



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

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## SPIRITUALISM.

Its Mission Comprehensively Illustrated.

Extracts From a Lecture by Himpapora, a Hindoo Guide.

CARRIE FULLER WEATHERFORD, MEDIUM.

We often hear of the river of death which flows between this world and the soul's home, and since the first faint light of dawn of civilization, religion—the inward voice which teaches man to believe in a future existence, and science—the knowledge gained by observation of material things, have occupied the position of belligerents; and each one has been busily employed endeavoring to build a bridge across the stream of death.

The devotees of science declared that it must be built of the rocks of geology with the sands of time, made strong by the bones of extinct animals, and ornamented by the engraved laws of the universe, while religion shouts back that science knows nothing about matters pertaining to the welfare of the soul—cannot even describe its properties—and that the bridge must be built of the cemented truths of revelations, with pictures of the shining city, and bas-reliefs of angels, which shall entice all the weary travelers of earth to traverse this special route.

They do not realize that science has built the bridge upon the material side, and that religion, with the strength of faith has been building from the spiritual side, and that through the centuries they have been drawing the tops of their structures nearer and nearer, unconsciously working out the plans of the Master Workman, and each so blinded by the veil of ignorance that they cannot see that it only requires the key of the arch to be inserted to complete the structure.

Spiritualism is that key, and its mission not to overthrow the good in established religions, but to illumine the firm foundations of each with the light of knowledge and to tear down the rough scaffolding of orthodoxy and materialism which has remained so long around the superstructure of truth, that the bridge might be completed.

History shows that the progress of mankind is like the making of a steep ascent when the earth is covered with depths of sloe, when a rush to get forward is followed by a slipping backward, then another increase of intellectual vigor and again a slipping and sliding down the steep; but by every fresh attempt gaining inch by inch the summit. March on your human who has been holding up the mirror of truth for the following of mankind may lose it or let it get covered over with the dust of worldliness; and this has occurred in the history of all religions, and the mass of humanity see its rays reflected but dimly, and back they go; but another steps forward, seizes it, and brightens and burnishes it, and again the light glows and glances through the turmoil of sin, until some of its rays enter every heart.

And the history of each individual is the epitome of the human race; innocent of the knowledge of either right or wrong at first, as in infancy in the individual, and barbarism in the race, the light of reason slowly dawns, intelligence is developed, and childhood begins for the man and semi-civilization for the race, with a childish grasping-out for truth and enlightenment.

Then follows the period of youth and that strong, lusty civilization seen to-day in civilized races, and with additional knowledge comes the lapsing and righting again of the moral equilibrium: longings for purity, lustings for the flesh-pots of Egypt; high aspirations, wallowing in filth; glimpses of something better than they have known, and creeping to the haunts of vice.

But the love of truth and holiness is beyond doubt too deeply ingrained in the hearts of the civilized man of to-day to be eradicated; he has seen in the holy lives of his sister and friends that there is something better than worldliness; that materialism—the belief that we are naught but of the earth earthy—does not explain the cravings of his own soul for righteousness, and that the narrow teachings of orthodoxy do not harmonize with the broad, outreaching laws of the universe, as revealed to him by his own normal faculties.

So Spiritualism steps in with hands filled with the natural fruits of reason, garments decked with the snow-white flowers of moral purity, and with her brow scintillating with the gems of intellect, and points out the way to spirit-land—not the narrow path of orthodoxy with its temptations of natural longings, its beautiful branching by-ways, where the church teaches its death to life, where there are pitfalls for unwary feet, and Satan's greyness to turn you back; but a broad, beautiful road, carpeted by nature, with cushioned seats of moss, arching avenues of lovely trees, and with the songs of birds to cheer; and if you find yourself in darkness on this road, it will be because you have turned your back to nature's light, and cannot see outside of your own shadow.

To all who have weighed materialism and orthodoxy in the balance and found them wanting, I would ask: "Why not investigate?" There are some facts concerning humanity which it is well to remain in ignorance of, but neither science nor orthodoxy can point their finger to one of nature's laws, the knowledge of which has not benefited mankind to become cognizant of.

Why, it is half laziness which makes people look to Christ's blood for redemption! It is so much easier to believe and be saved, than to work out one's own salvation! So much easier to jump into heaven by one leap, than to creep towards it inch by inch along the broad road of progression.

Too much philosophy is not good for all of us. Some are so constituted that the meat of science is always acceptable, but we humbler mortals find that love, friendship, our homes and society fill the greater part of our lives, and that we think and feel more about them than of all the theories of science. So I say to you, friends, that what the world needs to-day is some motor power which shall be applicable to the home, and not offend the reason; some great force of love and progression which shall broaden our daily lives, and not dwarf the intellect.

Spiritualism is not yet at its best; the war-cry and the trumpets' din are in our ears; we are excited over the fray, recounting the spoils of battle, the vanquishment of the foe, or the sudden giving way of some trusted flank whose front was bold, but whose heart was false; but, hark! the turmoil of battle grows fainter, and stealing through the air comes the sound of spirit voices, and what are those faint, sweet notes? The same song which was sung of old, over the babe in Bethlehem:

"Peace on earth, good will to men; Love the good—refrain from sin!" Spiritualism explains a great many facts in metaphysics which have puzzled the brains of humanity. Did you ever stop to think that it is not one-half as hard for the average person to conquer the evil in his own nature as to keep out the impure moral atmosphere of those with whom he comes in contact? Inherent physical weakness does not as often destroy life as the deadly microbe from without, and we all need the prophetic of truth and understanding, far more than the medicine of repentance.

It also explains that every human being has his own special moral atmosphere—just as this world and all the suns and planets of the universe are surrounded by miles and miles of gases, the effluvia, without doubt, of their own special composition; so it is with us, our good deeds and our evil, our pure thoughts and our impure, our aspiration to do right, and our determination to do wrong; they all radiate around us, a real undoubted atmosphere, tangible because we feel it, real because we sense it from others.

With a positive person these forces are radiated strongly, and we will absorb it and reflect it out again with the added force of such thoughts and feelings of our own as are in harmony with it, and I warn you now, if you are sensitive, to watch these influences more closely than for the advent of thieves and murderers, for it is of interest to your soul's welfare.

If you have pure thoughts and high aspirations in the society of your friend or lover, if this influence calls out all that is best in you, seek it often and fill your soul with it; but if discontent, wicked thoughts or vile deeds are the outcome of your associations, flee from him as from peril to your life.

The study of psychic law also explains the difference between love—the affinity and blending of two souls, and passion—the subduing of one personality by another; and the day will come when Spiritualism has performed its mission, when women will be able to hear the hiss of the serpent in the tempter's voice, and will understand that it is the supremacy of will power and magnetic power; and when men will shield women who possess the mediumistic quality, as did those of olden times their vestal virgins, scornful to throw out a pure, white soul to the forces of evil, and guarding them tenderly as they would a loved sister from the will power of unprincipled men.

But, says one, Mesmer gave us the key to this; why do you claim the credit for Spiritualism?

Friends, in your school-days you studied the divisions of science—mathematics, natural philosophy, physiology, metaphysics, etc., with all their numerous subdivisions; so to-day in the study of this new science the earnest seekers, with the barriers of prejudice swept from his mind, quickly recognizes that, beyond chance of doubt, Spiritualism, the science of the eternal spirit, comes first, and that metaphysics—the science of the mind, and hypnотism—the science of the will, are but subdivisions of this grand subject.

These radiated forces especially affect young and mediumistic people, and some mediums thus take on physical conditions, feeling to their own discomfort, the reflex of the ills of those near them, and all persons are affected more or less by the mental and moral emanations of those with whom they come in contact.

But what is a medium? someone asks. I will answer this question as do our scientific brethren when they are handling a subject not thoroughly understood, by telling one of the most necessary qualities of the mediumistic nature. A medium is receptive; that is, he gathers up these radiations from the intellect and morals and throws them out again to others; thus he is subjected to ever varying and constantly changing influences both from mortals and, even if unconsciously, from immortals—often times gaining the sobriquet of vacillating and inconsistent; when, if this quality were developed and properly shielded from evil influences, the possessor might become one of the grandest instruments of modern times for the siding of the race.

Mediums, especially those developing at home, should be more careful in endeavoring the formation of spirit bands; they should have the absolute knowledge, which they can have, by honestly analyzing their own moral atmosphere, that nothing mischievous, nothing which is not staid, practical, and progressive, shall form the spirit guard which is not only to aid, but to protect sensitive, delicately-balanced organizations from the tipping and quivering of the scales by the weight of other and perhaps harmful influences.

I have seen the time when I absolutely disliked Spiritualism; of what use, thought I, was spirit return, when we could not absolutely trust the results of mediumship? And sitting in my chair one day with these thoughts in my mind, the answer came: "Like attracts like. If you would have truth, be true yourself! For know ye that pure waters cannot flow through unclean channels! Be wise as serpents and harmless as doves! Exert your wills! Throw out the evil, and be the strength of the high aspirations of prayer, bring in the good!" A mental and moral attitude of negativism to everything frivolous, and a constant longing for the highest and the best, is necessary to a medium who would place himself on the highest plane possible. Envy and malice, and all uncharitableness will bring about you those spirits who have not yet outgrown similar traits of earth-life; discontent and a rebellious mind will draw towards you, without chance of failure, the spirits of ignorance and darkness.

A determined will is also just as necessary when developing as a medium, as is the resolution to gain any other desired object; and when a new influence—whether in the guise of an earthly friend or in the invisible spirit—comes, if it does not bring with it that feeling of peace, of faith and content that all is well, shut the doors of communication against it and drive it away.

Perhaps this may fail at first, for long harboring of motives which are not unselfish, often makes the bringing of advanced intelligences the work of months, but if consistent in this course, there will come such a living wall of truth that souls will expand, and minds glow with the reflection of the moral light

shall navigate the air as we now do the water, peep at our neighbors on the planets, control the germ of life, and receive messages from the dear ones on the other side as accustomedly as from friends on this.

Said a fellow church-member to me, not long ago: "What do you want more? You know we believe in the communion of saints, and realize most distinctly that the Bible is not to be taken literally; that there is no such thing as eternal damnation."

My friend, we do not alone have communion with saints, but communion and communication with both saints and sinners, and do you not see where that last admission leads you? Where are you going to draw the line? Which is literal truth, and which mere figures of speech?

So strong is the tendency toward progress, and so blind the church to the end, that it requires the quick ear of a Talmage to detect the discord in the tune of orthodoxy, except when pitched to the key-note of literal truth.

If the Bible is translated correctly and to be rendered literally, it says hell, and means hell, but if it is not translated correctly, then is it the word of God? Would God allow the beautiful minarets and spires of his monumental temple, which has been placed on the topmost pinnacle of the mountain of truth, to be blown down by the hurricanes of evil, the lovely statues in its niches to be torn out by ignorant hands, and rude ones of wood substituted? Its grand carvings and bas-reliefs to be mutilated and destroyed by the wantonness of ignorance? Were it what mortals claim for it, the directly revealed word of God, would it not be impervious to the attacks of time and humanity?

Is it not the height of folly to suppose for one brief instant, that a perfect being would allow his directions for the guidance of the race, and upon whose strict following depended the eternal welfare of millions of souls, to be so poorly translated from the original tongue, that for centuries humanity

and intelligence surrounding.

As I have intended to intimate, the mission of Spiritualism is to explain these apparent inconsistencies of the human soul, and also to point out that progress by this road must be onward and upward, with the light of reason to guide and the wings of righteousness to aid.

Every part of knowledge has been extended excepting psychics, and this is almost an unknown ground because the absolute knowledge of physical matters brings with it a condition of utter antagonism to all that orthodoxy is willing we should believe of the properties of the soul; and yet psychics is as exact a science, as wonderful in its manifestations and as easily demonstrated and understood, as anything in so-called physical nature.

Cold has been proven by science to be but the absence of heat, darkness the absence of light, and Spiritualism affirms that vice and ignorance are naught but the absence of intelligence; the force is there, but waiting in silence and inaction for the vibration of the rays of truth to make it an active power.

Some have their lamp of purity brightly burning, and seemingly deliriously extinguish them from love of darkness; while others whose lights shine brilliantly are smothered, and expire with the charred wicks of illiteracy and from carelessness in feeding the reservoir of knowledge—for the soul must have the crust of worldliness removed, have openings for the ascent of the higher spiritual nature, and constantly have material for the nourishment of the mind.

