



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

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## THE FALLACIES

### And Sophistries of Theosophy.

A Synopsis of a Lecture Delivered at Portland Oregon, by

DR. DEAN CLARKE.

FRIENDS OF TRUTH:—Although the mission of a critic who seeks to expose error for the good of those who hold to it, as well as to prevent the unsophisticated from being misled by it, is not always a pleasant one, but it is a thankless task; nevertheless I feel it incumbent upon me as a duty, to endeavor to show that a cult which originated about twenty years ago, and has since elicited considerable attention by reason of its high pretensions as "The Wisdom Religion," is but a Colossus of Error, built largely of myths and speculations, cemented together by ingenious sophistry, and whitewashed and gilded by the magic art of a most consummate enchantress and adventuress.

#### AS MADAME BLAVATSKY

is the great oracle from whom or through whom this strange conglomerate of ideas has come, we may first question her reliability and veracity. Is or was her ipse dixit sufficient authority to pin our faith upon?

As to her truthfulness, many of her best friends and followers, and even her associates in the fabrication of the system, admit that she was a falsifier at times; and as to her reliability as a teacher, her books contain so many plagiarisms (over two thousand in "Isis Unveiled," alone), so many forgeries and garbled quotations (at least one hundred and sixty in "I. U.," so many misstatements (at least one hundred and twenty in regard to Hinduism and Sanscrit literature); and so many errors in regard to important subjects, as, for instance, over sixty relating to Buddhism; over one hundred regarding Hebrew religion and literature; seventy-five concerning Christianity and the New Testament; thirty about the classics; twenty-five on Egyptology; twenty upon Assyriology; and twenty more relating to Fovis and Zoroastrianism—no says Wm. Elamette Coleman—that all together they prove her utter unreliability.

#### THE MAHATMAS.

Add as for her Mahatmas, undoubtedly they are myths.

Sumangula, a chief priest of the Buddhists, declared his disbelief in their existence to Moncure D. Conway. Sir Edwin Arnold, who conversed with many learned Pundits, found no proof of their existence. Sir W. W. Hunter says Koot Hoomi, whom Mad. B. claimed as her chief authority, is not a Sanscrit name or word. Originally she wrote it "Cottume," a compound of Olcott and Hume, two of her "sucking doves."

Furthermore, Mr. W. E. Coleman, one of the ablest and most erudite Oriental scholars in this country, says there is scarcely an item in the 1,500 pages of "Secret Doctrine" which he cannot point out in the published literature of the world, though she claims to have got it direct from Mahatmas; and he has traced their pretended teaching to the following sources, viz.: About one-fourth to modern Spiritualism; one-third to Brahmanism and Buddhism; one-third to Paracelsus and Eliphas Levi; and the remainder to Science, Gnosticism, Kabbalism, Neo-Platonism, Rosicrucianism and other forms of Mysticism. (Exit Mahatmas!)

Again the Madame's authority is impeached by her

#### MANY SELF-CONTRADICTIONS.

In Isis Unveiled she (or her Mahatmas) teaches the three-fold nature of Man and the trinity of Nature; while in Secret Doctrine she insists on seven-fold principles in both. In Isis Unveiled she says that reincarnation seldom occurs twice on this planet; while in Secret Doctrine it is claimed it occurs many times in the mineral, vegetable and animal kingdoms successively, and over 5,000 times on the human plane.

In Isis Unveiled she says the elements never evolve into men; while in Secret Doctrine she says: "They are all future men." O, Consistency, thy other name was not Blavatsky!

Thus those who are not victims of the "glamour" she confessed that she cast upon her hypnotized followers, ought to see what conflicting authority their boasted "Wisdom Religion" rests. Will such a conglomerate house, "divided against itself," stand the test of further investigation? Let us see if the superstructure is not as rotten as the basis.

#### IS THEOLOGY PHILOSOPHICAL?

Granting that all cults, isms and oesophies must be judged on their intrinsic merits, as well as the assumed high authority of their source, let us candidly and impartially examine at least two of the main pillars of Theosophy and see if they are logical and rational. Its great high priestess made

#### KARMA, REINCARNATION AND SEVEN PRINCIPLES

the great trinity of her alleged "Wisdom Religion." The first two, she said, are "inextricably interwoven," hence we will consider them together. It is claimed that they explain the Problem of Evil and all the diversities of human life.

The "Key to Theosophy" thus defines Karma; "Karma is the ultimate law of

the universe, the source, origin and fount of all other laws that exist throughout Nature. It is the unerring law which adjusts effect to cause, on the spiritual, mental and physical planes of being. It adjusts wisely, intelligently and equitably, each effect to each cause, tracing the latter back to its producer."

Another high priest of this "osophy" says: "Karma is another name for the great Unknowable Causeless Cause." God, we suppose.

In personal application by its teachers it seems to mean character. They claim that each person's Karma acquired in one incarnation, determines his or her condition in all respects in the next incarnation. In other words, by the thoughts and deeds of a previous mortal existence, we made ourselves just what we now are constitutionally, and our present happiness or misery is the exact measure and result of our good and bad deeds in previous incarnations.

Logically, this doctrine is a denial of the universal law of heredity, for it assumes we are what we have made ourselves, not what Nature through parentage made us. But when confronted with innumerable facts from all Nature, that sustain heredity, some Theosophists admit that our physical nature was determined by inheritance, but mentally, morally and spiritually, say they, we made ourselves as to conditions.

This illogical position to which the logic of facts has driven some Theosophists, surely contradicts their definition of Karma as "the law of cause and effect acting on all planes." It contradicts also the scientific fact that our spirits create our bodies by organic law, and if Karma produced the state of our spirits, it must have produced that of our bodies also. Granting that our spiritual ego is the maker of our bodies, as some Theosophists claim, have they proved its pre-existence as an individualized personal identity, which selects and controls the parental conditions of each reincarnation, and thus proved that Karma has made us what we are as to mental and spiritual? Nay! These postulates of Theosophists are but bold assumptions, not demonstrated facts. On the contrary, the

#### LAW OF HEREDITY

is as well established as that of evolution, of which it is the basis, and this law determines the mental and moral constitution as much as it does the physical, for they are both evolved together, and mutually affect one another. "Like begets like." Parental traits of character and their mental qualities are everywhere transmitted to children. Race and family characteristics persist from generation to generation through heredity.

Does karma or heredity, produce hybrids? Was the mulatto made such by the black Karma of one of his parents? All improvements in domestic animals, and in man too, physically, are secured by attention to the law of heredity. "The survival of the fittest" is largely due to transmitted "variations." Seemingly exceptions to heredity, where a child is, in some respects, unlike either parent, are often cases of "atavism," or taking back in the ancestral line. Other instances may be accounted for by antenatal influences, both physical and psychic; and still others, as where a genius is born of common-place parentage, are fully explained by the law of inspiration, as we shall show further on. When an idiot is born from intellectual parents, his misfortune is due to violated sexual law, or to some disturbed nervous condition of the mother during gestation, just as monstrosities and "birth-marks" are.

It is entirely unnecessary to accept the far-fetched and fantastic theory of karma, to rationally explain any and all seeming deviations from the universal law of heredity.

#### THE SPIRIT MONAD.

Throughout the entire kingdoms of animate nature, every living creature begins existence as a germ, or spirit monad, deriving its being from the variously combined life-forces of its parents, and is doubtless a new being. Were it not thus neither species nor races could be perpetuated. Observation and experience, however, have proved the scientific fact that each fount head does "bring forth after its own kind," and this law is heredity, and not karma, as understood by Theosophists.

#### DOES KARMA ACCOUNT FOR ORIGINAL EVIL?

If it be true, as asserted, that it is "the causeless cause of all things," of course it does. But we deny the premise, and have shown that it is not the cause of human conditions, nor character. A thousand ills that afflict humanity, and destroy health and life, may be traced to physical environments without regard to human conduct.

To claim that calamities from flood, fire, famine, pestilence, earthquakes, thunder-storms, etc., are "Karmic Nemesis," is to tax reason and credulity to the very verge of superstition. As to "moral evils," ignorance and perversions of man's animal nature, hereditary tendencies and influence of environments fully explain them. Evil is born of undevelopment, not of karma. So says reason and common-sense!

#### REINCARNATION.

As reincarnation is "inextricably interwoven" with karma, let us see if it has not an equally shaky foundation. An able exponent of Theosophy has given several reasons (7) for its necessity, which we will first consider:

It is claimed that "only through reincarnation can knowledge of human life become exhaustive."

Well, what necessity is there for each human being to have the experiences of every other one, as claimed? As well

claim that each atom in the universe must exchange places with every other atom in order to become shaped like it! Nature never made two atoms, nor two persons, wholly alike. Each fills its own place, and thus preserves its individual identity as nature designed. Reading, observation and comparison will give us all we need to know of other people's experiences.

2. Again: "Reincarnation gives occasion for development of all the faculties, which can only be developed during incarnation."

How do Theosophists know what is assumed in the last paragraph quoted? Nature teaches quite the opposite. Evolution implies that spiritual faculties (such as all of man's are) will develop far better with spiritual environments corresponding, and ten million facts of modern Spiritualism, which cannot be gainsaid, absolutely demonstrate the falsity of this materialistic theory.

The infinitely graded spheres of the Spirit-world, not earth's kindergarten, afford the only conditions for man's higher development. It stands to reason that we need the experiences of a fetus, babe, child, and youth but once—not 5,000 times!

3. Again we're told: "Only through reincarnation is the unsatisfactory nature of material life fully demonstrated."

This is not the case with the average mortal, especially when he or she experiences the ills of old age.

One earthly life, especially in "hard times" like these, very effectually weans them from Mother Earth. Besides, if any decarnated spirits still hanker for "flesh-pots," as Spiritualists know from hundreds of proofs, they remain "earth-bound" till they get their fill of them, without reincarnating, unless it be by a mere semblance of it through control of mediums.

4. We're further told: "The meaning of

#### UNIVERSAL BROTHERHOOD

becomes apparent only as the veil of self and selfish interest thins—which a series of incarnations effects."

This is crass materialism. It implies that only in the flesh can the evil of selfishness thin! This makes matter superior to spirit, and in a gross form at that.

Such an idea immensely exaggerates the importance of earthly life, and immeasurably belittles the opportunities of the higher and better Spirit-world where, we are told by those who are there and ought to know, every possible opportunity for eternal progress is found.

5. Another egregious fallacy is stated thus: "Reincarnation gives scope for exact justice to every man. True awards must be given largely on the plane whereon they have been incurred. Physical outrage has to be checked by the infliction of physical pain and not merely by the arousing of internal regret."

"One career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place."

This, it seems to me, is applying the great law of universal brotherhood, for which Theosophists claim a special tenderness, with a vengeance! This whole proposition is the old barbaric law of "an eye for an eye, a tooth for a tooth." "If thy brother smite thee on the one cheek, turn and hit him on the other" (for the precise balancing of accounts).

Theosophic justice requires that a murderer shall be murdered, and if he doesn't get his due in one life, he must be reincarnated till he gets "exact justice"—tit for tat. O, Sophistry! thy most appropriate "Christian" name is Theosophy!

Pray tell us when crime would cease by this method of "balancing accounts"? Surely not while reincarnations take place.

This is both an illogical and an immoral doctrine. Karma says all human suffering is just: that we must suffer every pain

#### INFLECTED UPON OTHERS.

Yet it punishes the one who gives us our due, notwithstanding that he is compelled to do it "for the exact balancing of accounts, on the plane whereon" we sinned!

