reach A Marvelous Cure by Dr. A. B. ing perfection in this life, because there is no certainty of any other or of any God.

This is but a necessarily hasty sketch of some of the Oriental religions. It is needless to characterize Protestantism or Judaism in any of their forms, still less to particularize, the Christian theosophical or psychical dog-Science. mas which are not part of established religions. What will the outcome be? First, the adherents of all religions will understand each other better, and will recognize that morality underlies every faith, and that all are searching for the truth, though indifferent ways. Second, while no denomination will yield its distinctive tenets, yet all the denominations, meeting together for the first time may have found sufficient in common to engender a broad and generous toleration, and forever suppress the antagonisms and persecutions of fanaticism. Christians shall recognize there are no longer pagans and heathen, at least among the Oriental religionists, but that they are all standing upon the Brahman, the Spiritualist and the Confucian of the brotherhood of man. If no more than these blessings flow from have been accustomed to call heathen the Parliament of Religious the world are not so much heathen as we imagine.

Under some of the religions lies the will have cause for gratitude to Bross, Under some of the religions lies the

#### SPIRIT PAINTING.

TO THE EDITOR:-Having been one of the earliest investigators of modern Spiritualism in 1848, and ever ready to voice the truth of my convictions—I feel it my duty, to your many readers and others, to state facts that point to the beauty and truths of our knowledge of continuous existence and the possibility of the return of spirits, when conditions are favorable, and a grand truth or lesson can be given for the advancement of mankind. In the early dawn of modern Spiritualism I became acquainted with the Fox sisters through the manifestations then given, having lived in Rochester many years previous, thus the acquaintance was kept up during their earthly lives—and by this you will from Margaret, which I will explain. During this season at Cassadaga Camp I was fortunate enough to secure a sitting with Mr. A. Campbell, the wonderful and reliable medium, of whom scores can attest this present season who have been cheered and delighted beyond expression by his magnificent spirit gifts. On entering the seance-room I was asked by that gentleman to thoroughly examine and help clean two slates and a piece of thin porcelain, size of slates, placed between them, which I side of a table from where Mr. C. sat, and our right hands clasped above the table, previously writing my name and brought from India and Napale toward The first two are very similar. Taoism date on the frame of the slates. Mr. C.

lifted the upper slate and was greatly surprised and delighted to find a very delicately and beautifully shaded oil cases absently, and gives advice in all affairs of painting on the porcelain, of eight full life: Please send 50 ceats and two 2-cent stamps for reading. Address, Prof. H. L. Rudell, No. 5751 Union Avenue, Chicago, Ill. 202 delicately and beautifully shaded oil painting on the porcelain of eight full buds--symbolizing, as was given me, four of my children in Spirit-life-two of the pansies about half-blown, as that of two children who left us in infancy; he two buds of two who had no earthly existence.

On the inside of the upper slate the following message was given me with-

"Dear friend:—I was with others entrusted with a lesson that was to bring to man a knowledge of a truth that hath ever existed, and shall ever exist, but I vas unfortunate enough to fall; and now ones, and one amongst them your husband. MARGARET FOX KANE."

The painting and the message occupied less than twenty minutes. The letter has a most wonderful significance to me, which possibly few will under-stand, but which bears a truth and test therefore deem it a duty I owe to man kind to write this to you, and through SARA ANTHONY BURTIS. Buffalo, N.Y.

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INGERSOLL'S ADDRESS BEFORE I the New York Unitarian Ciub. The first time in the history of the world that a Christian Association ever invited a noted inside to lecture before them. The lecture is a grand one, and was received by the Club with continuous applauss from beginning to end. The pamphiet contains 12 pages, beautifully printed. Price, 4 cents; ten copies, 50 cents.

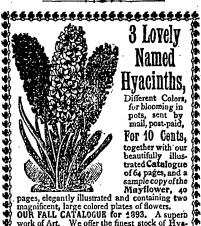
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DR. DOBSON-DEAR SIR: One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases, and was attended by three physicians until she got so low she could not turn in bed or scarcely swallow, and all hopes were gone for her re-covery. At this critical period we sent for your remedies and commenced giv-ing them to her. In a few hours we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable Third, the Parliament of Religions may and should bring these followers of various creeds so near each other that thing about this case is this: After she many oysters which made her very sick. The next day I wrote to Dr. Dobson stating the case, but before I put the letter in the postoffice I received a letter from him answering every question in the letter I had not sent: he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself. I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write me in this case, for I am willing to give testimony under oath to the above facts. H. B. HUNT.

The above was also told a short time ago by Mr. Hunt to Calvin E. Northrop, highly-respected citizen of Maquoketa. -Maquoketa Kecord.

(See ad. in another column.). Address all letters to San Jose, Cal.



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#### TESTIMONIALS.

TESTIMONIALS.

LOGANSPORT, Ind., Sept. 16, 1893.

This is to certify that I have made a thorough examination and investigation of the Cascade appliance, and all the remedies used with it. Dr. C. D. Gulley has had bis office in same building with me for the past six weeks, and I have had the opportunity of knowing of some of the wonderful cures performed by him with this new treatment. I have had an experience of thirty years in the medical profession, and must say the knowledge I have acquired in the last few weeks in the curing of diseases is worth thousands of dollars to me. I have known many cures made with this new treatment that seem miraculous, some of them pronunced incurable by the medical profession. The new treatment fills a long-feit want, and will surely revolutionize the practice of medicine in a short while. I cannot recommend it too highly to the profession and suffering humanity. This treatment should be in every home, as it is so simple a child can take it. I believe the worse cases of catarrh, piles, liver and stomach troubles, female weakness, rheumatism, epicptic fits and puralysis can be cured with the Cascade remedies. As it is my mission to do all the good in this life, and with no selfish motive in view. I make this statement, for I have seen all of the above diseases treated with grand success by Dr. Gulley in this city, as many of our hest citizens will testify. I take pleasure in commending Dr. Guiley and bis new treatment to suffering humanity.

We, the undersigned, have known Dr. J. B. Lynas, who has been a citizen of this city for many years.

We, the undersigned, have known Dr. J. B. Lynas, M. D. who has been a citizen of this city for many years, and know him to be a gentieman of ligh standing. We are also using the Caseade treatment, and we think his above statement is correct, and believe it to be a blessing to bunnanty.

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