"But," says one, "God deals in mysteries; he never intended we should understand these things." My friends, you are mistaken; gradually, slowly, less by leap, the flower of truth has been unfolding in the centuries past, each perfect petal showing unlooked-for beauty, and now we can accurately describe its shape, almost count the remaining leaves which are yet to open, and we guess at and long for a glimpse of that wonderful, glorious calyx, with its dew-drops of love and stamens of righteousness, which, in its proper time for development, shall delight humanity with its beauty and fragrance.

Glance back five hundred years! The most humble thing in nature was a mystery; while now with his A B C's the child plays with steam toys and learns its principles, and of the laws of gravitation, and long before leaving the high school amuses himself with electrical experiments which certainly would have brought death at the stake not many years ago, for witchcraft! Now, try and look ahead five hundred years! Can your mind reach out into the unknown, and survey the route which our race shall take, and locate the milestones in the journey?

Before many of these are passed we

translucency of their own griefs; or that these spirit visitants do not moderate and mitigate beyond doubt the winds of adversity, and especially so (Bless the knowledge which Spiritualism gives us!) when we understand this, ask for it—aid them by our sympathy and reward them by our gratitude.

Then let us not drive from our homes, circles and meetings this most potent harmonizer and power for bringing us spiritual succor, but rather cry out from our hearts: "Angels, visitants, draw near us; ministering spirits, send your love into our hearts. Nature's God, help us; angel friends, aid us to understand the laws of the universe; Parent Soul, forget not thy blind children, groping in darkness, but send spirits of light to guide us out of the quicksands of ignorance to the firm foundation of actual knowledge and truth."

All brave men love; for he only is brave who has affections to fight for, whether in the daily battle of life or in physical contests.—Hawthorne.

The earliest and oldest and longest has still the mastery of us.—George Eliot.

Avarice is a weed that will grow only in a barren soil.—Hughes.

In our judgment of human transactions, the law of optics is reversed; we see the most indistinctly the objects which are close around us.—Whately.

Sorrow has not been given to us for sorrow's sake, but as a lesson which we are to learn somewhat, which once learned it ceases to be sorrow.—Carlyle.

To him that has no employment, life is a little while will have no novelty; and when novelty is laid in the grave, the funeral of comfort will soon follow.—Anon.

Believe nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it.—Penn.

Friends should not be chosen to flatter. The quality we prize is that rectitude which will shrink from no truth. Intimacies which increase vanities destroy friendship.—Channing.

Unless we are accustomed to them from early youth, splendid chambers and elegant furniture had best be left to people who neither have nor can have any thoughts.—Goethe.

Poetry has been to me its own exceeding great reward; it has given me the habit of wishing to discover the good and the beautiful in all that meets and surrounds me.—Coleridge.

The proverbial wisdom of the populace at gates, on roads and in markets instructs him who studies man more fully than a thousand rules ostentatiously arranged.—Lavater.

## BIBLE IN THE SCHOOLS.

The Pious Ones Would So Have It.

It Is Proposed to Have Prepared Scriptural Selections Read.

A book too foul to read entire Should not in part our youth inspire.

A petition has been prepared and circulated by the Woman's Educational Union of Chicago, for the restoration of the Bible to the public schools, with the success of catching sixty thousand signatures. The petition meets with opposition in the board of education.

Our public schools should be strictly non-sectarian, by all means, and should be burdened with nothing that would occupy one moment of the pupil's or teacher's time or attention from those important studies of business life. It is well to have some moral, as well as educational standard in the selection of our teachers, but that standard of morals does not necessarily depend upon the standing in Sunday-school or church; neither should the child of an agnostic, or freethinker, or Spiritualist be compelled to pause from its studies to listen to passages from the text-books of old orthodoxy. Such questions are outside the province of the schools, and belong rather to the family and the church.

Here are views, pro and con, as culled from the dailies, which tend to show that with all their petitions the matter will receive vigorous and reasonable opposition in the board, besides the counter-petition that in all probability will be on hand.

SCHOOL BOARD OPPOSED.

D. E. Cameron, president of the board, says that there had been former agitation of a similar character, and he hardly knew what the present combination might effect. It would depend very much on how the matter was brought before the board, but he thought that the present time was very inopportune. There was an entire absence of sectarian friction on the board and religion cut no figure in the conduct of the business.

Thomas Brennan, a member of the board for the last eighteen years, expressed himself as strongly opposed to the plan. "The place for the Bible is in the homes and churches," he said, "not in the public schools. These schools were built by taxpayers of all denominations, some believing in one bible, some in another, and others in no bible at all."

Regarding the proposed selection of passages, while he had the highest respect for the gentlemen composing the committee, he would take his theology from none of them, but only from what he considered authoritative sources. The children were now being taught to be honest, good and virtuous, and this was the real teaching of the Bible. Speaking in the interest of the schools he said: "Why bring up a question which will make so much trouble? The schools are getting along quite well at present."

Another member of the board, Benjamin J. Rosenthal, was thoroughly and unequivocally opposed to the introduction of the Bible.

"For instruction alone, and even now there is not sufficient time for study. The churches should look after moral education. Children who do not attend church or Sunday-schools will be likely to derive but little benefit from any religious teaching in the schools."

Thomas J. Morgan objected to the reopening of a question which had been settled once for all. The schools, he contended, should be secular, their purpose being to teach the child how to think, while the church might teach him what to think. The mind should be kept free from all religious teaching, so that the child could meet this question intelligently, and not be forced to accept the opinions of older persons.

"Of all the school fads," he said, "the theological fad is the most dangerous."

M. M. MANGASARIAN,

of the Society of Ethical Culture, says: "I believe in religion and ethical instruction in the public schools. We cannot expect children to develop into strong and honest men in business, home and public offices if we exclude from their training the elements of spiritual culture. Let all the unethical and questionable parts of the Bible be left out, but let the pure and beautiful precepts and examples in the Old and New Testaments be given as daily food to our children."

REV. JENKIN LLOYD JONES

says that in whatever way the Bible was used in the public schools it would become a theological text-book. He would welcome the adoption of any compilation which would include selected ethical passages from the scriptures of all religions; that would prove the hospitality of the authors of the plan. Ethics would gain from such inclusion, but sectarianism would lose. He would suggest that the teachers avail themselves of ethical help from any source, but that they should not be permitted to use any book exclusively; otherwise they will trench upon some conscience. The scriptures of a Mohammedan or an agnostic were as sacred under the laws

of the United States as a Christian's, and should be held so.

LABOR CONGRESS PROTESTS.

Bible reading in the public schools was the subject of a short but animated controversy at the meeting of the Chicago Labor Congress recently. Delegate E. G. Hopps, secretary of the congress, introduced a resolution protesting against the recently suggested innovation on the ground the schools should be devoted to the teaching of economic principles and things of practical life, leaving the matters of religion to the choice of the individual. He urged instead of "select passages from the Bible" the school-board should cause "choice selections from writers on trade unionism" to be read to the pupils.

Delegate Berlyn at once moved the resolution be tabled, as he thought it out of place before the congress. Berlyn's motion was defeated and the resolution discussed. Berlyn led off by saying, though he had sympathy with the purpose of the resolution, it was not the business of the congress to pass it. If it had anything to say to the board of education it should be by way of protest against any false economy by which the little now taught in the schools should be in any degree curtailed.

Delegate J. W. Weston upheld the Bible as the best book ever written from the workingman's point of view. He cited several passages in proof of his contention, and said he had come around to that opinion after having been for twenty years a freethinker. Another delegate said it was in the Bible he had read the laborer is worthy of his hire, and there could be no objection to such passages being read in the schools.

Secretary F. G. Hopps replied it was not passages such as laboring men might select that would be chosen by the school board committee. "I am not denouncing the Bible," he said, "nor objecting to its being read in private and in place. But our religious friends have fifty-two days in the year for that purpose, and they have no right to take any more time out of the little that is given to the necessary law instruction of the children." The resolution was adopted with little opposition.

FROM ONE OF THE PROJECTORS.

Mrs. C. F. Kimball, one of the prime movers in the petition, at a meeting of the Union, read a paper on the subject of reading the Bible in the public schools, giving a history of the work done by the union since its organization in 1890. Mrs. Kimball quoted letters of endorsement from Cardinal Sallati, Archbishop Janssen, of New Orleans, Bishop Heslin, of Natchez, Miss., the Rt. Rev. J. J. Keane, rector of the Catholic university at Washington; Bishop John J. H. Hennessy, of Wichita, Kas., and Dr. Paul Coene and Dr. Kohler for the Jewish congregations of New York.

MAYOR SWIFT INDORSES.

Mayor Swift has promised his hearty personal support, but that will doubtless have little effect on the good judgment of the honorable board of education.

DR. T. WILKINS.

F. Corden White at Aberdeen, S. D.

Aberdeen, S. D., is a town of about 3,000 inhabitants, and has fourteen churches of different orthodox denominations and a very strong opposing element against Spiritualism, aggressive in the extreme; but with all that element to work against, the cause is gaining. A certain minister of the Christian church has felt called upon to preach to his followers, warning them of the immorality and ignorance of Spiritualists, telling them to avoid them and never attend the meetings now in progress; but like a home-coming, his effort has only injured himself, for it avowed a curiosity among his members to know more of the cause he said only emanated from the devil and evil influences, and many of them are attending our meetings and coming to me for private sitting. Judging from what they say, his Satanic Majesty brings to them many surprises and much that is not evil.

I hold test meetings three times a week, which are quite well attended, and much interest manifested. W. H. Bach gives a lecture every Sunday evening, and his able and interesting discourses are listened to by many and set them thinking for themselves.

I am the first phenomenal medium who has ever worked here under engagement. My tests are creating much discussion in all the public places, and I hope it will bring forth good results.

The press speaks very kindly of our meetings and their criticisms are very fair. Much of the success of our cause here is due to the untiring efforts of our good brother, E. Bach, and a few more noble workers who have joined him and stood by him so nobly through many discouraging times.

The society gives a social every two weeks which is very enjoyable and is well patronized. A chorus of six voices and an organ furnish good music for the meetings and I feel that the cause is gaining ground rapidly in this place and many souls will rejoice in the knowledge that our beautiful religion is a truth which cannot be crushed to earth to remain, but will arise in all her brightness to bring joyful tidings of the continued existence of our loved ones who have only gone before.

My engagement closes here on Wednesday, November 27th, and I leave here Thursday evening for Milwaukee, Wis., where I open Sunday, December 1st, for the month.

F. CORDEN WHITE.

What king so strong can tie the gall up in a slanderous tongue?—Shakespeare.



## WHAT IS SPIRIT?

The Question Analyzed by  
Henry Scharffetter.

ANALYSIS OF THE HUMAN ORGANISM—  
THE LAW OF EVOLUTION—CONCEP-  
TION—THE REAL INDIVIDUAL.

To arrive at a satisfactory answer to this seemingly intricate question, we must necessarily begin our investigations with an analysis of the human organism. Material science does not answer our query, because it confines its research to the physical body of man, and fails to realize the fact that man is dual in his nature.

It would prove a futile attempt to trace man's dual organism in an article of this kind, because the field we would have to traverse is vast, and covers the entire range of accumulated knowledge of ancient and modern times.

May it suffice to state here that it has been demonstrated that man has risen to his present state of physical development in obedience to the law of evolution (and not by an act of special creation), and that the human spirit or soul has likewise evolved from the crude conditions of elementary forces to its present pinnacle through the evolutionary processes of countless ages.

This hypothesis may seem to be in conflict with the opinions of many thinking minds on both sides of life, but it is the only rational and demonstrable theory that establishes the immortality of man upon a solid basis of scientific facts, and gives us a natural and logical explanation of the spirit organism, which originates simultaneously with the physical organism.

Man becomes individualized at the time of conception, when the elementary forces of the parents come into a state of equipoise, and produce, by a vitellic process, the living germ that partakes of the mental and physical characteristics of the parents, and thus becomes dual in nature.

Once individualized, the embryo receives its sustenance from its mother, its mental organism, though, as it is termed as it is the first property at the time of conception, molds itself more or less during gestation, according to the mental attitude of its maternal parent, harmony producing beneficent results, while disturbance of any kind invariably reacts upon the unborn child, thus exemplifying the great and inexorable law of heredity.

The human spirit or soul (synonymous to our understanding) is the real individual, while the physical organism is simply its outward expression, becoming consolidated in obedience to the magnetic forces of the planet, as manifest in the law of crystallization.

The spirit organism is imperceptible to ordinary vision, on account of its higher, vibratory action; it permeates the physical body with its vital forces, materializing a spirit simply used as the material body as an instrument in his relationship with the material world. Hence the so-called material senses are merely the outward expressions or channels of the spirit, who thus receives all the sensations and experiences pertaining to the material world.