The theosophic idea of compensation and retribution is that of savages, that "physical outrage must be checked by the infliction of physical pain." Such barbarous materialism gives the lie to the title "Wisdom Religion." Satan can never cast out Satan. Evil is not overcome with evil, but only with good!

The physical body is not the man. Our spirits, not our bodies, are responsible for the good or ill we do. The idea that many earthly careers are necessary "that every good or evil done in each may be requited on the earth where it took place," shows the poverty of spiritual knowledge in the boasted "Wisdom Religion."

In the name of reason and common-sense, why may not the decarnated spirit—that did good or evil be compensated for both in the Spirit-world? The Bible teaches that there we are judged "according to the deeds done in the body," and millions of communications from to-day confirm its teaching.

A rational deduction from the great law of evolution is that we

#### BEGIN SPIRIT LIFE

where we leave off here, and there forever progress, instead of returning to earth to repeat over and over 5,000 times the needless experiences of fetal, infantile and child-life. Evolution does not thus take the back track.

Heavenly mythology never taught a more irrational "fad" than reincarnation! It compels our "spiritual ego"

continually to return to conquer "the world, the flesh and the Devil" really to no purpose, for after the lower nature has been subdued, we have no farther use for it, but it is left behind, while the divine part of us enters Nirvana or is absorbed by the Infinite Spirit where it started from, none the more spiritual than before it played this egregious farce of reincarnation, or "much ado about nothing!"

Every other alleged reason (7) for reincarnation can easily be shown to be equally sophistical.

#### IS THERE ANY POSITIVE PROOF OF IT?

Not a scintilla! The facts put forth as such, to-wit: Seemingly memories of a former life; precocity of mind in children; mental superiority of some, and exceptional genius of others, etc., can all be scientifically and rationally explained without resorting to such a fantastic hypothesis.

Most of those vague memories are echoes from dream-land, or our spiritual experiences in sleep. Others are impressions from our "familiar" guardian spirits whose thoughts at times so interblend with our own that their experiences may seem to have been ours in a previous life.

And as to great genius, precocious children, etc., these, as shown when treating on Karma, can all be accounted for by ante-natal influences, human and spiritual, upon the mother's mind, and by post-natal mediumship. Inspiration is often the secret of genius.

#### THE DOGMA OF SEVEN PRINCIPLES

is but a fantastic fad of Paracelsus, a dreamy mystic of the sixteenth century. It has no true foundation in nature nor in man.

The trinity of nature, which Madame Blavatsky, or her Mahatmas, taught in Isis Unveiled, Vol. I, pp. 281-286, and which she quoted St. Paul, Plato, Plutarch, Irenaeus, Origen and the Kabbalists to sustain, is far more rational and scientific.

Matter, force and spirit or intelligence are all the primal principles that can be found in Nature, or in man, who is nature's epitome.

#### ELEMENTALS, ELEMENTARIES, AND ASTRAL SHELS

are three more ridiculous absurdities—mere myths—nightmares of the dark ages of superstition, conjured up by the apostate Madame Blavatsky to account for the spiritual phenomena. Not a particle of proof worthy of a moment's notice has ever been given of the existence of any such "Brownies," or hobgoblins! Gulliver and his Lilliputians are as much of a reality. Such fantastic conception of the occultized brain simply show that Theosophists will "strain at a gnat and swallow a camel" to get away from the only rational explanation of spiritual manifestations.

Having now disposed of these puerile fads of theosophic nonsense, let us synthesize our strongest objections to its great central dogma of reincarnation.

(I.) It is gross materialism, for our "spiritual ego" must have a human body to make any progress in. The theosophic deavach or heaven is simply a boudoir to dream away the 1,500 years of time between each reincarnation. No spiritual growth there!

(II.) It is contrary to both evolution and heredity—two laws scientifically demonstrated as fully as that of gravitation.

(III.) It destroys all family ties on earth: Parents are not really father and mother nor are children really brothers and sisters—and it blasts all hope of family reunion in the Spirit-world!

(IV.) It destroys the personal individuality of the greater part of the human race—only one ego to 5,000 bodies!

(V.) Its theory of life is appalling and awfully depressing. It condemns us to a dreary round of mortal hardships, disappointments, sickness, and woes innumerable, which must continue at least "three score and ten" 5,000 times repeated, or 35,000 weary years, and all this alleged effort of the reincarnation gent to justify us ends in loss of all personal consciousness in Nirvana! Sic transit gloria mundi!

Such are the fads, fallacies and sophistries of the great "Wisdom Religion" (whose foolishness never was equaled) which thousands of Spiritualists (?) have accepted as truth "way beyond" the all-comprehensive science, philosophy, and religion of Spiritualism!

In my humble opinion (though I may be mistaken), to use the expressive language of the Bible: "It is the work of seducing spirits and the doctrines of devils." The only Mahatmas who teach it are Jesuit spirits. Beware of them!

Note.—Dr. Clarke proposes, if sufficiently encouraged, to publish this lecture in full, treating other points not spoken of above, and amplifying those he has abridged; and to couple with it another equally searching upon Christian Science, and to add to these a succinct synopsis and treatise upon the Spiritual philosophy, showing its superiority to both of these pretentious cults which have drawn many away from the "true faith," by their seductive pretenses of superior wisdom. The three combined will make a large pamphlet, which will contain a photograph of the author, fully worth 25 cents, but all readers of THE PROGRESSIVE THINKER who will assure him by postal card that they will take one copy at least, can secure one for 15 cents postpaid. Address him at once, care of THE PROGRESSIVE THINKER, 406 Loomis Street, Chicago, Ill.

DR. DEAN CLARKE.

Misers mistake gold for good, whereas it is only a means of obtaining it—Rochefoucauld.

## MINISTERS.

### Those Who Expound the Gospel.

A Vivid and Sympathetic Presentation.

BY HUDSON TUTTLE.

I would not cast reproach nor sneer at the ill-advised work of ministers of the gospel, for in my heart I pity them. Their position and that of the churches is most anomalous. Creeds and set forms of observances, thought essential to salvation by our fathers, have become outgrown by swift progress, not in the direction they led, but in the more thorough understanding of the world of causes and effects—the world where knowledge is supreme of their office has gone. They are no longer revered as anointed revelators of God's will. They are moral and intellectual teachers, and if strong enough, gifted leaders, perhaps, but their office has been outgrown. The want they once supplied us no longer exists. The phase of civilization which called for ministerial office has passed, and the form as a shadow only remains.

Hence, the minister of the gospel has a difficult task before him. If fresh from the theological school, he has been kept apart from the living present, and steeped in antique ideas until he is a part of the past, and when he enters the pulpit, he is an anachronism—out of place and time. The world is rushing ahead, but he is a century behind. He is a Rip Van Winkle, awaking from sleep, with knowledge only of a dead generation.

If ordinary mould-and-preachers are, as a rule, made of quite ordinary material, as the bright youth find more congenial pursuits—he is confused at the antagonism of the beliefs drilled into him at college, and the practical thoughts of the day, but he blindly goes on preaching as his professors taught him to preach, and lets the world go its way. He is a made preacher: his sermons are made sermons; his orthodoxy passes unquestioned. He is dry and uninteresting, and his hearers listen as to the infliction of a penance for Christ's sake. It is a burden for him to speak, and a cross for his audience to listen, but a part of church work because custom enforces it.

Should, however, the preacher be cast of fine material; should he think for himself, and be quickened by the fresh thoughts of living men, and, reasoning, break through the shackles of his creed, then, indeed, he deserves our sympathy. On the one hand, he has spent years preparing for his profession; by it he gains support for himself and family; honors, emoluments, friends, influence, all the heart holds dear, entice him to the ranks of the orthodox faith. On the other hand is the independence of free-thought, the aspiration for the highest truth, the urgency of conscience to be true to conviction. He is far ahead of his creed, and believes himself to be in advance of his church-members. Here he mistakes, for he conceals and hedges before a laity more radical than himself. They have outgrown their creed, and hail with rejoicing his brave utterances. If he continues to grow, the synod or conference made up of ordinary men, will suppress his boldness, and he will continue to preach, offering the strange spectacle of a church listening to a preacher they do not believe, of a minister preaching doctrines he knows to be false.

It is difficult to comprehend the perplexity of a minister thus situated. He well knows that nine-tenths of all his ministerial brethren stand on this ragged edge, and in their hearts rejoice when one of their number dares say a brave and honest word, and that the other tenth are of no account, yet he as well knows that every one of them will denounce him with frowning countenance before their respective churches, and call him before the church court, and brand and blast him with the opprobrious name of "Heretic." He has labored all his life to gain a standing with these ministers, and become a teacher in his church. His social life is with them, his standing in the community in their hands. His support and that of his family is gained by his popularity with the laity. His educational bias and prejudices are on one side; on the other honesty to what he knows is truth, and integrity to the new light which conflicts and overthrows nearly all he has thus far in life regarded as of momentous worth. The position is grave and merits profound sympathy.

If really a strong man, he may, like Beecher, Swinburn, Thomas, and a few others, carry his church with him up to independent grounds, but he must possess more than ordinary tact and knowledge

of human nature. If he fail in these qualities, he loses everything but his self-respect, and becomes an unrecognized minister without the possibility of having a church to preside over. For he knows too much for a minister, and not enough for a lecturer in the ranks of reform.

Hence it is that the incentives which move most men are strong to hold the minister in his bonds and make it the most difficult of all things for him to be honest. The laity are equally dishonest. They are in fear of each other, as the minister is in fear of them. On some occasion of love-feast or conference, where all may arise and relate their experience, if, instead of mousing the parrot story of their grandfathers, they would tell the truth as to just how they felt and believed, from the humblest member to the minister, they would find for once "confession good for the soul," and there would be such a revival as would shatter the old castle of belief like a card-house, and make all things new.

As it is, with fear and trembling the minister stands before his church, and asserts what he knows is impossible to believe; frowns on and denounces the best thoughts he knows all must believe; pretends to abhor what he knows in the end will be accepted as divine truth; makes himself a sham and mountebank, a cheat, a whitened sepulchre, not of dead men's bones, but of dead ideas.

Let us not denounce and sneer, but with unmeasured pity spread the mantle of charity. Let us bring the pulpit and pew to a better understanding by supplying that knowledge of Spirit-life for which they long have blindly sought.

#### THE APE AND THE THINKER.

Revolving deeply as he went The controversy of descent, A thinker chanced upon an Ape, And after sundry meditations, Engendered by the creature's shape, Exclaimed: "There's surely something in it!"

This is no theory of the minute, And you and I must be relations. The monkey closed one weary lid, And "Nay," he muttered, "God forbid!" "What!" cried the man, "you with your tail!"

So humble in the social scale, Say this? My friend, have you reflected How good 'tis to be well connected? Or else, if this world you despise, And on the next one fix your eyes, In such case what have you to hope for? For if the scriptures are correct Life here is all you can expect. Your good deeds by no angel hoarded, You die forever unrewarded. If Darwin's right, the soul I grope for Is in some measure shared by you, And thus we twain walk hand in hand Joint tenants of the promised land."

"I firmly trust that is not true," Replied the melancholy beast: "I've come to know this world at least, And something also of your race: And where among I have discerned One human heart that sometimes burned In pity for a brother's woe—

One man, confronted face to face With troubles other than his own, Some costly moments for a friend; Not deep, sad eyes devised for show, Nor easy sympathy well told, Nor chilly gift of naked gold; But moments he might never regain, Yet squandered them in cheerfulness To heal some heart, to ease some moan; For one, I say, to whom distress Spoke and he turned I counted ten That marked the human cry of pain And looked, but never looked again. Cold selfishness comes not in heaven; Sooner are hot sins there forgiven. Therefore," the ape said, "on the whole I hope we monkeys have no soul. For, mark me, we could never live Happy with your alternative; You with your souls may win salvation, But soulless apes have no damnation."