Humanity in its present state of development does not realize its true nature, except in rare instances. Its spirit senses or faculties are not sufficiently refined and cultured, in this material age, to respond to the higher, vibratory rate of spiritual realities; hence the world at large does not and cannot realize anything beyond the so-called material senses.

At the time of so-called death or transition, the organisms separate; the material body, passing through the chemical process of dissolution, enters into other combinations of matter, while the spirit, the real man, keeps its individuality as an organized entity of elementary forces, and follows the law of attraction in its new environments. Its condition in spirit life is determined by the degree of its refinement; the coarse and material elements (earth-bound spirits) will be attracted to the dense atmosphere close to the earth, while the finer and sublimated elements (progressive spirits) ascend to a purer and more ethereal atmosphere of the invisible spirit-world that surrounds the planet and wheels harmoniously with it in space.

The arising spirit does not take on a new body, or receive new sensations, but simply reverts its connection with the material organism. The same senses which once partook of sensations and experiences in the material world through material channels, now convey corresponding sensations and experiences to the spirit in its new environments.

According to the refinement and development of the spirit in either state of life, will the senses receive and register whatever appeals to their recognition. It has recently been argued that advanced spirits, those who have accumulated matchless treasures of knowledge during untold ages in spirit-life, cannot bend them down to humanity by means of mediumship, because they have (as it is claimed) different senses, and use a different language; hence they find it impossible to impart to humanity the precious knowledge they have acquired. The originator of this theory dwells evidently upon a plane of thought that is given to speculations, and not to analytical research.

Lofty and advanced souls in spirit-life are only too anxious to reveal to man the accumulated knowledge of the higher spheres; but humanity in general, and mediums in particular, are yet so little developed spiritually that the advanced minds of the wisdom spheres find it utterly impossible to portray the realities and beauties of the upper spheres to the dull and unapprehensive senses of the present race.

When man becomes less sensual, less carnal, less selfish; when his spiritual nature will have the ascendancy, then, and then only, will the soul of man become attuned to the realities of the spheres of love and wisdom. Man cannot conceive of, much less apprehend, the knowledge that has been accumulated in the higher spheres of the spirit-world, until his spiritual nature becomes sufficiently developed to vibrate in unison with those true and noble souls in spirit-life who are ever laboring to lift humanity from the dark shadows of a material life to the bright and sunny side of spiritual progression.

The language of the soul is universal, and one who is attuned to the higher—its divine choicings within—can now, in this present age, catch the basis of the spheres, and become illuminated with the beautiful light of love

and wisdom, that shines with eternal brightness upon immortal shores.  
HENRY SCHARFFETTER,  
Baltimore, Md.

## LINCOLN AND SPIRITUALISM.

Mr. S. M. Baldwin Recalls Some Incidents at the White House.

BEN WADE WAS A SPIRITUALIST—SO WERE MANY OTHER PROMINENT MEN IN WASHINGTON.

As it has been proved that Judge Holt and others prominent in war times believed in apostolic or divine religion, that must universally prevail before the world can welcome the long-prayed-for millennial era, and as this rather new situation is questioned by many, a few more particulars seem to be demanded. If you will pardon the personalities required for some further testimony, we will therefore state that soon after the war we were for many years engaged in the book business in this city. We have sold Hon. Ben Wade, Chairman of the Committee on the Conduct of the War, a number of spiritual books. He always came regularly for the weekly spiritual papers. He related to me the details of many spiritual demonstrations occurring in his family similar to those that were known in the paragonage of Rev. Samuel Wesley at Epworth, as quoted in volume 28 of the "Columbian Encyclopedia," recorded by Dr. Adam Clarke, F. R. S., in his "Memoirs of the Wesley Family."

Mr. Wade did not attend the spiritual meetings, as did Henry Wilson; Chairman of the Senate Military Committee, as well as other members of both Houses of Congress. We were well acquainted with "Belle Lowrie," from whom, Mr. Lincoln says, in a recent communication between two states when bound together, he "had in the White House many times during the stormy rebellion to seek advice how to proceed, from the higher-realized men; emancipation was born in heaven," etc. We also knew Mrs. Lowrie, a most excellent medium, whom Mrs. Lincoln often visited. We also had a very intimate acquaintance with Mr. Cranston Lowrie, the father of Belle, who held a very responsible position in the Post Office Department for forty years. He related many items of interest about Mr. Lincoln when investigating the science and philosophy of the last great religion the world has been so long needing. We both being Presbyterian ministers' sons and children of many prayers, and hearing often spoken of our fathers in spirit-life, we often spoke of the misery in families, States and nations caused by the departure of the church from the old apostolic standard of "we believe in the communion of saints," in its spiritus as well as letter.

Mr. Lowrie often invited members of both houses of Congress to witness the wonderful phenomena at his daughter's seances, and also many of the distinguished people residing at Washington. Miss Belle's mediumship was certainly the most remarkable of any we have ever witnessed.

Mr. Lincoln was careful not to hinder the progress of the war by revealing to young people the modern method of obtaining wisdom from those out of the body, which was not as popular then as now. He knew that generally we are not developed until after passed to accept the aid of those who have passed onward before us to the spirit-world, and are anxious that we should make the most of life by the help of our dearly-bought experience, so that it would result finally in making one brotherhood for all humanity.

The secretary of Mr. Lincoln would probably not have said so long ago that there were no spiritual seances in the White House so much incontrovertible evidence to the contrary since that time. Had the people generally known of this, Mr. Lincoln's enemies would have probably made a point against him by quoting the Bible, where it says in Exodus, xxii, 18: "Thou shalt not suffer a witch to live,"—which might have changed the results of the war.

We know of only two persons living who were often with Mr. Lincoln at the seances—Mrs. Amanda M. Best, of this city (Washington), residing at No. 11 K street northwest, and an old resident of Philadelphia, Col. S. P. Kase, 1601 North Fifteenth street.

We were one of the few that followed the body of the President to the White House after his death, at 7:20 a. m., in the house opposite the theater, a few of us having been admitted inside the mansion. We observed that Senator Foote, of Vermont, was the first caller, and Mrs. Cranston Lowrie was the second one that came to condole with Mrs. Lincoln in her sore bereavement.

S. M. BALDWIN,  
Washington, D. C.

## A CURIOUS DREAM.

In Which the Location of Money Was Pointed Out.

TO THE EDITOR:—I will relate a dream to you which happened in the summer of 1826, in a German city. I was then sixteen years old, and an apprentice working in a cabinet shop. One night in a dream I saw under a bridge near by a large cobblestone, and under it some copper money. When I awoke I felt sure that the money was there. I put on my clothes, ran to the bridge and there saw the very stone. I turned it up and there was the money. I took it and ran back to the shop. The men had just begun to work. I told them my dream, and showed them the money. All the men made fun of my dream, except one; he believed my story. All seemed to think I got the money in some dishonorable way. At 7 o'clock my father came in the shop, saying:

"My son, I hear you had a dream and found money."

"Yes, Pa, I did."

"Now my son, come and show me the place where you found it."

My father and I, and several others went there. I showed them the stone and place where I found the money, but as good luck would have it, I found eight pieces more, which in my hurry I had left at the place, which was good testimony in my favor. My father kissed me. Tears ran down his cheeks. He said: "My son, I now believe that you are honest," and all present agreed with him.

Officers examined me, but none could explain. No one ever claimed the money. It was the belief that a beggar or thief had the money there, but how came the knowledge in dream to me? I never saw the money again.

CONRAD KRAFF,  
Ann Arbor, Mich. (Near 86 years old.)

## HE SEES THE LIGHT.

And Is Glad to Accept It.

REV. J. A. BRADLEY REJOICES IN HIS EMANCIPATION FROM RELIGIOUS INTOLERANCE—HIS SCATHING LETTER TO THE CONGREGATIONAL CHURCH ASSOCIATION.

TO THE EDITOR:—Six months ago I knew but little concerning Spiritualism; I regarded it as superstition. I was a firm believer in orthodoxy, and to save as many souls from the wrath of God and eternal hell-fire, I "preached the word" whenever and wherever opportunity offered. A friend gave me a copy of THE PROGRESSIVE THINKER. Becoming interested, I subscribed for the same and I have received but about half the numbers of a trial subscription. I have witnessed no spiritual manifestations, but I am a firm believer in Spiritualism. My orthodox friends give me the "cold shoulder," and some one has reported that I have lost my reason, and no doubt is expecting to hear most any day of my departure for the insane asylum; but I hope to enjoy my liberty during the period of my earth-life, and I have promise to improve every means and opportunity within my reach to spread the truths of Spiritualism. I inclose herewith a copy of my address to the Church Association:

TO THE CONGREGATIONAL CHURCH ASSOCIATION, CARDONIA, INDIANA.

BRETHREN:—I see by your programme that you expect me to deliver an address before your association upon the subject, "The Church and the Workingman." By this I presume you expect me to set forth, in said address, "The Church's" claims upon "The Workingman" and "The Workingman's" obligations to "The Church."

Not wishing to make statements unwarranted by facts, I have been looking up history, and I am compelled to say in all candor and truth, I fail to find anything recorded in history that "The Church" has done for "The Workingman" that would in any way entitle her to his confidence or respect. During labor's long struggle for justice and liberty "The Church" has made no effort in its behalf.

During the long reign of oppression and tyranny in France, which culminated in a bloody revolution, I fail to hear the voice of "The Church" raised in defense of "The Workingman."

When four millions of workmen were held in cruel slavery in the United States, "The Church" not only failed to do anything for their freedom, but gave sanction to the damnable custom. Even ministers of "The Church" owned their slaves and often treated them with inhuman cruelty, and when such men as John Brown championed their cause, they met with nothing but denunciations and bitter opposition from "The Church," and when brave old John Brown was crucified, "The Church" wagged her head in assent and "held the clothes of them who threw the stones." But while "John Brown's" body lies mouldering in the grave, his brave and noble spirit "goes marching on," and will ever live to condemn "The Church" for her cowardice.

Coming closer home: During all the labor troubles of late, "The Church" has never joined issues with organized tyrants and helped to oppress her beloved workmen.

She is the allied friend of tyrants. She sanctions and participates in oppression. She countenances and practices usury. She honors and praises organized thieves who steal their millions from honest toilers and accepts a share of this same blood money. While "The Church" worships in costly mansions, her workingmen are perishing in his hovel. While her Rev.'s and D.'s are dabbling in gambling stocks, pulling political wires, drawing fat salaries and faling sumptuously every day, the hellish chains of slavery are being more tightly drawn and welded around the neck of "The Workingman," from whom "The Church" expects her financial and moral support.

No, "The Church" has no rightful claim upon "The Workingman." Her day of grace has passed. But, there is one thing for which I am thankful, that though organized thieves and "The Church" refuse "The Workingman" a fair and equal share of the Father's bounties of earth, they cannot disinherit him. He will ever live in the great beyond to enjoy "the riches that fadeeth not away," and the fellowship of just men made perfect, notwithstanding the orthodox devil and hell to the contrary. Caseyville, Ind. J. A. BRADLEY.

Nothing is such an obstacle to production of excellence as the power of producing what is good with ease and rapidity.—Aikin.

If a man has any brains at all, let him hold on his calling, and, in the grand sweep of things, his turn will come at last.—W. McCune.

The good things which belong to prosperity may be wished; but the good things which belong to adversity are to be admired.—Seneca.

Hawthorne spent from six months to a year in the composition of each of his romances.

Hallam consumed thirteen years in collecting the materials for his "Literature of Europe."

Lord Brougham commonly spent three or four weeks in study before writing a great speech.

Southey is said to have written "Thalaba, the Destroyer," in six months.

The world is God's epistle to mankind—his thoughts are flashing upon us from every direction.—Plato.

It is in the most part in our skill in manners, and in the observance of time and place, and of decency in general, that what is called taste consists; and which is in reality no other than a refined judgment. The cause of a wrong taste is a defect of judgment.—Burke.

## FITS CURED

(From T. J. Journal of Medicine.)  
Prof. W. L. Fiske, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, and has a large bottle of his absolute cure, free to any sufferer who may send his P. O. and Express address. We advise anyone wishing a cure to address, Fiske, W. L. Fiske, P. O., Cedar St., New York.

## CAN'T DECEIVE HIM.

Wonderful Powers of a Country Youth in New York.

HIS SENSE OF FEELING, HEARING, SMELLING, TASTING, AND SEEING MARVELOUSLY DEVELOPED—SOUR APPLES INTOXICATE HIM—TELLS COLORS BY THE TOUCH—PAINTS FROM THE SORATCH OF A PIN—HE SORTS AND SEPARATES PEAS OF DIFFERENT VARIETIES.

A remarkable case of human sensitiveness is that of Clarence Barton, 15 years old, son of sturdy country parents, who lives some five miles northeast of Rodman Village and twelve miles east of Watertown, N. Y. His senses of feeling, hearing, smelling, tasting and seeing are marvelously developed.

A pin scratch will cause him to faint away from pain; a half dozen sour grapes or a sour apple, or an orange that is not positively fresh, if eaten by the boy will render him perceptibly intoxicated; his sight is so remarkably keen that he can at once distinguish separate characters and peculiarities in similar objects which an ordinary observer would utterly fail to discover; his sense of smell is so acute that if vessels of water from a dozen different springs in the neighborhood are submitted to him, he can immediately tell by smelling each in turn what spring it was brought from, tell which is the most strongly impregnated with iron, which with magnesia, which with alum, etc., although to the common individual there is no perceptible difference even in the taste of these waters; his sense of hearing is most acute, and while not particularly nervous, as one might suppose so delicately organized a child would be, there are some seemingly trivial things which are almost unbearable to his sensitive ears. The tick of a watch, the buzzing of a bee, the patter of raindrops, and the squeaking of a door upon rusty hinges are among these annoyances. Loud or sudden noises, as of guns, blasting, etc., he does not mind. His sense of taste is no less acute than his other senses. Food has to be especially seasoned for him, and is prepared in vessels which must be scrupulously free of the faintest trace of anything but the substance or article which it is intended each vessel is to be particularly used for. Thus, each article of food has to be separately prepared in a vessel in which nothing else has been previously cooked or prepared.

## HIS WONDERFUL PERCEPTION.

The slightest quantity of salt, pepper, spice, sugar, or of vinegar, etc., is sufficient for his needs. A single drop of alcoholic spirits in a gallon of water would at once be detected by the boy.

Adams is the railroad station nearest to Rodman Village. A mile or so west of Adams is the large seed farm and barns of T. V. Maxon. Last fall Mr. Maxon harvested less than a peck each of three different new varieties of wrinkled peas, grown from samples sent to him from England, a year ago last spring. These peas, to the common observer, are exactly alike in appearance—that is to say, a handful of one kind is so like the other two kinds that one would at once say they are all from the same kind of vines.

However, when growing in the fields, there is a wide difference in these varieties, which the veriest blockhead would have no difficulty in discerning. Mr. Maxon is an expert seed-grower, and very slight differences in similar seeds are quickly noted by him; but when through the carelessness of a blundering farm hand, who thought them all the same kind, these new varieties of peas were hopelessly mixed in a bag, Maxon could no more distinguish, pick out, or assort one kind from another than if he had never seen a pea.

He was in a quandary. The seeds were almost valueless unless assorted. Maxon knew the Barton boy's father, and, meeting him at Adams one day, told him how his new peas were hopelessly mixed, and asked him if he thought he could sort them out. Maxon became interested at once, and said that if the boy could do it, which could not be verified until the plants were growing in the field, he would give him \$50.

## NOT A SINGLE ERROR.

On returning home Barton told his son what Maxon had said, and a few days later Clarence and his father rode over to Adams and to Maxon's seed barns. The sack of mixed peas was dumped into a pickling tray, and after a handful of each of the three varieties [which, luckily, Mr. Maxon had saved out to send away, just before they were mixed] were shown to the boy for comparison, he went to work. Maxon doubted the boy's ability to accurately separate the peas, and said so, but Clarence kept right along diligently at work until the seeds were sorted, only remarking when he drove away with his father:

"I'll come after that \$50 next fall, Mr. Maxon."

It was with a good deal of doubt and misgiving that Mr. Maxon put those peas in the ground last spring, but about the middle of last month he sent a check, payable to the order of Master Clarence Barton—not for \$50, but for \$100. So far as could be discovered not a single mistake had been made in the sorting.

The boy's sense of touch is also marvelously acute. He can name all the prime colors by simply touching his fingers to whatever possesses the color—cloths, draperies, painted or colored woods, flowers, etc.

Another remarkable test, and one which caused a good deal of wonder here, is what young Barton calls the typewriter test. In this test the typewriter carriage is turned back, and the lad places the tip of his forefinger directly over where the types are brought against the ribbon, and as the keys are manipulated by a skillful operator he reads the words as fast as they are written against his finger. This is considered here as being the most remarkable case of the kind on record.

A favorite amusement with young Barton is said to be the drawing of pictures of animals, which he is able to discern with the naked eye in a glass of common spring water, but which to others would require a strong microscope to discover.

Otherwise, the lad is much as all boys of his age—full of life and fun. He is quick to learn, and has been already absorbed all that the teachers in his

## THE FAKE IN THEOSOPHY.

Henry J. Newton Now Pricks the Bubble.

THE GREATEST FRAUD OF THE NINETEENTH CENTURY—COMBUSTION OF AROMATIC GUMS, AND SO-CALLED MATERIALIZATION.

Instead of having existed in India for many centuries, stretching away back into the misty past, the theosophic organization turns out to have originated in New York a few years ago. The first agreement to found a theosophical society bears date October 30, 1875. The names of H. P. Blavatsky and H. S. Olcott stand first and second on the list of signers, and the third name is that of Henry J. Newton, now of New York City, who has the document in his possession and now comes forward to expose the gigantic fraud which was sought to be perpetrated upon humanity for all coming time by the adventurists who were widely believed to be a spy in the employ of the Russian Government, a belief which is confirmed by the statement of Mr. Newton.

According to this authority, the whole thing was based upon a remark made by a lecturer, who stated that the "wise men" of Egypt and India produce the phenomena of so-called materialization by a combustion of aromatic gums and herbs, instead of a seance of persons to draw the necessary power from; and that he had produced these phenomena, and could do it again. After about two months of discussion of the subject the theosophical society was formed in New York, without any reference to its being an American branch of any Oriental society, or to any matter, mission, or propaganda behind it. "All the India business was an after-thought. It came about after the society was virtually dead in New York. It is a fiction and a humbug. Col. Olcott took it there," says Mr. Newton, one of the three originators of the society.

Mr. Newton also states that William Q. Judge, president of the American society, is aware of the fact that he possesses this document, and had tried hard to get hold of it by coaxing, offers to purchase, and by threats.

So it would appear that the present "high priest" of the organization is knowingly a party to the shameful fraud, a circumstance which hardly will surprise those who remember the recent exposure of his attempts to retain control by means of a so-called "Mahatmic" indorsement. It is an open question how many of the other persons now posing as leaders in the theosophic movement are aware of the hoax that has been played upon many thousands of well-meaning persons in this and some other countries, one that has no modern parallel except that perpetrated by Joe Smith, the founder of the sect of Mormons.

It was reported some months ago that a well-known European had returned from a journey through Tibet, India, the Pamir Mountains, and that his best endeavors to find a Mahatma resulted in the discovery that not only were no such beings supposed to exist now, but that there were no traditions of the existence of such beings in former ages. Possibly that statement prepared the way for the revelation now made by the gentleman in whose house the theosophical movement was born. It necessarily follows from both that each and all of the persons, from "H. P. B." downwards, who have claimed to be the possessors of Mahatmic power or the recipients of Mahatmic letters, were at the time conscious of attempting a mental and moral fraud, and thus constituted themselves unworthy of credit for any other statements they might make on their unsupported testimony. So all the books and other writings of the Madame must be relegated to the domain of fiction, as products of her "prodigious fancy," but not innocent of intent to deceive.

Of course, this view of the case does not necessarily involve utter disbelief of all and several of the peculiar ideas entertained by the theosophists, but it does deprive them of all the weight of respectable authority; and the great number of persons who have been led to join the society under false pretenses owe it to themselves to sedulously expurgate the Blavatsky nonsense from their tenets if they do not abandon "theosophy" altogether.

Among Spiritualists pure and simple, it has for years been a common expression that all that is true in theosophy is the Spiritualism there is in it. According to the accounts in the daily press, as above voiced by the Chicago Tribune, the false claims of Indian derivation, Mahatmic influences, and other things peculiar to theosophy, taken altogether, constitute it the monumental fraud of the century.

Whatever there may be of genuine truth and good in it, is the property and possession of Spiritualism.

Mr. Henry J. Newton is well known as a prominent Spiritualist of New York City, and it is hoped that he will shed all the light he can on this subject. U.

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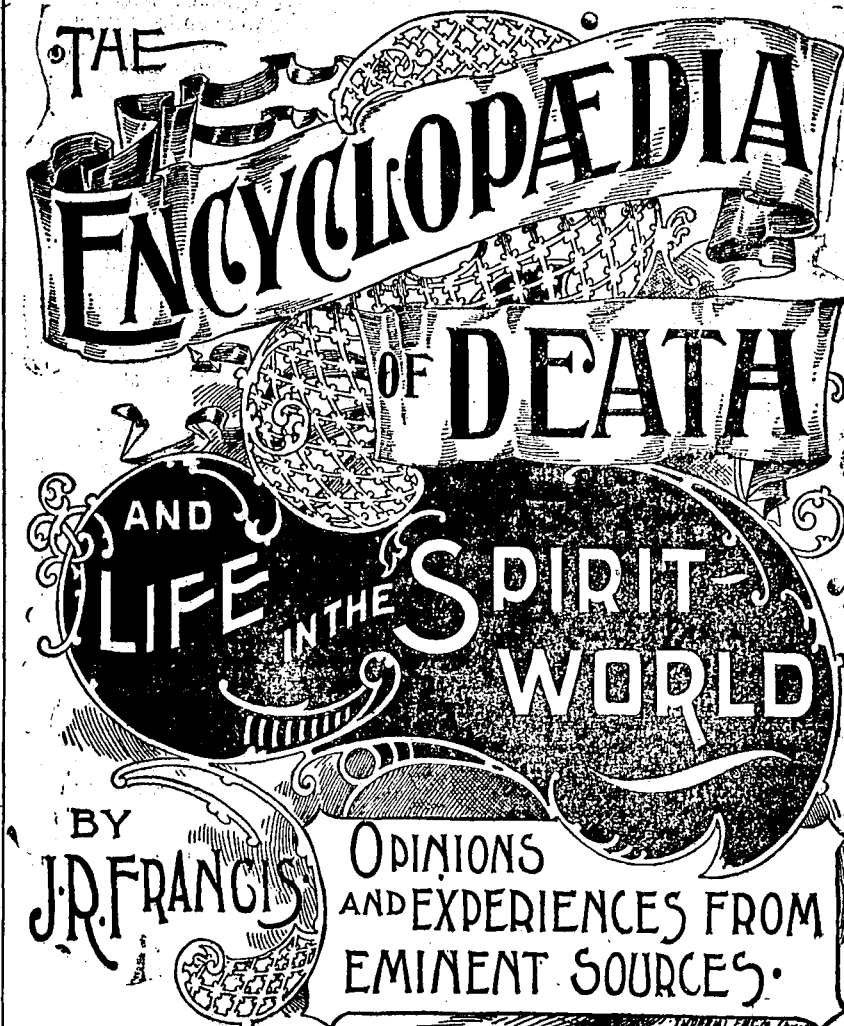
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## IN MASSACHUSETTS.

## Meeting of State Association of Spiritualists.

THREE SESSIONS HELD—EARNEST ADDRESSES LISTENED TO BY LARGE AUDIENCES—MISS ABBY A. JUDSON TALKS AGAINST VIVISECTION—LEGISLATURE TO BE ASKED TO RECOGNIZE SPIRITUALISTS.

The regular quarterly meeting of the State Association of Spiritualists was held Wednesday in G. A. R. Hall, Worcester, there being morning, afternoon and evening sessions. The attendance at the meetings was unexpectedly large. Dr. George A. Fuller, president of the association, gave the report of the work of the association during the year just closed, and mapped out a line of work in the missionary field for the coming year. He asked for the protection of mediums, and wanted the law repealed against medical practicing, and protested against the Sunday law on the ground that it might be so construed as to prevent an admission to seances held on Sunday. He urged that the delegates from the New England associations might work in greater harmony, thereby accomplishing much more for the cause of Spiritualism than is now possible.

Addresses were delivered by C. W. Hidden of Newburyport, O. S. Edgerly and others. A number of interesting tests were given by Mrs. Carrie F. Loring. Several musical selections were included in the program of the afternoon.

The first business of the evening was the adoption of a set of lengthy resolutions drawn up by President Fuller, setting forth a plan of missionary work for the Massachusetts association similar to the one now so successfully used in Connecticut. Another article in the resolution was to the effect that the association ask the coming legislature to pass an amendment to the present bill in force against Spiritualists, so that it cannot be construed as against the holding of seances, circles or other religious meetings upon Sunday. The resolutions also instructed the board of directors to act as they may deem expedient, looking to the ordination of spiritualistic mediums and speakers. A vote of thanks was also extended to the speakers.