—MOODS.

#### THE PRESENCE.

The greatest souls of every age Have walked with God. 'Mid unseen witnesses the sage Has ever trod.

Though, save on rare occasions, they Reserve their speech, They never fail his call, but stay Within his reach.

All spirits of the good and true And profier aid: he needs but to Put forth his hand.

Upheld by such as these is he Whose cause is just; He meets whatever is to be With simple trust.

'Tis thus he tastes of victory, Though overthrown; 'Tis thus that in the desert he Is not alone.

'Tis thus he does his portion take Without a cry; 'Tis thus he for his fellows' sake Fears not to die.

MILES MENANDER DAWSON.

God overrules all mutinous accidents, brings them under his laws of fate, and makes them serviceable to his purpose. —MARCUS ANTONINUS.

The most cultivated minds are usually the most patient, most clear, most rationally progressive, most studious of accuracy in details. —JAMES MARTINEAU.

Malevolence is misery; it is the mind of Satan; the great enemy; an outcast from all joy, and the opponent of all goodness and happiness. —J. HAMILTON.

## FAKES AND FRAUDS

### And What to Do With Them.

A STRONG PLEA FOR HONESTY AND INTEGRITY AMONG SPIRITUALISTIC WORKERS.

TO THE EDITOR:—Under the head of fakes and frauds, I have a few things to say. My experience with so-called mediums who travel over the country for the money they can make out of the business, convinces me that at least three-fourths of them are frauds, or they practice it at times. The question is, what are we going to do about it? Something must be done or our best people will leave our ranks and join other liberal societies. I, from this time on, will indorse no mediums that will not submit to absolute test conditions and prove their mediumship. To this no genuine medium can object. I trust all our papers will take this stand, and I know all our noble mediums will rejoice to see the frauds relegated to parts unknown.

I have recently been the means of driving from our city one of the greatest tricksters that ever traveled over the country as a test medium and independent slate-writer—by name Willie Fore, Charles Lee. Many of our people are satisfied that he is a good medium and slate-writer. I will offer no opinion for or against his mediumship, except to say that I offered him \$100 to obtain for me one name written between two closed slates under test conditions. My offer was refused even a trial. This looks a little fishy.

His mode of beating people is to make them believe that he can develop them to be good independent slate-writers, for which he charges them \$25 cash, if he can get it; but rather than miss the job, he will take \$10 cash, balance when developed. I saw him for a good fee he would find lost friends, property and everything in that line. Take notice: He is going to remain at least six months, and it always requires six or seven weeks to develop slate-writing or find lost friends or property. This is his stereotyped expression, "six or seven weeks." He endeavors to make as many as possible believe he can do all he claims, and in a few weeks he has caught a good string of suckers. He requests each and every one to tell no one, as "it will ruin conditions." In a little while he receives a telegram from his short, stout, blonde wife, who is in a certain city, saying: "Very sick; come at once." He is off at once to see his dear wife, but, strange to say, he takes the train going in the opposite direction, and some think he has been lost, or sand-bagged into death for the money he took with him.

For all I know, he has never been heard of, or will be. I suppose he has been reincarnated elsewhere, but this time as John Doe, or Richard Roe. Lee is 35 to 40 years of age; about 5 feet, 5 or 6 inches; weight 145 to 155 lbs.; complexion rather dark; of very good address, and a hand-shaker all round.

Spiritualists everywhere, keep a sharp lookout for this pair, as they will be somewhere and some of you will lose your money. This developing business is one of the fakirs' strong forces. I am fully convinced that if we can stop the frauds we will increase as no other religion or belief ever increased before. Dr. E. J. Morrison and E. A. Holbrook in a late PROGRESSIVE THINKER give their views with no uncertain ring. They are my kind to a dot. I, too, was a disbeliever in materialization; but not now, nor for the past twenty-three years.

When J. H. Mott was living in Memphis, Mo., I read many reports of his wonderful materializations. I made up my mind to test this matter for myself. Accordingly I addressed Mr. Mott for the first time this proposition: "I have read much of you and your phenomena. Desiring to know the truth, I offer you the following proposition: If you will come to my house, and under test conditions cause to materialize any one of my departed friends so that I and others fully recognize them, I will pay you \$75." He replied by return mail that he accepted my proposition, and that I might expect him on the following Wednesday evening. Promptly at the appointed time Mr. Mott arrived. Everything was in readiness, with twenty sitters. We placed the medium under the most rigid test conditions our combined skill could devise. Mr. Mott offered no objections to any tests we wished to subject him to, only requesting us not to hurt him. We soon had him secure, to the satisfaction of all. Soon the bell began to ring and a face appeared at the aperture and called for Dr. Foreman. I answered by stepping up to the cabinet. To my astonishment I beheld my father-in-law, who had passed over about eighteen months before. We exchanged salutations. I immediately called up two of my friends who knew him as well as myself, both of whom were avowed Atheists. They both stated upon their honor that we were talking to Richmond Williams beyond the shadow of a doubt. To make this report short, I will say that Mr. Mott gave me three seances, at which many spirits appeared and were fully recognized by almost all present.

I paid the \$75, and from that day to this have been a happier man, with no doubt of the truth of materialization, ever entering my mind. Since that time I have seen some true materializations and many frauds. Some years later Mr. Mott was tested by Dr. Grove and others of Kirksville, Mo., as no medium was ever tested before, so far as I have ever heard. In those trying tests he gave perfect satisfaction.

[CONTINUED ON PAGE 3.]







## THE SECULAR PRESS.

EXTRACTS THEREFROM, ILLUSTRATING THE GRAND WORK IT IS DOING FOR THE CAUSE.

## A REMARKABLE CASE.

## Human Testimony as to Supernatural Events.

ONE MAN'S EXPERIENCE—HE FELT THE ANGUISH OF AN UNFORGIVEN FRIEND—THE STORY OF A MAN INFLUENCED TO DO RIGHT BY MESSAGES FROM ABOVE.

The facts in the following incidents can be vouched for, so far as human testimony can vouch for supernatural events. I ask the Inter Ocean to publish them, hoping the record may attract the attention of some doubter on the subject of future life, or that, in this day, when the almighty dollar is the helm and power of our thoughts, it may be read by some persons who may come to the conclusion that God is just as near to us now as he was to the people in the days of Moses and Christ, if we will but create the conditions. As the parties who figure in these incidents do not desire publicity, initials only are used, but any seriously disposed inquirer can be put in communication with them through this paper.

A and B lived in the same town in Southern Illinois. D lives 200 miles from that town and is acquainted with A, who is a very philanthropic, kind-hearted, humane person. A and D are investigators of the subject of after-life, each having mediumistic powers partially developed; D receives automatic writing and occasionally sees visions of persons known to him and others to be dead; neither is a member of any spiritualistic circle; both are active members of their respective churches. B is dead. So much for the personnel of the individuals who go to make up the actors in this, to say the least, remarkable statement:

Some two years before the death of B he came to A and asked for the loan of \$1,500 to pay a mortgage on his home. A held B and his family in high esteem, and believed him (B) to be a man of honor, and loaned him the money without the usual security, with the express understanding that it was to pay up the mortgage, and be repaid at the earliest convenience. Instead of paying the mortgage, B used the money to relieve himself of a criminal lawsuit. This came to the knowledge of A, who felt deeply hurt at this outrage of friendly confidence. A felt that it was an insult to philanthropic friendship, and, although being a most charitably disposed person, conceived an unnatural hatred for B; when B's family was turned out of the homestead this feeling became intense.

## A SINGULAR MALADY.

Soon afterward B took sick and died. A was at his bedside, and while feeling deep sympathy for his family, still retained the uncharitable feeling toward B. This was the more remarkable, because A is a personification of kindness, without any special appearance of outward piety. Again, at the grave of B, A stood unmoved, and mentally refused to forgive B, hoping he would never have rest until he had atoned for his wrongdoing. All this time A gave but little thought to the loss of the money; the ungrateful action of B to his family and friend was the principal motive that influenced A, which feeling became a passion that held possession of A until the following incident occurred:

About a year and a half after B's death, one day A became violently sick, physically and mentally; the following is A's description of this singular malady: "It was Sunday afternoon about 4 o'clock. I was sitting in my library reading; had been reading several hours. All at once an indescribable feeling of trouble and distress came over me. It seemed as if someone was standing back of my chair, back of my right shoulder. I knew that I was alone, yet looked to see who it was, but no person was visible. Still the imaginary presence troubled me. A cold, chilly feeling crept over me, and I began to get very nervous. I tried to read and throw off the feeling, but could not concentrate my thoughts on the book I was reading, and the more I tried to throw off the painful feeling the worse I became. I laid down my book and walked into the garden, crossed over to see a neighbor, but so restless had I become that I could not sit down, nor yet stand, with any comfort, and I felt so burdened with some imaginary trouble that I thought I must scream right out for relief. I tried to be calm, and reason that it was all imagination or an attack of nervousness, but the more I tried to reason on that line the worse I got. My hands had now become cold and clammy. I shook as one with a severe chill. Having returned to my own house, I undressed and went to bed, but could not lie still. The chill

grew in severity, my limbs jerked and quivered like one in a spasm.

## A TERRIBLE STRAIN.

"All this time the mental strain was terrible, and I was possessed of the idea to run somewhere, I knew not where, and scream for help. I had yet sufficient reason left to keep me from doing either, but realized if these conditions continued I would go raving mad. For relief I got out of bed, and again for relief I got into bed—how many times I cannot tell. My family were about me, and could not account for this unusual condition. Hot flannels were placed on me without giving me any relief. I felt desperate. I was desperate, and I wanted to throw them off. How great is the hell of one's own conscience. All this time the one hateful act of my life pressed me like a mountain lay on me, for during all this frenzy I fully realized and was clearly impressed that the spirit of B was with me, and that I was suffering just as he was, and that it was my unforgiving spirit that prolonged his suffering. I felt that he was with me and following my every step. I kept glancing behind me, expecting to see him just as if he were living. I looked for him to place his hand on my shoulder every moment. I have but little memory of what I did, but I can plainly remember that I always felt B was standing beside me. Perspiration would break out in large globules all over my body. In this painful agony it was simply impossible for me to lie in bed, and yet when out of bed it was equally painful for me to remain up. I walked back and forth from room to room, into bed and out again, for eleven hours, which to me seemed an age. I cannot describe or give the faintest idea of my feelings, nor did I ever before realize it was possible, without any visible cause, to work the body and mind into such a painful fever and chill at one and the same time, while my mind, haunted and feared, stood on the brink of raving madness, with reason enough to realize the horrors of both body and mind. Had I committed murder, or some other inhuman crime, I could not have been worse.

## ANGUISH AND MISERY.

"At times my pain, anguish and misery would be so intense that I knew not what to do; nursing and the care of my family, which I had in abundance, was of no more avail to give me relief than was a blade of grass in resisting a cyclone. In this delirium of pain and madness, haunted by the sin of unforgiveness, and, firmly believed, the spirit of the man I refused to forgive, I felt there was one resting-place for my sin-sick soul and body. I was impressed with the desire to throw up my hands to heaven and ask for mercy and relief; but, oh, how stubborn is hateful sin! I resisted this antidote for hours. I was simply desperate, in my wandering from room to room, seeking rest and ease. I was passing through the dining-room about 8 o'clock in the morning; pausing, I turned toward where I supposed B stood. Speaking out loud, as if he were alive and before me, I said: 'I forgive you; for God's sake leave me; rest in peace, for you have surely atoned.' Immediately I got relief; my mind calmed down, my nervousness left me, and I ceased to feel pain, went to bed, and slept several hours. I feared a repetition next night, but none came, and I felt as well as I ever did, only quite weak. That one night gave me a fearful idea of the torments that await, in after-life, the unrepented sins of earth. I am now convinced, by experience and evidence, that I participated in at least a part of B's sufferings."