A very able and interesting address was delivered by Miss Abby A. Judson, who spoke upon "Vivisection and its evils." Her remarks were in part as follows:

"Nature is an effect of which God is the cause. God is life, and this life always works from lower to higher. The lowest organic forms share in this divine life. From crystal to moner or amoeba, from simple to complex, the sensations ever becoming more acute, until the various grades of mammals appeared on our planet, reaching their acme in man. In complexity of constitution, and in acuteness of sensation, the advance from the moner to the lowest mammal is far greater than from the lowest mammal to the highest one—man himself. The life in a man or woman is no more truly a part of infinite life, or God, than is the life of the lowest creature on earth. With the advancement in the forms of life has gradually evolved the supremacy of mind over mere physical force. The ingenuity of man has enabled him to construct instruments of power and of adroitness, in order to effect certain purposes. These purposes are either useful or baneful. When man makes better shelters, better foods, better clothes, better schools, better men, he is carrying out the plans of infinite intelligence, and in this way does he act in line with the old saying, 'God is Love.' When he makes engines for slaughtering men or lower creatures, or for torturing men or lower creatures, he is working in opposition to the plans of infinite love, and he is crucifying afresh the Nazarene, whose aim was to reveal God's love by removing the suffering of men and of animals.

"To be 'one with God,' is to occupy with docility one's own place in the scale of being, and to conform one's self to the natural laws of the universe. In this view, a horse, a dog, and other mammals lower than man, behave much better than man himself. A wild animal lives in accordance with natural law. If he be wounded, he seeks some natural appliance, and knows which one to select. Man does not live in accordance with natural law. He gluttonously stuffs unseasoned and uncooked food into his stomach, and creates a cancer there; or the engorged intestines writhe, and the stones and pits catch in his appendix verminiform. Having brought on appendicitis by his unnatural doings, having seen men die, as did Don Carlos, of Spain, by devouring six pounds of grapes at one 'gorge,' he thinks he will be scientific, and improve upon nature, by cutting off the appendix verminiform; instead of understanding that it was put in the body, to warn by pain the gluttonous and the ignorant against eating unnatural food unchewed, he says it was created by mistake. So he exercises his ingenuity by nailing dogs by their feet to a board, or cunningly drawing fresh to a vivisection table, and cutting out their appendices. After practicing on dogs awhile he graduates, and then does it to men, and thinks he has done wonders, if eighty-two per cent survive the operation. He had better begin to teach men and boys to chew their food fine, as the great Gladstone was taught by his father.

"If my own natural acts, or those of my ancestors, have brought me to the condition that requires surgeons to torture animals to death in order to save my life by operating on me, I prefer to lie down and die, and then be cremated, so that my microbes will not be a source of ill to those who survive me. We may kill ferocious animals, whether tigers or bull-dogs, to prevent them from devouring us. Being still under the ban of a cannibal ancestry, who ate the flesh of harmless animals, we may be excused for doing the same till Americans have progressed out of the carnivorous condition that awakens the contempt of a Hindoo or a Japanese. It is right to kill an animal or a human being if he desires it who is dying by slow inches by the torture of a cancer or fire. But to vivisection or kill animals for experimental science is wicked. He who vivisection an animal or an unwilling man with anesthetic violates the natural laws which prove the existence and the nature of God. He who vivisection, without anesthetics, does the work of a fiend. If God created man perfect, and then let him fall, he would be the arch-experimentalist of all. But God did not so do, and he does not create nor evolve his creation in that way.

"I am opposed to vivisection, because

its practice endorses the brutal principle that 'might makes right.' The plea that it is right to inflict cruel torture, because it teaches doctors how to cure diseases, is too Jesuitical for me, for it is doing evil that good may come, and accords with the false saying, 'The end justifies the means.' I am opposed to vivisection, because witnessing it hardens and brutalizes the nature of those who see their elders and teachers doing it. Boys who see their professors torturing cats and rabbits, will do the same to their neighbor's cat in the back yard. We learn that Durant, the San Francisco doctor who cruelly murdered the two beautiful girls, his fellow church members, was an eager practitioner of vivisection of animals. And the terrible 'Jack the Ripper,' who disemboweled his victims so scientifically, is found to have been a fashionable surgeon of the West End of London. It was torturing and murdering animals that gave him his hapless skill. The groans and writhings of his agonized victims are now being expiated by him, as he helplessly shrieks within the padded walls of a secure cell in a mad-house.

It is unnatural to vivisection, for it violates the natural law of the universe. It hardens the nature. It produces suffering beyond our power to express or conceive. It degrades and debases all those who practice it. It should be forbidden by the laws of every State in the Union.

"I am opposed to vivisection, and I hereby petition for its total abolition." The other speakers of the evening were William A. Halle, of Boston; J. O. Perkins, of Lowell; Mrs. Juliette Yeaw, of Leominster; and Mrs. H. G. Holcomb, of Springfield; Mrs. May S. Pepper, of Providence, gave a number of tests during the evening. The last speaker was Mrs. Carrie F. Loring, of New Braintree, who said that she had had a remarkable experience during the evening. While in her seat she felt the face of Mrs. R. S. Lillie came distinctly before her eyes, and she felt certain that Mrs. Lillie was thinking about the convention at the time. She said it was the third time in her life that she had had such an experience. The session closed with the benediction and the singing of a hymn.

## STRINGENT TESTS.

A. A. Tinney a Test Medium.

TO THE EDITOR:—As there is a great demand being made for test conditions throughout the country, I would like to tell your readers of a test seance which I had the pleasure of attending in A. O. U. W. Hall, this city, Thursday evening, November 14. Mr. A. A. Tinney, of East William street, Ft. Wayne, Ind., was the medium. His hands were tied behind him. Then he was placed in a sack made of cotton flannel, which was made for the purpose. The drawing was drawn tightly about his neck and tied at the back. He was seated in a chair inside the circle, and two holes were made in the back of the sack, a string put through them and tied around his hands, and the ends of the string brought out and tied to the back of the chair.

Then the sitters were tied: the right wrist of one siter to the left wrist of the one next, until the whole circle was tied together, thereby putting each one under test conditions as well as the medium. When all were securely tied, and the medium, "sacked" and tied, and the guitar, trumpet, and a bell, placed on the table in the center of the circle; a gentleman (Mr. Stouder), who was selected for the purpose, extinguished the light; then struck a match, and by its light stepped over the hands of two of the sitters, opened the door into the hall, passed through—and closed it behind him. There was no one left in the room that was not tied. After singing, the trumpet-speaking was heard.

After this Mr. Stouder lighted a match and sat down outside of the circle while the manifestations continued. When the light was turned on every member of the circle was tied and in his (or her) place, as was Mr. Finney. There were twenty-five persons present, all of whom seemed much pleased with the results. Many were skeptics, but received some light.

E. W. SPRAGUE.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sink on the heart as dew along the flower.—Byron.

The footprint of the savage in the sand is sufficient to prove the presence of man to the atheist who will not recognize God, though his hand is impressed on the entire universe.—Hugh Miller.

The press was not granted by monarchs; it was not gained for us by aristocracies; but it sprang from the people, and with an immortal instinct, it has always worked for the people.—Disraeli.

In all meanness there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.—Bulwer.

The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.—Barton.

So quickly, sometimes has the wheel of life turned round, that many a man has lived to enjoy the benefit of that charity which his own piety projected.—Steele.

Just laws are no restraint upon the freedom of the good, for a good man desires nothing which a just law will interfere with.—Froude.

Public sentiment powerfully restrains men from doing wrong; but when they have done wrong, sets itself as powerfully against them.—Beecher.

Truth is the handmaid of justice; freedom is its child; peace its companion; safety walks in its steps; victory follows in its train.—Sydney Smith.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal.—Rochefoucauld.



Brother Jonathan Quotes From That Great Man, Victor Hugo.

The following was written by Victor Hugo in relation to an effort of the priests to get control of education in France:

"Alas, we know you. We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Misaal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Priuelli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for having said that the number of worlds was infinite and for having caught a glimpse at the secret of creation. This is what persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. That it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time the human conscience has revolted against you and now demands of you: 'What is it that you wish of me? For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher, that you accept. All that has been written, found, dreamed, deduced, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above; a book which is for the whole world what the Koran is for Islamism; what the Vedas are for India—a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people call The Book—the Bible. Well, your curse has reached even that—unheard of thing! Popes have proscribed the Bible. How astonishing to wise spirits; how overpowering to simple hearts to see the finger of Rome placed upon the book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim.

IT IS THE LIBERTY OF NOT TEACHING. "You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without inexpressible filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts, Italy—which has taught mankind to read—now knows not how to read! Yes, Italy is, of all the States of Europe, that where the smallest number know how to read. Spain, which recently crowned her first civilization; from the Arabs her second civilization; from Providence, and in spite of you, a world, America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God, and in exchange for all you have made it lose it has received from you—

THE INQUISITION! "The Inquisition, which certain men of the party try to-day to re-establish; which has burned on the funeral pile millions of men; the Inquisition, which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the Papal Library the manuscripts of Galileo, sealed under the Papal signet. These are your masterpieces. This fire which we call Italy you have extinguished. This colossus that we call Spain you have undermined—the one in ashes the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you; you have had fine success there. You came from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine; but take care, it is dangerous. France is a lion, and is still alive!"



## THE BATTLE OF LIFE.

A Scene on Earth, and a Scene in Spirit-Life.

## I.

How true it is that there is a dark, pestilential, desolate side to life, as well as one of sunshine and gladness. The young couple who sit cooing on the sofa, and whose features are all aglow with the divine fires of affection, and who are thinking of the future—love in a cottage, and happiness that is brimful of all the pleasures of life—know but little of the dark, dismal side of existence. They peer into each other's eyes, that mirror forth the impulses within; and they seem supremely happy. Life to them, for the time being, is serene; each pathway is flower-trimmed; each nook and corner of the future has to them green arbors and sparkling fountains. Little do they couple think of the Battle of Life; of its strifes, contentions, and heartrending scenes. Indeed, they have no conception of the grand truth underlying these lines by Tennyson:

Heaven weeps above the earth all night till morn,  
In darkness weeps as all ashamed to weep,  
Because the earth hath made her state forlorn  
With self-wrought evil of unnumbered years,  
And doth the fruit of her dishonor reap.  
And all the day heaven gathers back her tears  
Into her own blue eyes so clear and deep,  
And showering down the glory of light—some day  
Smiles on the earth's worn brow to win her if she may.

It is well that they have formed no adequate conception of life's terrific, desperate battles. It is well that they derive real sweetness, light, cheerfulness, contentment and love from each other in the ever-living present. It is well that they are blind to life's tears, moans, sighs and disappointments. It is well that they weave fairy fabrics of gossamer texture, and radiant hue. It is well that they build castles in the air; it is well, I say, that their existence for a time is a radiant one of supreme bliss, and that they have not thought of the terrible cyclones that occasionally wreck a human being. They will learn soon enough that each pathway in life has its thorns, its broken glass, its debris, its foul odors, its dark pestilential scenes and terrific battles, which interfere with their happiness.

## II.

Some are compelled to surrender, to abjectly yield to unpropitious circumstances, and only half live, as it were, during their allotted time on earth. The poor old man with no legs, and who sells papers each day to enable him to eke out a miserable existence, is fighting the Battle of Life; he is fighting nobly and bravely. True, he eats the poorest of food, sleeps in an apology for a bed, and dresses in the cast-off garments of others; but his heroic struggle to gain an honest living is worthy of greater commendation than the brilliant sermon of an orthodox minister, founded on the superstitions of past ages. To some the Battle of Life is a severe one. They struggle with adverse circumstances, continually resulting, perhaps, in the wreck of a once happy home and family. Penitentiaries and jails are crowded with those who have fought the Battle of Life in an ignoble manner. Large wholesale and retail establishments contain hundreds who were wrecked in their Battle of Life—lost all, and are now at work for a mere pittance.

## III.

Life's battle is too hard for some. One time in our country court there were thirty-seven dependent children brought with their mothers from the poorhouse. Some shed bitter tears when it was announced that they must be separated from their children; never, perhaps, again to see them! Such scenes of separation are never far from paths, and at times the anguish of the unfortunate mother is pitiable. As reported, the first case called was that of a bright and handsome boy of seven, who stepped forward cheerily when he heard his name called, followed by his mother, a careworn woman of about thirty-five, behind whom toddled a little girl of three. When the family of three reached a position opposite the Court, the County Attorney explained to the mother that the object of the proceeding was to have the lad surrendered to the Home of the Friendless, where he would be well cared for, but liable at any time to be adopted into a respectable family. The mother was greatly taken aback

at this explanation of the Court's intention, and urged that in a very few weeks she would be in a fit condition to care for both her children and herself. The Court failed to see how a woman, while acknowledging her present inability to take care of her family, could so confidently speak of the future, but the keen eye of one of the committee ladies pierced the mystery, and she at once approached the woman and gently whispered to her, "Can you take care of three children when you get well?"

"Indeed I can," the woman responded, smiling through her tears. "Indeed I can, and I will, if you will only take care of me until—," and then the unfortunate creature broke down altogether.

Thus you will realize that there are thousands who cannot fight successfully the Battle of Life. The beggar, the pauper, the half-clad poor, the starving sewing-women, the legions of indigent children working at starvation prices in factories and stores—they cannot successfully fight the Battle of Life. They live on half-rations; they are poorly clad; they suffer from the constant strain of anxiety, and go down to the grave with a curse on their lips that they were ever born.

In this Battle of Life all are engaged. None can escape it. They must, as a consequence of their existence, take part in it. "I don't see," remarked Col. Ingersoll, "how it is possible for a man to die worth \$5,000,000 or \$10,000,000 in a city full of want, when he meets almost every day the withered hands of beggary and the white lips of famine. I should not think he could do it, any more than he could keep a pile of lumber when hundreds of thousands were drowning in the sea."

Human selfishness and greed is the cause of it, Colonel.

At the present stage of development on the earth-plane there must, as a natural consequence, be those who cannot be successful in the Battle of Life. They may be stronger in arm, in heart, and purpose, than you; they may have more honest impulses than you, and be in all respects better than you are, still they cannot rise. You, perhaps, inherited your property. You may be standing in a dead man's shoes, and reaping what he sowed, while others, your peers and superiors, perhaps, are living in abject poverty. Besides, the prosperous and wealthy are rarely just in their judgments of those less fortunate.

## IV.

Speaking of the wealthy nabobs of England, M. D. Conway says: "I do not intend to throw a stone at Mlle. Bernhardt. She and George Eliot, and other eminent persons who defy the customs of society, are competent to judge of right and wrong, and are free to act. I do not judge them. But what I wish to point out is the social phenomena presented when the leaders of a society which crushes thousands of poor girls in the mire for illegitimate relations, should at that time lavish admiration upon women of the same character who happen to have talent. Sarah Bernhardt has not been married; she has four children; she brought to London with her, and took in every fine house where she was entertained, a bright boy who called her 'Made-moiselle, my mamma.'"

It is all right and proper, in the estimation of the aristocracy of England, for the gifted woman to give birth to four lovely illegitimate children, and they admit her to their palaces at the front door, honor her, pet her, and place her on an equality with their own wives, while they kick out of the back door, into the filth of the alley, the poor servant-girl who dares to do what Sarah Bernhardt has done.

## V.

A mother and her illegitimate child, both dead, were placed side by side. The room wherein the inanimate bodies calmly reposed was a neat one, in the back yard of a palatial residence. The lady who resided there was wealthy, and was blessed with a noble heart and generous impulses. The dead mother seemed as if sweetly sleeping. One hand rested on her breast, while an arm held in an affectionate embrace a part of her own precious self—her own illegitimate baby! The Battle of Life had been fought, and there was the end, a sad scene truly! The inmates of the palatial residence viewed the scene and shed tears of sorrow, that one so young should come to so untimely an end. It is, indeed, a sad picture to see one fall by the wayside, and no one to aid and encourage only when too late. But there are too sides to this melancholy scene; that mother and her babe are still alive on the spirit side of life, and the scenes that surround them are grand indeed. Angels are there; ministering spirits are there; those in white garments have come to cheer a heart-broken child of

earth, and welcome her to the land of bliss. On earth are the worthless bodies of mother and child; but in the Spirit-world, in realms of transcendent beauty, their immortal spirits are sweetly sleeping. No one has come to chide the unfortunate mother; the lips of those kind guardians utter no words of reproach. They are there on missions of mercy, preparing a surprise for one who was rejected and scorned on earth. They had been singing sweet songs, and the mother dreamed of celestial music and divine harmony. They infused into her soul their own divine magnetism, and her cheeks beamed with additional lustre and vitality. They impressed upon her the glorious fact that her own darling child was with her, and she whispered words of thanksgiving and praise. Finally she was awakened by her own mother, who was kneeling by her side; and then what a joyful meeting and recognition.

"Mother," said the ascended spirit, "do you still love me, after the unpardonable sin I have committed?"

"Darling child," responded the mother, "no sins are unpardonable."

"But can I go in respectable society here? My child is an illegitimate one. I was ruined by an artful villain; for that I was ruthlessly driven out of a house and exposed to a terrific storm. I caught a severe cold, and after childbirth I lost consciousness until now. You will not desert me, and you will be kind to me, won't you?" and then she burst into tears.

But the fond mother kissed her, caressed her, and assured her that her misfortunes, if possible, had increased her love; and then the kind guardian spirits present sang a song of welcome, and then each one greeted her. One said:

"Dear child, fear not; I love you with all my heart, and welcome you to this spirit-home."

"Yes, indeed," said another, "you have a warm, generous nature; you have given birth to an immortal soul, and you are far superior to those wealthy women who murder their children before they are ready to be ushered into the world. I greet you with a thousand greetings."

"Be content," said the third; "we have no fingers of scorn here; no fangs of hate; no words of reproach; no stigmas to hurl against a newborn spirit. Receive our benediction and love."

Each one had encouraging words—words of kindness and good cheer, and they caused her to forget the unfortunate affair of earth. And then a bevy of little children came into the room to see the little baby that had just come from earth. "How beautiful," said one. "How lovely," said another. "What a beautiful, rosy face," said the third—each one giving utterance to a thought that made that mother feel happy. All conspired to make her forget her sad earth-picture, and her one great misfortune, and to feel at ease; to rejoice that the end had come and the chasm was bridged and to realize the fact that a life of progression had opened up before her.

## VI.

The two scenes are before our readers; one of earth, the other of the Spirit-world. Harsh, rough, boisterous words of condemnation on the side of earth; kind, loving, encouraging words spoken by sweet lips of angels on the spiritual side of existence. Oh! how few would fall by the wayside, and have their flesh torn with thorns, or feet cut with broken glass, if those who are stronger would aid them fighting life's battles.

It is not what you do for self that measures your greatness; it is what you do for others. The unselfish spirit, whose words are a benediction and blessing, whose influence has moral strength, virtue and goodness, that sustains those with whom it comes in contact, is truly great.

We conclude our "Battle of Life" with a suggestive poem on "Aspiration," by Mattie E. Hull:

I wish I could breathe a prayer to-night  
That would meet the want of some weary heart,  
Or lead some soul to a higher light  
Than e'er has fallen upon its path.

I wish I might utter a tender word  
That would thrill like some immortal voice,  
A life that seldom to life is stirred,  
And make that one henceforth rejoice.

I wish I might stay with a magic hand  
The drops that are falling from weeping eyes,  
And help the mourner to understand  
That in every tear some jewel lies.

I wish I could plead with persuasive word  
For the good and true, till with heart and brain  
Mankind to justice at last was stirred,  
And in deed responded a loud "Amen."

John R. Francis

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Coughs and  
Bronchitis  
Cured by Taking

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Medal and Diploma  
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**SIR GEORGE TRYON.**  
CONTINUED FROM PAGE 8.

and on, and on, until my eyes were dim with tears, with which I would have gladly washed out the blurs and stains of that accusing record. But there they were, and when I came to a page that was bright with the narrative of words and deeds of charity and consideration for others, the flowers lifted up their heads and their fragrance streamed forth, as an assurance of approbation and reward for conduct that was untainted by selfishness. And when I had read the last page the book was closed, and since then I have come to understand that every blot must be effaced, and every mispent hour redeemed by spiritual progress and submission to the will of God.

"I have also been taught how to return, and I am permitted to speak to you, as man to man, and soul to soul, having a full remembrance of you, and feeling that I am conversing with a brother.

"I am learning the lessons of spiritual life, and hope ere long to be allowed to come again and to tell you that I am serving my God, my queen and my country, as truly, as faithfully and as honorably as ever I did in your world."

Such are the communications received from a spirit purporting to have been Vice-Admiral Sir George Tryon, who went down in the Victoria, on the 23d of June, 1893. Nothing has been added to or omitted from the accurate record of what was said on each occasion; and the writer is as absolutely certain as he can be of anything, that neither his own mind nor that of the medium originated anything that is above written. Of their authenticity, the members of his own family will be the best judges.

## Spiritualist Meetings in Chicago.

The First Spiritualist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, avenue, at 7:45 p. m., Sunday evening. Subject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Association, Bricklayers' Hall, 93 South Peoria street. Services at 3 and 7:45 p. m.

The Christian Society, Custer Post Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas.

Church of the Spirit, Masonic Temple, 615 North Clark street. Services, 2:45. Mediums' meeting, 7:45 p. m. Dr. Willis Edwards, pastor.

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m.

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. Jeffery, pastor.

The Progressive Spiritual Church, 3120 Forest avenue. Rev. G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Children's lyceum at 2 p. m.

The Endeavor Society at the residence of Mrs. Sarah E. Bromwell, 1 South Hoyle avenue, near Lake street, at 7:30 p. m.

The First Society of Spiritual Unity, Irwin Hall, West Madison and South Paulina streets; entrance 107 South Paulina street. Services at 11 a. m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

The German Society, Gartnerman's Hall, corner Thirteenth street and Ashland avenue, at 7:30 p. m. Dr. Mary Gebauer, Cincinnati, pastor; assisted by Rev. Gustav Gebauer.

The First Spiritual Society of the South Side, Unity Hall, 77 Thirty-first street. Services at 2:30 and 7:30 p. m. Mrs. Ada Foye, pastor.

The Union Meeting, Masonic Temple, 146 Twenty-second street, at 2:30 p. m. Mrs. Celia Hughes, pastor.

The Spiritualist Church of the Students of Nature meets Sunday evenings at Flynn's Hall, 641 West North avenue, near Milwaukee avenue and Koby street. Mrs. M. Summers, pastor.

People's Home Spiritualists Association, Bricklayers' Hall, 93 South Peoria street. Services at 7:45 p. m., by Dr. D. S. White.

The use of Hall's Hair Renewer promotes the growth of the hair, and restores the natural color and beauty, frees the scalp of dandruff, tetter, and all impurities.

Nothing multiplies so much as kindness.—Wray.





## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Bishop A. Beals writes from Erie, Pa.: "I am back to fill my engagement of two Sundays with this society, and can report a renewed interest in the cause here, and new members added to the society, and prospects of some time erecting a spiritual temple. Mr. H. C. Barrett's recent visit here and ministrations before the society the first Sunday in the month, made a good impression and stimulated the members of the society in a renewal of interest in perfecting the project of building a suitable home to hold their meetings in. The members of this society are all earnest and noble workers, and if their efforts are seconded by the well-to-do Spiritualists here as they should be, there is no reason why Erie cannot be the foremost center of spiritual work and a prosperous organization established for all time. I am to take up my work soon in Southern California, that radiant land of sunshine and flowers, and like our Northern birds, bid farewell for a time to the wintry blasts and snowbanks that will soon envelope the now sleepy vales that desolate the earth. All letters may be addressed to 260 Pearl street, Buffalo, N. Y."

A correspondent writes from Allegheny, Pa.: "Frank T. Ripley, lecturer and platform test medium, is filling our hall to the doors, with the excellent work of his guides. He is always a favorite here with the people. His lectures and tests convince the people. He goes to Baltimore, Md., for December. We shall try to have him here again this season."

H. Gartelman, of this city, writes: "Mr. and Mrs. Gebauer, of Cincinnati, are not with the West Side Germans any more. Our society will meet from Saturday, November 20, on every Sunday afternoon at 2:30, and evening at 7:30, at Gartelman's Hall, corner 15th and Ashland avenues. Mr. Wm. Arnold, one of our best materializing, trumpet and test mediums, will be present afternoons, and lecture and give tests."

O. J. Johnson sends us a list of spiritual meetings held in Minneapolis, Minn. The number of them shows that there is much interest in the cause. Following is the list, as published in the Minneapolis papers: Washington Union Spiritualists, 12 Washington avenue N., 2:30 p. m. and 7:45 p. m.; Mrs. Pruden; Pneumological Society, hall, First avenue S. and Washington, Dr. U. D. Thomas; Prof. White and Mrs. Wadsworth; Spiritualists, Masonic Temple, 2:30 p. m. and 8 p. m.; Mrs. Barton and Mrs. Low; Advance Spiritualist Society, W. C. T. U. hall, 16 Fourth street S., 2:30 p. m. and 7:30 p. m.; President Raymond; Spiritualists, 300 Washington avenue SE., 7:30 p. m.; Mrs. Lepp; Spiritualists, 110 Thirteenth street S., 8 p. m.; Mrs. C. Tryon; First Spiritual Society, hall, 24 Washington avenue S., 7:30 p. m.; Mrs. Dr. Appinwall; First Progressive Spiritual Church, 705 Nicollet avenue, 7:30 p. m.; Rev. E. Braun.