A few weeks after the above incident occurred, A received a letter from a lady spiritual medium then residing in Indiana, some 150 miles from A's home, who had but little acquaintance with A, and knew nothing of the above incident. Inclosed in the letter was the following communication: "A—, I have done you a great wrong while yet on earth. At times I felt myself to be in the wrong, but mortals would not allow me to acknowledge it. Now I know it to be necessary to do so for my own advancement, and I come to you for help. Knowing your true nature, I feel I will not ask in vain. Will you give me the words of forgiveness and peace? As ever, B."

## MOST REMARKABLE.

The above letter, with a full description of the horrible experience A had passed through, was forwarded to D, asking for advice and counsel. D regarded the whole affair as most remarkable, and, to say the least, out of the ordinary current of mortal events, and he sought for light among the invisible powers that gave him automatic writing, by asking the following questions:

"Was A correct in attributing that

sick spell to the unforgiving spirit that refused to forgive B?" The answer was written: "Yes; that was correct."

"Was the soul of B really present with A during that terrible agony?" Answer: "No; B was not, nor was he near A; but God gave A a taste of the punishment he was imposing upon B by not forgiving him."

After receiving this information, D wrote at once to A, begging forgiveness from the heart without having a taint of worldly hate, and suggesting that A should do some unusual act of charity which would evidence the forgiving spirit, and further, D wrote to A: "You should regard yourself as one specially blessed by God in being selected as the instrument of his divine mercy to that poor soul, as well as the event, is a wonderful evidence to us all of the necessity of charity in mortals. If these incidents which you inform me of happened in the days of early Bible history they would certainly be recorded in that remarkable book, and deserve to rank with many of its supernatural events. By all means try to meet the mercy and grace of a loving Father, with the purest and most heartfelt forgiveness."

## AS IN A VISION.

To add evidence to the supernatural source of the most remarkable events, that same night, D had one of his visions, in which the father and grandmother of A, who are both dead, appeared to him for the purpose, as he was afterwards informed through the automatic writing, of thanking him for the good advice given to their child. Immediately on receipt of D's letter A did as requested, and by act and deed gave evidence of the total forgiveness of B. Inside of a month, through the same medium referred to, A received the following message:

"God bless and keep you. Oh, the joy of knowing I am forgiven. I have been held in darkness all these years by the misdeeds of my life, but I was not wholly responsible. I was influenced by those I believed in the right. Oh, God will bless you. I will give my life to helping you in the next few years coming. B."

Soon after A received, through the same source, the following message:

"My Kind Friend—God bless you. I have suffered even as much as I caused you to suffer. During all those days I passed from the body I did not try to throw the conditions on you, but could not help it. Now I am growing to realize how black my sins were. I thank you, to whom I did so much wrong. Oh, God forgive me. B."

Again came a message through the same source to A:

"Dear Friend—I have now an object in Spirit-life to prove my gratitude to you for all you have done, and to undo the wrong I done you. I can say from the depth of a full heart, all is well. God bless you for the kind thoughts. B."

If the above incidents are true, and the parties are prepared to present evidence of their truthfulness, the striking feature of these facts to my mind is the evidence they give of the continuation of life, the simplicity, or natural, rather than supernatural, condition of that continuation, the responsibility for acts done on earth, and the positive evidence that God demands compensation for violation of his laws.

I know there are psychic and philosophical societies that make a specialty of this line of inquiry, and if there is an explanation outside of the supernatural or spiritualistic theory, I would be glad to have it.—Inquirer, in Inter Ocean.

## LITTLE JOE.

Little Joe is a hearty, rollicksome lad, neither very good nor very bad; there is a roguish smile in his looks, though quite a dullard he seems in books. His hair is the color of amber or red, has a crinkle that graces a round little head. His cheeks are plump as a red-cheeked apple, and his face and nose are somewhat dapple.

But Joe is really a funny fellow—about his voice there is something so mellow. That into the heart of deepest woe His boyish presence seems to go, To those who, living cold, apart From sympathy's tender, yearning heart, Find not a blessing in their woe That I have found in little Joe.

I pray that he may never grow, And loving hands on him bestow The kindness suited to his age, To make the coming man a sage, Wherever my lot in life may be, Of pictures in my memory, The face of simple-hearted Joe Will shine among the friends I know.

BISHOP A. BEATS.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

The human eye is a perfect camera obscura.

## OUR ANGELS,

## A CHILDREN HEAVEN,

As Set Forth by Brilliant Genius.

THE ARTICLE IS A SPLENDID SPIRITUAL SERMON, BEARING WITH GRAND TRUTHS, BY GEORGE H. HEPPWORTH, IN THE NEW YORK HERALD.

"Angels came and ministered unto him."—Matthew iv., 11.

It is a glad surprise to the careful student of the older and the newer scriptures that the beings whom we call angels occupy so prominent a position in the Father's dealings with his children on the earth. And it is not the least curious fact in the history of our modern religious life that the mission of these angels should be either ignored or practically discredited. We have not been willing to admit that God uses any secondary agencies in the accomplishment of his purposes.

As a consequence we suffer spiritual loss, for there is great comfort to be had in the belief that a throng of invisible beings are nigh at hand in our time of trouble, pitying us in our distress, and lending such aid as lies in their power. How many of our burdens are lightened by their succoring strength, how frequently we are enabled to resist temptation by their power added to our own, how often holy suggestions come from them which we attribute to our own minds or hearts, no one can tell. But that they do come from heaven to earth, and that our daily lives are blessed by their presence, no one who accepts the record of Christ's ministry as veritable history can possibly doubt.

Their doings run through the pages of the Old Testament like a golden thread in a costly fabric. The dark places in the life of the ancient Hebrews are illumined by them, and every prophet held communion with them and received from them the mandates of the Most High. Daniel, when speaking of the strait he was in, said: "Behold, there stood before me as the appearance of a man \* \* \* and he informed me and talked with me," and his experience is so multiplied by others of a like nature that we are almost startled by their constant recurrence. They shine like stars on a winter night; and to them the Hebrews were indebted for their courage and their national glory.

The birth of Christ was announced by an angel; the flight into Egypt with the child was commanded by an angel; when the temptation of Christ was ended he was ministered unto by angels; when the fearful women stood at the tomb it was an angel, "whose raiment was white as snow," who proclaimed the resurrection, and when the mob followed the Lord, and the disciples talked of resistance by force, he rebuked them, declaring that if needful he could call on "more than twelve legions of angels."

I adduce only a few out of many instances, but they are sufficient to establish and emphasize the fact that we are seen though we do not see, and that heaven holds the earth in its arms as a mother her babe. No distance forms a barrier either to our longing or to their response to it. We may not feel the hand that is placed in ours, but it is there; we do not hear with the hearing of the ear, but with the hearing of the heart; we do not see these guardian spirits with the eye, but with our inner consciousness we are sure that they are close by.

What a glorious realm of thought we are exploring! What a glorious realm of fact is revealed to us! The poor soul that is being driven along the downward path by the fury of his passions is accompanied at every step by God's messengers—the messengers of his pity and his love—and with their supremest efforts they try to bar his way to further wretchedness. The lonely heart that has been chilled by frosty misfortune, and falls upon a desperate mood that regards even crime with indifference, is surrounded by invisible agents who are doing all that heaven itself can suggest to make the way smoother and the sky brighter. And the mourning soul, sitting in the shadow of a great bereavement, looking upward with tear-dimmed eyes—is no one near to whisper consolation? Is God unmindful or powerless to assuage this grief? The angels who represent God's sympathy are in that darkened room, and the peace that comes to the broken heart comes from above.

We have here a practical fact, but we have made too little use of it. The wonder is that we have neglected it so long, for it is one of the most precious truths to be found within the whole range of God's providence. Not alone, never alone, but always in the companionship of ministering spirits, enjoined by the Father to do us good service if we will allow them to do so.

And who are these heavenly beings? Why not those who have been bound to us for many years and who love us now more than ever? Shall they who have been so dear, but who were summoned to the other land, be sent far away, while strangers do his bidding for our behoof? Our guardians are

those who have been closest to our hearts, I believe, and they are always ready to come at our call. They hover about us, guide our wandering footsteps, avert impending danger, do what they may to encourage and cheer, and after the nightfall, when the morning comes, they will be the first to greet us and welcome us to that home where partings shall be forever unknown.

## A CHILD IN HEAVEN.

"Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass."—Job, xiv., 5.

Of all the bereavements which are possible to a home, the loss of a child is perhaps the most disappointing and the hardest to bear.

"There is no household, howsoever defended, but has one vacant chair," and the world's sympathy is most generously given when that chair has been occupied by one in the halcyon days of his youth.

At first sight it would seem as though something had gone wrong in the universe, and we are mentally puzzled. We have the feeling that a young man has a certain right to life, and if he is robbed of it our faith in the goodness of God is taxed to its utmost limit. Reason fails to follow the ways of Providence, and the deeper our love the harder is it to believe that a mistake has not been committed. Faith droops and we falter in our allegiance to the Lord.

He was on the very verge of great things, we say, and the prospect was specially alluring. He had noble gifts, had dreamed dreams of a successful career, was full of hopefulness and buoyancy and vigor. Then death intervened, and it instantly became impossible for him to do what we should have taken pride in seeing him do and what would have won for him an enviable name among his fellows.

How can we be resigned under such circumstances and in what way can religion explain the terrible problem? There are so many instances of this kind that a solution must be found, if there is one. I am aware that "God moves in a mysterious way his wonders to perform," but he always leaves footprints behind, and if we follow them we are sure to find light. If we cannot know all, we must discover enough to set our hearts at rest, enough to assure us that no mere accident has occurred, but that the eternal plan is being carried on without error. Religion deals with matters which are beyond the reach of our reason, but I doubt if it ever contradicts our reason. The intellect of man is as feeble an instrument with which to find out God as Galileo's toy telescope was to separate the stars in the milky way; but Galileo got glimpses of the Creator's plan, and we may do the same thing.

There are certain facts which ought to be beyond dispute, but possibly you have neglected to note them. If it is not wholly day, it is not wholly night, and though objects are dimly seen there is light enough to walk by.

That boy was a bunch of vital forces which took the form of character. When death came it neither dissipated the forces nor destroyed the character. You did not bury him. He was your son when you carried his worn-out body to the churchyard, and perhaps he accompanied the sad procession. Vital forces are indestructible, as science long ago insisted, and personality remains intact in spite of all that death can do. Indeed, death is simply the server of a summons in accordance with orders from above. Some one is wanted in another sphere of existence, and death comes to take the person named in the warrant. When this person goes he carries his entire personal entity with him, without the loss of a jot or tittle—his intellect, his moral qualities and his affections. That boy, therefore, thrills with life to-day just as he did when you folded him in your embrace.

This is the corner-stone, as sound as logic can make it, on which you are to build a shelter from raging doubts and the fierce spirit of antagonism to God.