J. F. Ayling, of McGraw, Pa., writes: "We are trying to unghrow the cause of Spiritualism in this place, but have no society formed. We have a free church and no denomination uses it; have had two lectures here by E. W. Sprague, and the people went wild for a few weeks. We would like to have some good medium come here and stay awhile. Our doors are always open, and board and lodging free."

A. J. Elliot, of Edgewood, Iowa, writes: "We have much pleasure in informing you that we have had with us Mr. Charles Wesley Peters. This gentleman has given the dry bones of orthodox a thorough shaking up, and at the same time presented the beautiful philosophy of Spiritualism in such a winning, graceful way that it has attracted the attention of the best minds here. Through his efforts we have succeeded in organizing the First Spiritual Church of Edgewood, Iowa. We have some home talent rapidly developing in different phases of mediumship. We refer more especially to Mrs. E. Gager and Mrs. L. Elliot. In addition to his lectures, Mr. Peters has given valuable instruction to a class in development, and also given us some grand tests in automatic writing and psychometry, that were correct in every particular. He has been called to Strawberry Point, this State, where, we see by the papers, he is causing quite a stir, and an organization is being effected there."

L. D. Lucile and wife write from Little Rock, Ark.: "We have been reading in your most valuable paper this morning of the shameful attacks on mediums of Philadelphia, and the call for special aid to defend them, and also account in St. Louis daily of the

Ind. the last few months, and how the churches are going to wage a war against us. Elder W. C. Rogers of Anderson, Ind., has been engaged to give a series of lectures and exposes of Spiritualism. This same elder is the one who so audaciously attacked one of our pioneer mediums and best workers a short time ago. Orthodox ministers are mad because they are afraid they will lose their salaries. The public is becoming too thoroughly enlightened to be hoodwinked longer by them. We have been arrested and treated shamefully here in this city, for no other cause whatever than for proclaiming the truth. While we have no means to send to aid these mediums, we are with them and all true workers, heart and soul, and will aid them with our spirit hand all we can. The war is on, and the Spiritualists must rally and fight to the end. Whom the gods wish to destroy they first make mad. We easily see who is mad."

Edwin L. Barnes writes: "I believe that if all the people present at the meetings were permitted to sing, nine out of every ten would sing; and the tenth man would make a noise just to show the people that he was there and having a good time. Did you ever convert the converts at a protracted meeting where only three or four were permitted to sing? Don't you see that it's the general good results occasioned by the singing that produces the hypnotic conditions which draw the converts to the 'anxious seat'? Don't you realize that these are the same conditions the test medium would gladly welcome? Let's try it a little while for a change, and see if the results will not be better all around."

Secretary writes: "I send a short notice to your valuable paper that the friends of the cause may know that Spiritualism is prospering in our lively little city, Pithburg, Miss. For the month of November we are so fortunate as to have Oscar A. Edgerly (trance speaker and test medium) to officiate on our rostrum. That the work of his guides is appreciated is amply evident by the growing audiences that greet him Sunday after Sunday. We find his lectures eloquent and instructive, and his tests pre-eminently clear and convincing; attributes that can but be conducive to his well-merited success. The first Sunday in December, Miss Harlow and Mrs. Pepper will officiate for our society."

J. Imeson, of Jacksonville, Fla., desires to certify from intimate knowledge and prolonged personal experience, that Will A. Sheldon is a true medium of clairvoyance, and a thorough gentleman, kind and generous, and a good husband and father, who has been wronged by the publication of injurious reports, to which he has not been permitted to reply.

Mrs. L. A. Hinsdale writes: "It is my fixed belief that the spiritual papers are the best means of teaching Spiritualism—its science, philosophy and religion; and only wish I could put one in the hands of every earnest thinker."

Mrs. C. C. Bacon writes: "In THE PROGRESSIVE THINKER of November 16th I find an article from the pen of Mr. Dodsley, giving some very good suggestions on congregational singing at our camps, instead of having one to four to do our singing for us. I don't think there could ever have been a Methodist revival of religion without congregational singing, and it stands to reason that if Spiritualists have congregational singing, it would enthrone the congregation and greatly help our speakers. This matter was talked over at our camp, Lake Brady, among a few last summer, and we concluded to let all who attend next year to get Mattie Hull's Spiritual Songs, which are set to familiar tunes, and we should try what we could do. I am a Methodist by early education and am perfectly miserable when we have one to four doing our singing for us, especially if the tunes are familiar ones. I wish others would give their views on this subject through the columns of your valuable paper."

J. L. Wells writes from Ashland, Wis.: "Mrs. R. W. Barton, of Minneapolis, Minn., lectured and gave tests to the entire satisfaction of over three hundred people Sunday night. We consider Mrs. Barton second to none we have ever had the pleasure of listening to. We wish to correspond with good, honest, conscientious workers."

Geo. L. Sopris, a prominent lawyer of Denver, Colo., writes as follows of the "Messiah": "Schlatter is all right, and unless carried off his feet by the silly sensation-seekers and miracle-mongers, will continue to be all right. He is simply a highly developed 'healer'—nothing more or less; but as he very wisely holds his tongue and keeps on 'sawing wood', there are plenty of quacking quacks to build any sort of reputation anybody may desire for him. I have never received much amusement and a little (not much) instruction since his advent in Denver by taking various so-called clairvoyants to look at him. If variety be the spice of life, Schlatter certainly can furnish it in the way of 'controls'. Everything from a Ute Indian to the Christ himself is described as being about him. I hope you will have some of your mediums interview him and give us the results."

Mrs. Jennie Moore will give a materializing clinic Friday evening, November 23, 1895, at 1212 W. Madison street.

Mrs. W. C. Coffman, of Grand Rapids, Mich., writes: "I cannot make any engagements to lecture or give tests for two months on account of poor health."

G. W. Chase, of Flint, Mich., comments the work of Allen F. Brown in that city: "He is a good speaker, his lectures are full of logical thought and at the same time express so much sympathy and charity for all mankind that one cannot listen without feeling a desire to become better and nobler. He takes his subjects from the audience and the guides handle them with ease, showing an inspiration of a high order. He also gives very fine psychometric reading at the close of each lecture. Mr. Brown expects to be at home through December, and any society that feels the need of an earnest helper, and especially one that will awaken an interest in the minds of young men, will do well to correspond with him. He can be addressed at 218 Manhattan Block, St. Paul, Minn."

R. H. Ross writes from Soldiers' Home, California: "In April, 1894, a few of the 'old boys' met on the freethought line, and the topic of Spiritualism was discussed. We banded together and sent for a lecturer. We then had the use of the assembly hall. The hall was crowded to its utmost capacity. The lecturer had a test medium to follow the lecture, and the meetings continued for some weeks

with good results, and several were converted to spiritual return. To the surprise of the little society, we were then refused the use of the hall for our meetings. Our Governor claimed that the hall was only to be used by the Catholic and Episcopal denominations and such other societies as he deemed prudent, by their asking permission of him; so the Spiritualists are not in the swim. A paper was circulated and over 300 names were signed to it requesting the use of the hall one night each week. His answer was: 'No, you can't have it.' He was then told the hall was built by subscriptions of the members of the home entire. He did not care for that; it was on the home grounds and he was boss of it. He gave the committee to understand it would be of no use to say anything more about it. We then went to Santa Monica, four miles distant, where we found several investigators of the philosophy; we secured a good lecturer and test medium, rented a hall and started a society. It increased to near a hundred before she left. Then the society was very lucky to get one of the best lecturers that has ever been on the Pacific Coast, Miss Lydia Allen, of Sumner, Calif. She is a young girl about 17 years. She speaks under control on any subject the audience chooses. In this part of the country Spiritualism is having a big boom. So goes on the great reformation—light and immortality is being brought to light through Spiritualism."

J. K. writes from St. Louis, Mo., in relation to the Spiritual Phenomena Association: "The Rev. J. F. Allen spoke on Spiritualism, Brother Allen was a pastor of the Methodist church for over forty years, and is ready to take hold and speak the truth. He will answer calls from societies after this month. Dr. Whittlesley spoke on Mediumship, and John A. Johnston gave some fine tests. We would like to hear from good, honest mediums. No others need apply. Address John A. Johnston, 3309 Franklin Ave., St. Louis, Mo."

Dr. Lucy Barnicot writes from Denver, Col.: "After a very pleasant and profitable visit in the lovely city of Denver, with my friends, Mr. and Mrs. G. W. Kates, I am to leave here for Frank and Riverfront, in Nebraska. I would like to hear from friends in vicinity where I could lecture for the great reformation. Improvisation of poems and tests after my lectures. Will hold circles; also private sittings if desired. Address Riverfront, Neb."

The Society for Eclectic Spiritualism, Brooklyn, N. Y., holds meetings on all Sundays at 2:30 and 5 p. m., at 484 Lafayette Avenue. President, G. Sterling Wing; speaker, E. J. Bowtell. The Advance Conference meeting Saturday evenings at 1188 Bedford Avenue, has been granted a charter as auxiliary to the N. S. A.

Geo. F. Perkins writes from Milwaukee, Wis.: "Our work here is receiving good attention, and we expect to increase our number of meetings during the week. Each lecture has brought out an increase in the audience and a noticeable improvement in the mental caliber of the people. Our meeting are held in Fraternity Hall, while those of the Unity Society are held in Lincoln Hall, with Mrs. Glading as speaker, who has increasing audiences. Mrs. G. makes friends rapidly with her cordial and earnest manner of addressing the public, collectively or individually, and wish more of our speakers would follow her example in sociability and general courtesy. At a social of the above society I met Brother Hodge, who does not change, except that he is getting a little more mellow and good natured. We are meeting some grand people here who are a credit to our cause. The only drawback to the work of a new beginner is the persisting of some to keep alive old differences of opinions with regard to the manner of procedure of officers and members of the old and new conditions of organization, all of which do not add to the harmony of the thought waves of speakers and mediums. We hope these things will wear away."

Dr. T. Wilkins desires to make engagements to lecture in towns within reasonable distance of Chicago. The Doctor is one of our most earnest workers and is a speaker who always gives satisfaction wherever he is called. He can be addressed for engagements at 34 Walnut street, Chicago, Ill.

W. Kosuth Gordon writes: "I will lecture this winter anywhere I may be called, for hotel and railroad expenses, Missouri and Kansas preferred. I give tests also. Address me at Hutchinson, Texas."

Frank H. Burnett, lecturer and test medium, who has been serving the Spiritual Psychological Research Society of Allegheny, Pa., for the past three months, is now open to engagements and may be addressed at 195 North avenue, Allegheny, Pa.

Any medium passing through Chicago or located here would like an engagement of four or six weeks, please address Mrs. J. M. Snyder, 9229 Houston avenue South Chicago.

The president writes: "Under What Laws Shall We Govern the Present Errors," was the title of a lecture delivered by Mrs. J. M. Harvey before the Spiritual society, of Maquoketa, Iowa, Sunday evening, November 17. Mrs. Harvey is a pleasant and forcible speaker, carrying weight and conviction to her hearers. She has been our speaker for the past year, and has given the use of her com-mendous home for the meetings. The society is gradually increasing and large numbers attend our meetings to hear the truths of the cause expounded. We have joined our forces with the N. S. A., and hope to make more rapid progress in the future. Yours for truth and justice."

Geo. W. Kates, of Denver, writes: "The Mediums' Conference is meeting with much interest every Sunday. The attendance is good and the exercises interesting. Most of the mediums in the city attend and freely take part. On Sunday, November 17, a code of 'rules' to govern the meetings were adopted. Hereafter a special subject will be selected each Sunday to be debated. Meetings are increasing in number in Denver, and all seem to get a goodly following. The field is well occupied, but a new worker is occasionally added; and we wish each one God-speed in spreading the truth. I desire to record that Dr. Lucy Barnicot, of Boston, is about to leave us for more active work in Nebraska. She has been the guest of Mrs. Kates and self for several weeks, and has generally assisted at our meetings. She has proven to be a capable worker and excellent medium. We gave her a reception in our parlors Thursday evening, November 14, and a goodly company listened to her controls give some excellent

improvisations. Mrs. Kates was also controlled by 'Rita' to address words of encouragement to the guests. Refreshments and sociability followed. The evening was also made pleasant by the spirits addressing a bride and groom present, in the personages of Mr. Henry Lloyd and wife (nee, Miss Anna M. Wells), of Colorado Springs, Colo. This couple had been wedded that day, in our parlors, by Rev. Myron Reed, the popular liberal preacher. It is evident that Spiritualism is making progress in Denver, and if the harmony and zeal now manifested by the workers continue, there will be a revival to record."