There is a larger field of usefulness there than here, which is the second fact. Heaven is not the lounging-place for indolent souls, the Sleepy Hollow of the universe, where one reposes on eternal river banks and sings himself into a mental nonentity. A man wakes up in heaven, after this restless dream of earthly life, and sees that God has glorious work for him to do—work in his own development and helpful work for others. That son has not ended his education because he has died, but rather has just begun it, and begun it under better auspices and better teachers. So far as he is concerned, he has reaped a great advantage, and would be sorry if you could call him back to these narrow quarters. He has nothing to regret, although you think you yourself have much.

The third fact is that the door of heaven is not bolted on either side, but swings both ways. There are those who go in and those who come out. A great throng of released souls are constantly finding their way upward to the new life, and another throng are constantly coming down to minister to our comfort. Heaven and

earth are thus forever intermingled, and in your home there are unseen visitors who could tell you strange news if you had ears to hear it. You cannot call for help but the Father hears you, neither can you reach out your hands but someone takes them. The coming of the departed when they are needed is a truth that underlies every system of religion known to the human race, and is chiefly illustrated by Christianity.

It is the fate of men and women to weep, but tears may become stepping-stones to higher thoughts, and the longings which cannot be repressed and will not be satisfied until the day of eternity dawns, may be rounds in some Jacob's ladder whose top is hidden in the clouds. You may mourn; but your mourning should be based on resignation. The light will break on your darkness some time, and then from your corner of heavenly vantage you will be surprised that you believed so little and that your belief was harassed by so many doubts. There is nothing in this world so nearly priceless as the cheerful faith that a morrow shall come when you shall once again fold to a warm embrace those who silently stole away into the shadows of death.

GEORGE H. HEPPWORTH.

## GENIUS IN FAIR GUISE.

## About Mrs. Hodgson Burnett

THE BRILLIANT NOVELIST WORKS ONLY UNDER INSPIRATION.

Mrs. Burnett laughingly deprecates the day when bangs shall go entirely out of fashion, and declares that she could never present her unadorned front to a carping world. Her golden fringe does help to conceal a very high, very prominent forehead. Indeed, her head is of unusual size, and the phrenologists all say contains a man's brains. But whether masculine or feminine, they'll do. She possesses the most extraordinary fertility of imagination, the kind that seems to respond spontaneously to any demands made upon it.

## TRUE INSPIRATION FERTILITY.

One day a little circle of women friends were grouped about her—the thing she most loves—when a fair-haired young girl said: "Dearest, I want to write a story; tell me how to go to work."

"Oh," said the gifted novelist, "you do not have to look for your story; it is always at hand; always just near; everything contains the story. Now, let us take the first thing our eye lights upon, and I will tell you how to make a story out of it." Then pointing at random, "Take that picture, for instance."

It chanced to be a Spanish bull-fight, and she began weaving her magic spell about it, and it grew and grew until the young girl was fairly swamped in it, and Mrs. Burnett herself sufficiently interested to adopt and develop it. And that is how "The Pretty Sister of Don Jose" came to be written.

At another time Miss Gertrude Hall, after agonizing for a fitting title for a set of stories which she had just completed, in despair wrote Mrs. Burnett, who is her most intimate friend, asking her to suggest one. Almost immediately came back six, all of them good; one of them actually inspired "Far From To-day." And her stories always make their first appearance dressed in their best, so that she is able to send her first copy to her publishers, a beautifully dainty manuscript, disfigured by few erasures or interlineations.

## A CHILD IN A BOOK.

I had the pleasure of reading her "Two Little Pilgrims' Progress" in manuscript while she was writing it last year, and was somehow very unusually stirred by the clever and beautiful story, and when I told her how much new purpose, courage and inspiration it had given me, she replied that it had the very same effect upon herself; that really nothing had ever wielded a more powerful influence over her than this creation of her own brain. She had always before felt that she could not force herself to write, but must wait upon her mood; she had, however, consented to undertake this story against her inclination, as in the beginning the subject in no way appealed to her. But this dear little girl soon got absolute dominion over her, and inspired her with her own two animating ideas: "You can do anything you set your mind to," and "No one is so poor but that he has something to give somebody."

And under the stimulating influence of this little child she regained the courage and confidence which seemed to have gone out of her with the death of her eldest son. She came to feel that she, too, could do anything she set her mind to, and for the first time in her life found that she could even make herself write thereupon, producing two books that will rank with the best she has done. ("A Lady of Quality," not yet published, was suggested to her by one of the vaults in her wine cellar in Portland place. It is written in the style of the Spectator, and is a book of tremendous power and interest.

Right Living." By Susan H. Wixon. The author shows a very practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth 21. For sale at this office.

Sick Or Bilious Headache Cured by Taking

AYER'S Cathartic Pills

Awarded Medal and Diploma At World's Fair.

Ask your Druggist for Ayer's Sarsaparilla.

## POSSESSES TRUE FEMININITY.

Exceeding refinement is the keynote of her whole nature, and nothing could exceed her daintiness in all matters pertaining to her personal appointments. She once said that it seemed so absurd to sell lace by the yard; that no one should ever buy it except by the mile; and at a time when she was very ill one day she said: "You may realize how ill I am when I tell you that I have even lost interest in lace and ribbons."

The sorrows and suffering of the world often weigh most heavily upon this noble woman's heart, and like many another she wonders how both love and omnipotence can be at the helm; "but," she will say, "if there were no God, then so much more should each one of us constitute himself a God to help every human being within his reach." And I suppose it would take a very large book to contain all the impositions that have been practiced upon her in her effort to see how far one little woman can carry out this beautiful idea.—Marion Depew, in New York Sun.

## FELT DEATH'S PRESENCE.

Remarkable Premonition of a Young Woman Singer in Brooklyn.

Miss Maggie Morris was to sing at a fair in the basement of St. Mary's Church of the Immaculate Conception, in Brooklyn, Saturday night. Her mother went to the fair to hear her daughter sing in public. The young woman was nervous and went to the academy adjoining the church to rehearse before singing. In the middle of a verse her voice failed and she experienced a choking sensation.

A Sister of St. Joseph, who was playing the accompaniment, and who had been Miss Morris' instructor in music, asked the singer what was the matter.

Miss Morris burst into tears and replied: "I don't know; I am all choked up and feel as though something dreadful had happened."

At that moment Mrs. Morris was dying twenty feet away, and separated from her terror-stricken daughter by a brick wall. She had fallen to the floor amid the merry-makers in the fair and said she felt faint. She was carried to a chair and Rev. Father James T. Crowley summoned. He saw that Mrs. Morris was dangerously ill and sent a messenger for Dr. Neville. Someone handed Mrs. Morris a glass of water. She took a sip and said: "It's no use, I am dying." Then she lost consciousness, and Father Crowley administered the last rites of the church, and just as Dr. Neville entered the room Mrs. Morris died.—Brooklyn Eagle.

## WHICH ONE WAS KEPT.

There were two little kittens, a black and a gray, And grandma said with a frown: "Add granddaddy to do keep them both, The black one we'd better drown."

"Don't cry, my dear," to tiny Bess, "One kitten's enough to keep, Now run for nurse, for 'tis growing late And time you were fast asleep."

The morrow dawned, and rosy and sweet Came little Bess from her nap, The nurse said, "Go into mamma's room And look in grandma's lap."

"Come here," said grandmammy with a smile, From the rocking-chair where she sat, "God has sent you two little sisters, Now, what do you think of that?"

Bess looked at the babies a moment, With their wee heads, yellow and brown, And then to granddaddy soberly said, "Which one are you going to drown?"

—Exchange.

The enamel of the teeth is composed of 96 per cent of calcareous matter, a larger portion than enters into any other part of the system.

Men are won, not so much by being blamed, as by being encompassed with love.—Channing.

It is a sure evidence of the health and innocence of the beholder if the senses are alive to the beauty of nature.—Thoreau.



## 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 ready 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.

J. A. Bailey, of Clinton, Iowa, writes: "At present we have as lecturers, Brother B. L. Eskelsen, who for the short time he has been in the field, does well. His controls exhibit a good deal of spiritual fervor. Our meetings are well attended, and itinerant workers who may find themselves drifting this way, will find it for their interest to correspond with our secretary, Mrs. B. L. Eskelsen, or our president, Mrs. Wm. Smith."

Mrs. Hiram Holcomb writes: "I wish to say, when women have control of their own bodies, there will be less monsters and less monstrosities, and when humanity learns that eating half-cooked flesh of beasts is what feeds and keeps up those horrible natures, and learn to feed their children on decent food, and when lynching and capital punishment is done away with, there will be less of those deplorable earth-bound creatures to seek revenge, and less to urge those terrible passions beyond the power of those here in the flesh to control."

E. Cordell White, platform test medium and lecturer, who is filling an engagement in Milwaukee, makes frequent trips to this city, his favorite place.

Bishop A. Beals passed through this city last week on his way to California, where he will lecture. His permanent address will be Summerland.

Albert Sawin writes of the grand work in South Chicago: "The free, extended thought implied by the word 'Spiritualism,' I endeavored to demonstrate to an exceedingly appreciative audience Sunday afternoon, in the hall long used in South Chicago for spiritual services. The entire service was a pronounced success. A strong appeal was made for the organizing of a permanent society in South Chicago. Mrs. Snyder has with great difficulty and expense gotten together an audience and a hall, but she still works as of old in the sacred cause, and she it is who has never failed to be endorsed by all mediums who know her, or the Spiritualists generally. Her section, for her unswerving devotion to Spiritualism and the friendly spirit she has exhibited to mediums generally, South Chicago is a field where I hope to consecrate a long period in mediunistic labor."

F. E. P. writes from Osego, Mich.: "Religious war is on at Pine Grove, Mich. A teacher in one of the public schools uses the bible in her opening exercises. John N. Mason being director and a staunch Spiritualist, does not believe it the proper thing to do. He says he will not pay his money to any teacher to teach religion, especially a dead one. They must have it, that the church is the place to go for their silly stuff. Mr. Mason is a man of advanced ideas, and is not going to let this thing go on if he can help it. O, for more men like John Mason!"

George R. Anderson writes from New York: "The First Spiritual Society, Henry J. Newton, president, held their usual Sunday meetings December 8th, at Carnegie Hall. Prof. Peck, the general orator, lectured morning and evening of appreciative audience. The mediumistic meetings in the afternoon were attended by Mrs. Edella Cannon, wife of the famous materializing medium, gave platform tests of a very convincing nature, some very pathetic, which moved many of the audience to tears. She has a grand gift, and in her gentle, polished manners gave a very favorable impression to the audience, it being her first appearance on this platform. These workers are located permanently in New York, at 153 West Twenty-third street."

Mr. Harlow Davis also gave platform tests which opened the eyes of the skeptical. A motion was made by the president for a vote of thanks to the New York Recorder, for its fair treatment of truthful reports of Spiritualistic sances and meetings. The motion was seconded and carried. John W. Fletcher, at Trinity hall, Brooklyn, Sunday evenings, and at 114 West Fourteenth street, N. Y. City, (Spencer hall) every Wednesday evening at the Occult Club. A new platform medium in Mr. J. Foreman is attracting attention at the Amoy Theater building, Brooklyn, on Sunday evenings. He is engaged by the Bedford Avenue Spiritualist Association, Mrs. M. Evans, president. His work is well recommended. Fred Fox, the last of the Fox family, is holding seances in the city at 132 Broadway, assisted by Mr. J. Moorey. His work (Mr. Jenkins) are as loud and convincing as those of his noted mother. He claims to be controlled by her influence. He will soon appear in public on Carnegie hall platform. Mrs. Cora Shumard will be with us next month.

Mrs. M. J. Wentworth, of Knox Centre, Me., writes: "The Good Will Society of Spiritualists, in South Levant, Me., on the second anniversary held seances at Wilson's hall, November 17th. Two years ago several earnest Spiritualists met and decided to form a society. They chose Mr. L. S. McLaughlin to act as president. The society numbers 118 and is in a very flourishing condition. They meet once in two weeks for a circle and hold meetings at times. Your correspondent was the speaker on the anniversary occasion. Reference was made to the fact that all humanitarian and religious movements had as their hope the one essential sentiment which had been voiced in different languages from the time when angels sang 'peace on earth, good will to men,' till now, when the Spiritualists were inscribing upon their banner the central truth upon which the Spirit world were seeking to uplift humanity to that standpoint where the ties of human brotherhood shall bind with its golden cord. The home mediums were invited to take part in a social meeting. Before the address, Mrs. Parkhurst, of Levant, made very interesting remarks under inspiration. Mrs. N. Burns gave tests which were recognized. Mrs. Ella Hughes gave the invocation. Miss Nellie Chase improvised and sang and played the organ in a manner most acceptable to all."

The Medium states that a very large audience gathered at the Los Angeles Theater recently, to hear Dr. Ravlin's lecture upon "The Light of Life," and to welcome the return of Dr. Schlesinger. The latter gave a large number of very fine tests and messages, and received repeated and hearty applause. In the evening also there was a very large attendance. After a remarkable fine inspiration address by Dr. Ravlin, Mr. Earle held the audience spellbound nearly an hour with tests, and then exhibited his slate-writing powers by getting messages upon several pairs of closed slates. One pair of slates that were shown to be clean were carried by Mr. Earle under his arm while passing through the audience. Upon being opened they were found to be filled with names, all handsomely written in different colors!

Isaac Perry writes from the National Home, Kansas, that a petition is being circulated over the country requesting Congress to pass a bill providing that any member of the Soldiers' Homes, who may so desire, renouncing all further claims to any Home in the future, be allowed a sum which, added to the amount of pension already granted, would amount to \$25 per month, thereby enabling worthy comrades to remain at home with their families.

J. F. Snider writes: "Thanksgiving Day of the present year is a day not to be forgotten soon by the Society of Spiritualists of Muncie, Ind. The Ladies' Aid gave a grand dinner, and was kept busy from about 11 o'clock a. m., until after 2 o'clock p. m., carving and serving the festive turkey, with other substantial to near two hundred people. The society elect'd the following officers for the ensuing year: John Loth, president; E. F. Fisher, vice-president; J. F. Snider, secretary; Z. T. Mong, treasurer; John Shick, Harry Griffin and George Compton, trustees. The officers were then called forward and short time in speeches. In the evening, after supper had been served by the Ladies' Aid, a short time was spent in a general rest and recreation. Then Brother J. H. Mendenhall took the rostrum and gave us an interesting lecture. Brother Mendenhall seems to be always ready and never at a loss for something to say when it comes to Spiritualism. Brother E. W. Sprague and wife, of Jamestown, N. Y., were with us on the 24th ult., and gave a good lecture. We expect Prof. W. M. Lockwood, of Chicago, Ill., one of the most talented speakers we have in the cause, on the 21st and 22d inst. The society in Muncie is in a most glowing shape, and bids fair to make great strides forward in the coming year. We never have been in a more harmonious state and in harmony there is strength."

Herman Weinstein endorses what Eva A. Cassell says on "The Beast in Man" and favors heroic and radical measures to abate the evil of the outrages upon defenseless women. He says: "Radical measures must be resorted to—measures that will strike terror to the hearts of those who have no higher aim than the gratification of their passions—measures that will attract the attention of the whole world in general and human brutes in particular. Let them know what they may expect if they do not bridle their lust. Hanging, or penitentiary for life, is altogether too good for them."

Charles Carter writes of a visit by Prof. M. Rondelle, at Lancaster, Ohio: "While the professor was out of the room I wrote two questions and folded the paper five times. Immediately on entering the room, he said: 'I feel your mother's presence—her name is Rosana.' In three minutes more he said: 'There is a written answer to your question inside of your paper.' I had grasped the note tightly in my fingers all this time—and sure enough there was an independently-written answer, correct, to my question. Hundreds will testify to his having done the same for them."

Mrs. Scott Briggs writes from San Francisco, Cal.: "In justice to C. V. Miller, and for the benefit of those who believe as we do, and those who do not, I should like to give the grand experience that I with others had at Mother Sadie's materializing seance, Nov. 27. Mother Sadie is supposed to be an Egyptian spirit, high up in the spiritual spheres, and permitted to come to earth's children on the 27th of each month at high noon. While Mr. Miller was sitting outside the cabinet, in a perfectly dead trance, while the dropping of a pin could be heard, the color of etheralized forms, two and three at once, came out and stood swaying in the opening, giving their full names to believers and unbelievers alike. The medium's cabinet controls materialized beautifully; but they were not the only ones. A spirit who calls herself the lace-maker of the medium's band came out and from her empty hands, in full view of the whole audience, made lace like a cobweb. To me, personally, came Capt. A. F. Scott, my brother, as natural as life, walking across the room, taking me by the hand, calling me by name and giving words of cheer. Two other friends greeted me while I was alone in the cabinet, giving their names. John Wex came to the center of the room and called me up and said he did not know me in earth-life, but was my guide; told me to do all the good I could, that it was the useless who found favor on their side, etc."

H. E. W. writes from Caro, Mich.: "Another society of Spiritualists have banded themselves together to work for the better development of earth's children and the progress of the cause of Spiritualism. We have had with us for the past two weeks Mrs. S. M. G. Cronk, of Port Huron, who has held test seances, lectures and psychometric readings every evening, to the satisfaction of her audience. A goodly number of church-going people attended the seances, and most of them got tests from their friends on the other side that they could not deny. A 'Helping Hand' club was also formed, and the two weeks' feast of spiritual good things closed with a very entertaining social. Any society wishing to secure the services of an untrained seance worker in the cause, especially if there has been unpleasantness in their ranks, we would cheerfully recommend Mrs. S. M. G. Cronk, 921 West street, Port Huron, Mich. She goes to Saginaw from here, then to Flint. She carries with her our best thoughts, and hope for her return in the near future."

J. M. H. writes: "The proper way to weed out of our spiritual ranks all fakes and fortune-tellers, would be to have all genuine mediums registered. All not genuine who give seances should be dealt with by the laws of their State as frauds. Then there would be no trouble in protecting the genuine. I believe all applicants for registration, not properly known, should pass through an examination by a competent committee. My candid opinion is Spiritualism is a genuine religion."

J. W. Kimball, of Williamsport, Pa., writes: "We have several Spiritualists here, and they have several times tried to get a society in operation, but so far they have been unsuccessful. If we could induce some good medium to come here I think we could make it pay them, and it would do a lot towards building up the cause here. If this should reach the eyes of any medium who can produce honest manifestations, they can do well here for a short time. I would like to correspond with a good materializing medium to that end. Address me at 111 West Third street."

Frank T. Ripley is now lecturing in Baltimore, Md.

Henry J. Newton, of New York, writes: "I send you to-day the 'Recorder' of yesterday, containing an account of a seance given by Mr. Concanon, in Brooklyn. I have attended one of his seances under equally strict test conditions. The manifestations were wonderful. I take great pleasure in speaking a good word for a good medium."

F. A. E. Caro, Mich., writes: "Mrs. S. M. G. Cronk, of Port Huron, Mich., spent the past two weeks in Caro, giving parlor lectures and seances. Her speaking and tests were fine. While here she organized a society called The First Spiritual Society, with twenty-five members; also the Helping Hand Society with fifteen members. She left for Saginaw December 7. She will accept calls to lecture and give tests within 200 miles of Port Huron, Mich. She is doing a grand work."

Wm. Henney writes from San Francisco, Cal.: "On Sunday evening, the 17th of November, at 111 Lake street, a packed house greeted Mrs. J. J. Whitney on her first appearance before the public since her return from the East. The rostrum was gaily decorated with flags and flowers. Myer May, an officer of the People's Spiritual Society, placed in her hands as custodian the National and State charters of the society, and thanked her for the way she had represented them at Washington in the National Convention. Mrs. Whitney gave the same society a benefit on the 18th. They had the house packed to the door. Whenever Mrs. Whitney is announced to appear they are always sure of a full house, as she is one of the best platform mediums in the country and equally as good in private. Her parlors are crowded with anxious investigators. She is doing a grand work on the Pacific coast."

Dr. Thos. Hansmann, of Washington, D. C., writes: "I am rejoiced when contemplating the wonderful work you do for the cause of truth and progress. Each number of THE PROGRESSIVE THINKER is overflowing with bright ideas, bravely, unflinchingly brought before the public. Go on, courageous soul, thy reward will be sure! Often do I regret my inability to assist you in your onward march."

Secretary writes from Salt Lake City: "A week has elapsed since the permanent organization of the First National Spiritual Organization of Salt Lake City. Through the good work of our sister and co-worker, Mrs. Lee F. Prior, one of the best test and trance lecturer mediums of to-day on the rostrum, we have succeeded in an organization here, and by a co-operation of forces we hope to make this city one of the foremost in the land for good mediums to inhabit. While we have a decidedly mixed element here to combat, succeed we must, and no fakirs need apply; but all true and honest mediums will not only find a hearty welcome, but a support equal to any. We are a new and young organization, hence we need workers and support to combat the effluvia and dogmatic darkness of past years. The harvest is ready, but the reapers are few."

The Church of the Students of Nature has grown so under the ministrations of Mrs. Summers, that it now meets at larger hall—Munich Hall, 1052 Milwaukee avenue. Dr. R. Greer will lecture on the subject, "Have We a Soul?"

Societies wishing the services of A. E. Tisdale for the last two Sundays in February and the 1st, 8th and 24th in March, may address him at 547 Bank street, New London, Conn.

Frank H. Burnett, lecturer and test medium is with the First Spiritualist Society of Kane City, Pa., for week of December 8th. He would like to make engagements with societies near Oil City. Terms reasonable. Address him at Kane City, Pa., Venango county.

W. H. Leach, of Vermont writes: "Send me Volume II. of The Encyclopedia of Death, and Life in the Spirit World. I have Volume I., and money could not buy it if I could not get another."

The well-known psychometric medium, Mrs. L. A. Coffin, of Onset, has been united in marriage with Mr. Truman E. Niles, and the newly-wedded are now located at the (secluded) "Woodward" farm, South Middleboro, Mass.

M. C. Hungeford writes: "Having been a reader of THE PROGRESSIVE THINKER more than two years, I must say to use a common phrase, that it is out of sight! You need not be at the trouble to inform me when my subscription expires, for I am watching that closely. A few weeks ago there was a letter in your paper from Miss Dr. Helen Bassett, of Henderson Harbor, N. Y. In 1859 I was a resident of that place, and was converted to Spiritualism at that time, and have never been sorry a minute. A Mrs. Bassett, whom I suppose to be the mother of Miss Helen, was a medium, and I will not soon forget how she was persecuted, called all kinds of names; even her husband thought she was a daff. I am glad if she has raised a daughter who can uphold the doctrine, the best on earth. In this city of Churches we have a number of Christian Spiritualists who still hang to the church and listen to the horrible doctrines. They remind me of the darkey who set a trap to catch a possum. He left it open at both ends. On being questioned why he did it, said: 'So he could catch him a guinea or a comin'.' Christian Spiritualists wish to remain in the church, so they can catch salvation a guinea or a comin'."