We are informed that A. Wheeler is holding trumpet and materializing séances at Council Bluffs, Iowa, with excellent satisfaction.

Mediums and speakers contemplating a visit to Denver will find it to their advantage in securing hall accommodations, by addressing G. W. Kates, 2259 Stout street, Denver, Col.

Good words come from Batavia, Mich., from Mrs. Dr. McMaster, "that the little band of Spiritualists there were given a rare treat in the hearing of two evening lectures, November 6 and 7, from the guides of Mrs. E. A. Sheets of Grand Ledge, Mich. She has sown seeds which will, in the future, bear a good harvest. She is a worthy instrument in the hands of the angel-world for a great work."

C. W. Stewart, the pioneer reform worker, will answer calls to lecture at points in the southwest during the coming winter. Mr. Stewart is now fifty years of age, and just twenty-five years of that time have been devoted to reform work. Address him at Liberal, Mo.

The president writes: "People's Home Spiritualists Association, Chicago, held its regular meeting at Briokleyer's Hall, on Sunday last, at 7:45 p. m. An unusually large audience had assembled to listen to Dr. S. White. A finer trance address was never listened to. The subject was 'Religion, its Use and Abuse.' Then followed the test mediums, W. E. Harris, Dr. A. Hasenclever, Mrs. Dr. Deloreux and M. E. Mansfield. The test messages given were duly recognized."

Geo. H. Brooks spent the three last Sundays of November with the society of Topeka, Kansas. He goes to Sterling, Kansas, for a while. All mail and telegrams to be sent to Sterling, Kansas. He will respond to funerals from there.

Subscriber writes: "The Spiritualistic Church of the Students of Nature is set upon a new road to prosperity since the recent reorganization and selection of a magnificent hall, 611 West North avenue, as a place of meeting. Services every Sunday evening. New members are being received into this society, which has truly a church as any other Spiritualistic body has existence. Mrs. M. Summers, 1753 Milwaukee avenue, is the pastor."

Moses Hull has been lecturing at Lima, Ohio, and Pittsburgh. The attendance was large and enthusiastic.

Prof. Lockwood has taken rooms at 98 Ordway avenue, where he can be addressed hereafter.

Reporter writes from Cincinnati, Ohio: "Since the Progressive Society of Spiritualists, secured the services of Margarette St. Omer, the attendance has increased to such an extent that our large hall with its seating capacity of about 500 is taxed to its uttermost. Her manner of expressing her thoughts, clothing them in plain language, is simplicity and eloquence. She throws out to her hearers that electric or magnetic aura which attracts us to her. Her inspirational lectures are of the finest, and lead investigators step by step to spiritual progression. Her residence for the winter is in Covington, Ky., where she is doing a good work."

Correspondent writes: "Mrs. Adelaide Glading, of Philadelphia, has been with the Unity Spiritualist Society of Milwaukee during November. She is a medium of unusual power. Her lectures are grand, inspiring and helpful, but her eyes as did the first faint murmurs that echoed from the darling of the world called dead, coming through the ministrations of a medium. Do you think money pays for such comfort? Ask the bereaved wife, the heart-broken mother and father, the sister and brother, who have been blessed with the knowledge of Spiritualism. Ask the hundreds whose lives have been made brighter, because of the knowledge that those who had passed away were still watching over them as of old. They will tell you mediumship is a precious gift, and should be protected at any cost."

Fellow Spiritualists, who read these lines, testify your appreciation of the loyalty of these mediums, by a generous response to this appeal for funds to sustain them. Do not wait! Money is needed and at once. No matter how small your subscription is, it will help. Every true Spiritualist in the United States should see that a subscription in this matter, and devote a session to its consideration, and send us a generous subscription to the funds for the protection of these mediums.

Forget the distance that separates you from the scene of the conflict. Remember that hearts are torn because of the doubts that come as to what will be the result. In the city of Philadelphia to-night mediums are in danger of being torn from their homes, because of their loyalty to the cause of truth, and thrust into prison because they are mediums.

Would that you could go into their homes as I have done and witness the distress of mind under which they were laboring. We are determined to test our rights under the Constitution of the United States, as loyal citizens, to hold our meetings, and have our mediums give sittings. To this end we invite your co-operation. Let your sympathy come in such a practical way that the committee shall not be hampered by a lack of finances to meet all demands. No one who reads this article, but has known the messenger who comes into our homes and bears away our loved ones, and in the name of the dear departed we ask for your sympathy and financial support that we may be able to protect the cause of Spiritualism from those who would destroy it.

Yours for the defense and protection of genuine mediumship.

M. E. CADWALLADER, Corresponding Secretary, P. O. Box 440, Philadelphia, Pa.

## THE CRISIS IS NOW.

## All Honor to the Philadelphia Mediums

## Who Will Stand By Their Colors, Though Imprisonment Faces Them.

The Spiritualists of the country may well be proud of the attitude of the mediums of Philadelphia, in face of the pressure that is being brought to bear upon them at the present time. On last Thursday, in the case of one defendant, who was charged with fortune-telling, the same charge that was made against all mediums, she, by the advice of counsel, pleaded guilty. Her lawyer said in her behalf that she was not aware that she was engaged in an unlawful business, from the fact that her advertisement had been accepted by a reputable newspaper, and as soon as she had been notified that it was unlawful, she had discontinued it. On hearing this the judge discharged her, only requiring her husband to give security that she should quit the business. He also remarked that it should be made a misdemeanor for a newspaper to accept such advertisements.

On hearing the verdict in this case, it seemed the proper thing to call a meeting of some of the mediums and see what they thought of the proceedings. The same day Mrs. Bunz and Mrs. Faust were called upon to say whether they should plead guilty or not guilty. To this both responded in no uncertain tones, 'Not guilty.'

Their cases were being called; the undersigned had a consultation with them, telling them that they were the ones to say what they were going to do; that they had seen how easy it was to be acquitted if they would plead guilty, but that it must be done at the expense of their mediumship; that if they would plead not guilty it might mean suffering, but that the Spiritualists of the country would see that they should not suffer in vain.

What was their answer? Let it be written on the annals of Spiritualism in such a way as will testify to our appreciation of their loyalty: "Plead guilty? Never! We would go to jail first." Of what benefit would it be to the cause of Spiritualism were they to save themselves and thus deny our mediumship?

Spiritualists and friends, the writer has been in close contact with the cause of Spiritualism for many years; has known of the trials and struggles of the mediums; has labored and suffered for the cause of Spiritualism—yet, never in all that time has Spiritualism seemed so dear as in that moment when those brave words were spoken.

How proud we ought to be of them! How proud we are of them! May the dear ones who have passed to the higher life and who can see and appreciate their trials, because of their clearer vision, draw closer and strengthen them in this hour of trial.

I have mentioned only Mrs. Faust and Mrs. Bunz, because they were the only ones whom the writer questioned, but since that time others have responded in the same way—Theodore J. Price, Mrs. Zollner, and others, who are yet to be tried.

The time has come when we must come to the rescue of our rights, which are ruthlessly being trampled upon. Modern Spiritualism came to us to comfort the many sorrowing hearts that were aching because of the loss of their loved ones. In answer to the heart cries of the millions, the gates were opened and from beyond the portals came the dear ones whose forms we had laid away in the tomb. The cooling voice of the little one as it was rocked to sleep in its mother's arms never sounded one so sweet to her listening ears as did the faint murmurs that echoed from the darling of the world called dead, coming through the ministrations of a medium. Do you think money pays for such comfort? Ask the bereaved wife, the heart-broken mother and father, the sister and brother, who have been blessed with the knowledge of Spiritualism. Ask the hundreds whose lives have been made brighter, because of the knowledge that those who had passed away were still watching over them as of old. They will tell you mediumship is a precious gift, and should be protected at any cost.

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M. E. CADWALLADER, Corresponding Secretary, P. O. Box 440, Philadelphia, Pa.

Girls we love for what they are; young men for what they promise to be.—Goethe.

That virtue which requires to be ever guarded is scarce worth the sentinel.—Goldsmith.

## Catarrh

Affects your head, but it is not therefore a local disease. If it did not exist in your blood, it could not manifest itself in your nose. Whatever impurities the blood does not carry away, cause what we call disease. Therefore, for

## Catarrh

Inhalants, snuffs, and other local applications can give only temporary relief. They reach only the effect, and do not touch the cause. The true way to cure is to purify your blood by taking a constitutional remedy like Hood's Sarsaparilla, which eliminates all impurities and thus permanently cures catarrh. Thousands

## Cured by

Hood's Sarsaparilla fully confirm these statements. This medicine, by making pure blood, also cures Scrofula, Salt Rheum, Rheumatism and all other blood diseases, builds up the nervous system, creates a good appetite and makes the weak strong. Be sure to get

## Hood's

## Sarsaparilla

The One True Blood Purifier. Sold by all druggists, \$1.50 per box. Prepared only by C. I. Hood & Co., Lowell, Mass., U. S. A.

Hood's Pills cure habitual constipation. Price 25c. per box.

## A Declaration of Principles.

MRS. A. E. SHEETS AT STURGIS, MICH. TO THE EDITOR:—A few weeks ago THE PROGRESSIVE THINKER contained an article by a lady who was doubtless inspired—on the subject of giving to the world a sort of declaration of principles that can be used anywhere to explain what a Spiritualist really believes. Her idea was simple, and very clearly explained, and entirely to the point. I have watched the papers since, hoping it would be considered by some one competent, but if it has, it has escaped me.

Pardon me, then, if in the perpetual session of mediums I rise to second the motion.

We feel the need of this more and more for the sake of the youth as we see them falling into line as we lead on. We have no Bible, no symbols, no cross, no crescent to put into their dear, untutored hands, and the time has come when they have a right to demand something.

Could not the N. S. A. appoint a committee out of the rich array of gifted ones among us, like Hudson Tuttle, Mrs. A. E. Sheets, A. B. French and others—to formulate just what is required, and in a short time?

I am the more impelled to these thoughts, seeing the good work now being done by Mrs. Sheets in Sturgis. She has been with us two months and has endeared herself to us all. Her deeply devotional nature, her winning voice and manner has infused new life into our society. One Sunday at the close of the morning service she proposed enrolling her name as a member of our free church on the books which were brought, and amid a fine enthusiasm nearly forty names were added, chiefly young people—a few she may call her own converts.

The next in order was to appoint a Sunday evening address for the young people. They caught the idea with delight, and decorated and illuminated the rostrum, and a crowded house.

After the business meeting a unanimous vote was given, and she was tendered an invitation to remain until next summer vacation. We await her decision, as some appointments had already been made, and may not be easily canceled.

We have had from time to time many speakers whom we loved; have seen some of them finish their work and go on with their eyes ever so dry, but if she leaves us now there will be few dry eyes on either side.

NELLIE M. SMITH.

## Missionary Work.

TO THE EDITOR:—Pursuant to instructions from the Board of Trustees of the N. S. A. President Barrett is about to set forth upon his missionary labors. He will visit Atlanta, Georgia; Chattanooga, Nashville and Memphis, Tenn.; Stuttgart, Little Rock and other points in Arkansas; Texarkana, Marshall, Dallas, Ft. Worth, Austin, Galveston, San Antonio, Houston, El Paso, and other places in Texas, then will proceed to California, Oregon and Washington, visiting such places in each State as may be desired by the Spiritualists residing along the route. All societies in the places named, and all Spiritualists residing in the States mentioned above, are requested to write at once for service. The first to come will be the first served. It is the aim of President Barrett to make a complete circuit of all societies in the States he visits, and to assist in establishing new ones wherever possible to do so. All communications in regard to dates, lectures, etc., should be addressed to Francis B. Woodbury, Sec'y N. S. A., 800 Penn. Ave., S. E., Washington, D. C. It is hoped that Mr. Barrett will be kept busy all along his route. Write for dates, friends, and secure his services at once.

FRANCIS B. WOODBURY, Sec'y N. S. A. Washington, D. C., Nov. 22, 1895.

## Every Family Should Have It.

The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, in paper cover, is sent forth free, postpaid, to all who desire, on conditions mentioned elsewhere. 10,000 copies are to be given away.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

## LIFE WORK

## CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

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

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