Secretary writes from Allegheny, Pa.: "The First Church of Spiritualists of this city meets regularly on Sunday in Old Quincy Hall, 127 Louck street, at 2:30 and 7:45 p. m. Moses Hull, the veteran expounder of the spiritual philosophy, delivered three lectures for the society this month. The president, Mr. George Heffner, in a few well-chosen remarks, introduced the speaker to crowded houses. Mr. Hull held the rapt attention of the large audience for nearly two hours at each lecture. The society has engaged Mr. Hull and his wife for two months next season. By that time the seed he has sown the present time will show good results. We have some good mediums in this place, among whom Mrs. Dr. Jones ranks among the first. The society has engaged Mr. E. W. Sprague, of Jamestown, N. Y., for the month of January. He is an ardent worker in the cause. Other good talent is engaged for the season."

Mrs. Georgina McIntyre writes from 1881 Washington boulevard, near West 40th street: "Last week we wrote you regarding the removal to this city, of the phenomenal medium, Mrs. Cassie Moberlin, for whom a recital and reception will be given, December 23rd, at 8 o'clock, in the Belmont Hall, 2074 W. Lake street, to which all are welcome. Since writing the above we have had the pleasure of receiving into our hearts and home, Miss Ariel E. Dodge, of Littleton, Ill., an accomplished and inspired pianist. We also have associated with us now in spiritual work, a mystic of the inner shrine. Those who have never met Tjark Ben Hassen will do well to avail themselves of the opportunity. The members of the Band of Love receive their friends every Thursday from 2 to 5 p. m. Every Thursday evening, from 8 to 10, a dime social will be given also in our home. The programme will be varied—both mortals and spirits manifesting. All are welcome."

We regret to announce that Lyman C. Howe has been called suddenly from his engagement in St. Louis, Mo., to his home at Fredonia, N. Y., on account of the serious illness of his daughter, who is not expected to survive but a few days.

A subscriber writes from Ashland, Wis.: "Mrs. S. M. Lowell, of Anoka, Minnesota, is filling a very successful engagement with the Spiritual Investigator Association. As in many other places the real work of the society has to be done by a small number, but the leaders of the association are thoroughly in earnest for the cause of Spiritualism. They are readers of THE PROGRESSIVE THINKER and as soon as read, distribute them freely to those who have not yet grown so as to be regular subscribers, with the words: 'This is my Bible.' If there is anything that we as Spiritualists have to be thankful for it is for Brother Francis and the THINKER that he sends out to us each week so filled with the bright and sparkling truths which we all need."

Dr. J. B. Elliott, the magnetic healer, has removed to Pasadena, and is located at the corner of Raymond avenue and Painter street.

Dr. Ravlin has been creating great interest by his lectures in California. His lecture on "Spirituality in Its Height and Depth" was very fine.

The Banner of Light, Boston, says: "Mrs. Mattie E. Hull will take up her residence in Boston about the 15th of the present month. She expects Mr. Hull to join her by January 1. They will make their home in this city until June. As soon as the locality has been selected for their temporary home, announcement will be made in The Banner, and they will be at home to friends, at least, on two or three evenings each week, when in this city. Mrs. Hull writes of her prospective work in the East: 'It is with no small degree of pleasure that we are anticipating our reunion with old friends; we trust we may be able to do a good work for the cause, and prove to our old co-laborers that we have lost none of our interest or inspiration in our life work. Spiritualism and its opposition is the same in every part of the world, and the same conditions necessary for its advancement. Never was there a time when there was a greater need for a unity of action and concentration of purpose than at the present.'"

Lucy Barnicoat, of Boston, Mass., lecturer, psychometrist and poetical improviser can be addressed for engagements at Riverton, Neb.

Mrs. E. Raphael will give a seance at National Hall, 681 West Lake street, near Wood street, on Monday evening, December 23, at 8 o'clock for the benefit of the incarcerated mediums of Philadelphia. All Spiritualists should give this their full support."

Dr. A. W. S. Rothermel is at Tomah, Wis., holding seances with marked success. He writes: "The cause is leaving its imprint everywhere. All mail after December 15th must be sent to Madison, Wis."

M. H. H. writes from Belvidere, Ill.: "The Spiritual Progressive Thinkers of Belvidere had the pleasure of hearing Mary A. Jeffery, trance lecturer and test medium, of Chicago, in the Odd Fellows hall this week. The hall was

crowded so that standing room was gladly sought for. Mrs. Jeffery gave us two grand discourses. She gave some very accurate readings from photographs and described spirits who accompanied the ones in the photo to earth, and some were recognized as relatives, friends, etc. I notice in our daily paper, the Republican of to-day, the following: 'As a result of her recent lectures in this city, it is reported that a number of prominent citizens have become converted to Spiritualism.' So you see things begin to brighten up. We employ no one but first-class mediums, who we know to be truthful and honest."

C. H. G. writes from Topeka, Kan.: "The work here in Topeka is progressing very well. We are adding to our ranks daily. Miss Anne Eva Fay was here for a week. She did wonderful things, and set thousands to thinking. This week Madame Darrell is holding seances and describing spirits. She sits under strict test conditions. Full force come out in subdued light, and are recognized by their friends. She will be with us next week."

Rav. James DeBuchanan Ph. D., writes from Ft. Worth, Texas: "I am now back at Ft. Worth, under two months engagement with the First Spiritual Society, with Judge Wray, one of Ft. Worth's most prominent lawyers and social leaders, with fair promise of building up a strong spiritual society, with some of the best citizens among its membership. I lecture at 3 and 7:30 each Sunday, and will try to do work in outside towns during the week." Mr. DeBuchanan can be addressed for engagements at 500 Taylor street. He is an able lecturer.

Thos. Lees writes: "The Children's Progressive Lyceum of Cleveland, O., which temporarily met in Weber's hall, on the west side for a few months, again re-occupy their old quarters in Memorial Hall, 170 Superior street, where they will hold their annual festival, Sunday, December 29th, 2 p. m. Speeches, music, songs, recitations, presents to children, and a good time generally. Friends, big and little, invited. B. F. Bellows, conductor; Mrs. Carrie L. Hopkins, guardian."

P. J. Barrington, M. D., writes from Canton, Minn.: "Myself and wife have been in this little town for two weeks. In that time we have given in all ten lectures to a small, but very intelligent body of thinkers and investigators. While here we have been the guests of those broad-minded, liberal-hearted grand-souled champions of spiritual and intellectual advancement. Dr. Haskins and wife, and very enjoyable family. A valliant few are striving earnestly here against the usual antagonistic orthodox tide of creedism, and marked progress is being made. We are open to engagements to work for societies anywhere in the region of south central Minnesota and northeast Iowa. Address us at Decorah, Iowa."

Mrs. Emma J. Bullene is announced for a series of lectures upon the Spiritual philosophy, at Hixby's (late G. A. K.) hall, 610 S. Spring street, Los Angeles, Cal., every Sunday afternoon. Mrs. Bullene is favorably known in the East. "The Ueberbinnliche Welt" of August contains the following account of an intervention of spirits to save life: "One of my friends was stopping recently at a country seat in Cheshire, in which was one of the largest and most valuable collections of portraits in England. One evening he was late to tea, and accordingly he was going hastily up the principal staircase, on the walls of which hung many heavy paintings, when suddenly two strong hands seized him by the shoulders, and held him back. Surprised, he turned around, but saw no one. At the same instant there fell with a crash a life-size picture, two feet from the place where he was standing, and shattered the banisters into atoms. If he had not been held back by an unknown hand he would surely have been killed."

Exterminate the Breed.

"Let fakes and frauds be retired to the rear until they shall learn not to make merchandise out of the soul's highest love and affections."

THE PROGRESSIVE THINKER desires to emphasize the above sentence, quoted from the article of Dr. Higbie, in its issue of the 15th inst. The United States government imprisons for a term of years the vile wretches who counterfeit the current coin, and that though of pure metal and faultless in execution. But, morally, this is a venial offense compared with that of personifying the dead, palming one's self upon the credulous as the returned spirit of an immortal loved one. A war of extermination should be waged upon that class of offenders until the breed becomes extinct. They need not apply to these columns hoping to be restored to popular favor. He who practices a fraud once will do it again and again when favorable opportunities occur. Everything good is counterfeited, but woe to him who traffics with our affections for immortal loved ones.

Passed On.

Lyman C. Howe sends us the following from his home at Fredonia, N. Y.: "I arrived home Thursday, December 12, in time to see my precious Maude once more in the flesh. She breathed her last at 3:45 p. m., Friday, December 13. Though a great sufferer for many months, she went out as quietly as if going to sleep, and seemed to know us after she could not give a sign. Her eyes were clear and looked recognition after the breath ceased and heart was still. She was one of the sweetest spirits I ever knew, and brilliant beyond anything dreamed of, even by her closest friends."

There will be deep feelings of regret everywhere over the untimely departure of Mr. Howe's accomplished daughter.

Cheap Rates to Atlanta and Return.

On December 21st, the Monon Route will sell tickets to Atlanta at the exceedingly low rate of \$15.15 for the round trip, tickets good ten days. For full information call on or address: Stanley E. Jones, City Pass. Agt., 234 Clark street, Chicago, or L. E. Sessions, Trav. Pass. Agt., Minneapolis, Minn.

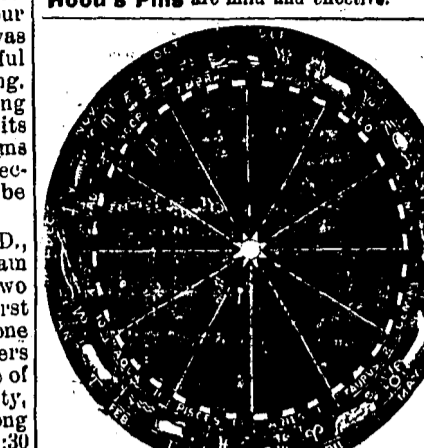
The star-fish is all mouth. When this creature intends to make a meal he simply surrounds his prey and waits until it is digested.

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The appearance of Part I. of "The Woman's Bible" is an event of some interest in the literary and the religious world, and it is calling forth all shades of criticism and comment from the secular and religious press.

Many years ago, Julia Smith, of Glastonbury, Conn., made a translation of the entire Bible. This translation was acknowledged by competent scholars and critics to be of great merit in exactness and literal rendering of the text. It was a work of fine scholarship, and was truly remarkable as the work of one individual, and that individual a woman. In many respects it is a better version and more true to the original than any other translation. This much may truly be said—to the honor of Julia Smith and of woman.

Among other evidences that the age of the "new woman" is upon us, is the appearance in the world of literature of this "Woman's Bible."

That the "new woman" should demand, and, if necessary, create a Woman's Bible, is not a matter of wonder to those who are familiar with the old Bible as ordinarily understood.

For, the fact is, the old Bible is decidedly mannish—its text shows plainly the footprints—or finger-prints—of the male origin. It enthrones a male "God" in the seat of omnipotence and omniscience; and then consistently carries out the male idea of male providence, and the male theory of the system of creation and nature, by installing man, the male, as the earthly lord and head of the woman—her superior and governor; and relegating woman to a subordinate position—a position of moral, intellectual, social and civil inferiority to his lordship, the man.

In the earliest records of the man's Bible a curse was pronounced upon woman—a curse of sorrow and of subordination to the man, that was to cling to her through the ages.

Among the Jews, with whom this man's Bible was accepted as the word of God, woman ever held an inferior condition.

Christianity—that is, Pauline Christianity—inherited the man's Bible, with all its male notions and assumptions. Hence we have the delectable spectacle of Paul, the "old bachelor," writing to the churches such lordly words as these: "I suffer not a woman to teach, nor to usurp authority over the man," "Let your women keep silence in the churches," "If your women would know anything, let them ask of their husbands at home," etc. It seems probable that he, an "old bach," was pestered by inquisitive women in search of knowledge beyond his power to supply, and hence he wrote this very manly(?) and very lordly command, to rid himself of their persistent attempts to gain knowledge that he was unable to give. Paul was very shrewd to thus forestall their importunities, by a command under guise of a "thus saith the Lord."

But just think of the "gall" of an "old bach" arrogantly setting himself up to command the women of the churches: "I" (the old bachelor Paul) "suffer not a woman to teach," "Let the women learn in silence with all subjection." And why? Pauline logic displays itself in the answer: "For Adam was first formed; then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression!"

First, Adam was the oldest; and, second, Adam was not deceived—he entered into the transgression with his eyes wide open, knowingly and willfully—while Eve, the woman, was deceived—consequently not so great a sinner as was Adam—therefore, according to Pauline logic, "the woman" must obey, be in subjection, learn in silence, must not teach, etc., etc.

Paul, however, does show a little grace toward "the woman" to this extent: "If they will learn anything, let them ask their husbands at home." Whether this Pauline command may imply that unmarried women are not supposed to have any desire for knowledge, and are content to remain in a state of crass ignorance for all time, or whether it imply that the unmarried are the only-permitted and really knowing ones, and that Paul's command applied only to all married women—they not being, by Paul, supposed to know anything—had best, perhaps, be left to the exegesis of some learned orthodox theologian.

Be that as it may, the trail of the serpent of Pauline teachings has followed woman all along down the centuries of the Christian Era. Paul's yoke has been on woman's neck, riveted by all the powers of superstition and churchly authority.

But a new era for woman is coming, and "The Woman's Bible" heralds its advent.

The "new woman" has not over-

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much reverence for "Sacred Scripture," so-called; but, better, she has reverence for justice, truth, right, and her own divine and sacred self and her rights as a human being. Furthermore, she is bound to assert her sacred rights, whether or not they accord with Paul's commands and teachings, or Moses' more antiquated laws and directions, even though Paul and Moses be reinforced by all the superstitious and churchly notions concerning woman's true place and sphere that have come down through all the past ages.

"The Woman's Bible," as presented to us, is not the Bible in full; but rather a new rendering of texts that relate to woman, with free and extended womanly comments and interpretations, which give a very different aspect to many passages that have hitherto been accepted and viewed from the standpoint of the "masculine" version of the Bible.

People of a decidedly orthodox persuasion will very likely find much in the keen comments and free remarks of the compilers and authors of this book that will horrify them and shock their orthodox sensibilities; while people of a more advanced and liberal type will find that very fact one of the chief commendable factors of the volume. Staid canonical conservatism must needs be jerked out of its easy-going rut, before it can get into the highway of free and liberal thought and progress.

This volume, Part I., is devoted to the Pentateuch, or so-called Five Books of Moses. The passages relating to woman are quoted, and the comments thereon are racy, strikingly original, and really show a great deal of study, learning and polemical skill and ability. The dissecting knife of criticism is handled with fearless (some will say fearful) freedom and incisive vigor. A new face is put upon many of the old, familiar "texts," and incongruities are shown in some of the Bible accounts that should be sufficient to shame the makers thereof.

The women who join in this Woman's Bible enterprise lay no claim to superior scholarship—nor is it necessary that they should possess unusual knowledge or acquisitions in biblical lore in order to present an able, learned and valuable contribution to the literature of the subject under consideration. To not many learned works of feminine biblical authors can they refer; but in lieu of these they can mount up on the shoulders of man and avail themselves of the labors of the most learned and able Bible students, theologians and commentators; the most deeply versed and skilled in biblical eschatology, hermeneutics and exegesis. All the lore of the learned divines, titled professors and teachers is at their command. Why need they be at the expense of time and labor to acquire a minute and critical knowledge of the "original text," be it Hebrew, Chaldaic, Greek or Aramaic, when they can find all these things "ready-made," at hand for their use? They can thus learn all that the wisest and most learned men know, and become learned themselves by thus entering, legitimately, into the labors of others. So, as we say, metaphorically, these women mount on the shoulders of man and ride into all the fields of Bible knowledge, research, theory and speculation, within the purview of man's actual mental reach and attainment. Right well have the makers of "The Woman's Bible" availed themselves of this, their right and privilege, and in this are they to be commended.

That there are in Genesis two distinct purported accounts of the work of creation, has long been noted and admitted by learned theologians, and this point is clearly stated in "The Woman's Bible," in the comments on the Genesis story, or, rather, stories. There are some very peculiar things in what is called the "Elohim" account. The term "Elohim" seems to

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have a peculiar significance, implying the idea of plurality in unity—that is, of two persons or Living Principles united in one being. Keeping this idea in mind, we go on to read further. This "Elohim" is represented as coexisting with itself: Let us make "Adamah." "Adamah" is not a name of an individual, as the Bible translators supposed or assumed; but a generic name, signifying man.

So Elohim made Adamah, in its own image, comprising the dual principles; and, as if to expressly indicate what those principles were, the story continues: "Male and female created he them." The duality of "Elohim" was comprised of the male and female principles, the formative principles of living being.

It is a significant fact that the Hebrew word Eve signifies Life, as the female principle was regarded as the life-giver.

And now, as a chapter of study not laid down by the Bible expounders: Scientists agree that the first forms of living being, such as the "amoeba," multiply not by copulation but by fission; one mass becomes separated into a number of masses, and each mass maintains its complete life and individuality. Here, manifestly, the male and female, or living principles, are combined in one personality—diffused in every particle and part of the mass. Does not the Elohim story teach that man was originally male-and-female in one being?

The other Genesis story seems to teach differently: The Woman's Bible suggests that this account "was manipulated by some Jew, in an endeavor to give 'heavenly authority' for requiring a woman to obey the man she married."

No one but an orthodox bibliolater could see the weight of an argument derived from priority of birth or creation, fixing an irrevocable right of domination in the older over the younger.

As the originals or first forms of being are "male-and-female," may it not indicate that the originator comprised within itself the complete originative principles, combining male and female in one entity of being, known as Elohim or the Godhead? And this man, the Adamah, being originated in the likeness of Elohim, the original Adamah would each comprise in its individuality the male and female principle. Thus Elohim originated the Adamah—"male-and-female created he them."

As in other forms thus originated, the dual principles, by process of evolution, become separated into distinct personalities. So with the Adamah; by evolution the once united male and female become distinctively separated into man and woman.

If any special importance be attached to the "Genesis" Elohim story about the stories of other peoples concerning man's creation, the above speculations may be of interest to Bible students.

But putting such speculations aside, let us devote attention to some of the comments made by our authors. On the story of the temptation and fall, Mrs. Stanton says:

"The tempter evidently had a profound knowledge of human nature, and saw at a glance the high character of the person he met by chance in his walk in the garden. He did not try to tempt her from the path of duty by brilliant jewels, rich dresses, worldly luxuries or pleasures, but with the promise of knowledge, with the wisdom of the Gods. Like Socrates or Plato, his powers of conversation and asking puzzling questions were no doubt marvelous, and he roused in the woman that intense thirst for knowledge that the simple pleasures of picking flowers and talking with Adam did not satisfy. Compared with Adam, she appears to great advantage through the entire drama."

Again: "If Adam and Eve merited



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the severe punishment inflicted on them, they should have had some advice from God 'as to the sin of propagating such an unworthy stock."

It would afford writer and reader much pleasure to quote liberally from this portion of the Woman's Bible, yet the abundance of the rich nuggets of golden thought and sparkling diamonds of womanly wisdom scattered with lavish hand on every page, really renders it no easy matter to cull and select; it were better and more satisfactory for each to read the volume in full.

"One commandment speaks of visiting the iniquities of the father upon the children. There is an element of justice in this, for to talk of children getting iniquities from their mothers, in a history of males, of fathers and sons, would be as ridiculous as getting them from the clothes they wore."

"And Adam called his wife's name Life, for she was the mother of all living" (v. 20, literal translation). It is a pity that all versions of the Bible do not give this word instead of the Hebrew, Eve. She was Life, the eternal mother, the first representative of the more valuable and important half of the human race."

"That Abraham paid for" (Sarah's burial place) "in silver, 'current money with the merchants,' might suggest to the financiers of our day that our commercial relations might be adjusted with the same coin, especially, as we have plenty of it. If our bimetalists in the halls of legislation were conversant with sacred history, they might get fresh inspiration from the views of the patriarchs on good money."

"The text on Lot's daughters and Tamar we omit altogether, as unworthy a place in the Woman's Bible."

"Women have had no voice in the canon law, the catechisms, the church creeds and discipline, and why should they obey the behests of a strictly masculine religion, that places the sex at a disadvantage in all life's emergencies."

"As long as our religion teaches woman's subjection and man's right of domination, we shall have chaos in the world of morals."

"As usual in our day, the Jewish women were allowed to give generously, work untiringly and eloquently to build altars and tabernacles to the Lord, to embroider slippers and make flowing robes for the priesthood, but they could not enter the holy of holies or take any active part in the services."

These brief extracts are given as mere "tastes" of the quality of the book, which from beginning to end sparkles with the bright scintillations of woman's wit and wisdom. The orthodox conservative will be horrified—the progressive freethinker will find a satisfying enjoyment as he reads the bright, pungent, scholarly and outspoken comments of the authors of "The Woman's Bible." CAIRO.

## War-Time Premonitions.

Howard Green entered the service as first lieutenant of Company B, Twenty-fourth Wisconsin; a year later he was captain and had won laurels at Perryville, Stone River and Chickamauga. He went home on a leave of absence, returning a short time before the battle of Missionary Ridge. He had a cheery, happy disposition, but after that visit he looked like one in the shadow of a great sorrow, expecting calamity. His first lieutenant, Charles D. Rogers, tried in vain to jolly him up. At night he groaned and talked in his sleep. Rogers on several occasions woke him up to ask him what was troubling him. "Nothing, Charlie; nothing." His comrade knew better. The night before the battle he talked and moaned all night. Once Rogers gently awakened him and insisted on knowing what was wrong with him. He knew something was weighing like lead on his heart and mind. And there was:

"Rogers, I dread to-morrow's battle. I greatly dread it; dread it more than I can tell you. I want you to keep a close watch; be ready to take command of the boys."

"Howard, you must not talk that

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way; you will be all right."

"I hope so," but fear not."

They had been very warm friends; had grown up together, gone to school together, enlisted together, tented and bunked together. Captain Green was notably brave that day, thirty-two years ago the 28th of November, all through the terrible battle.

"I told you you were all right, captain," said Rogers when the struggle was ending.

"Not yet, Charlie."

The words were scarcely said when—zip, chug! and quickly as a flash of lightning Captain Green crossed to the other shore.

"Be ready to take command of the boys." Those words of the now dead captain came back to Lieutenant Rogers with crushing force, but he was "ready to take command," and did so within five seconds of the fatal shot, and on they rushed, the Twenty-fourth being among the first to reach the brow of the ridge and plant their flag. Company B was in mourning the night of that great victory. Soldiers who have suddenly lost a popular commander know why.

Poor Green knew that he would relinquish command in that fight. He couldn't tell why he knew, but he knew. War-time premonitions were dreaded things.—Chicago Times-Herald.

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