PEN-FLASHES FROM THE PAGIFIC GOAST.

Holidays, Etchings, Com- these persons known to any Spirltualists? or had they been heard of? And ments and Criticisms.

BY J. M. PEEBLES, M. D.

"Ring out, wild bells, to the wild sky, The flying cloud, the frosty light; The year is dying in the night. Ring out, wild bells, and let him die."

Years, like human beings, have their records, too, for good and for ill. What has been the record of the past year, in this and in foreign countries?

Believing in the Infinite Wisdom of the universe, I think, upon the whole, there has been progress, though through fire, war and terrible disasters by sea and by land. Often the deepest sorrows and the severest pains are the starting-points to the higher and the better. The life of to-day is the culmination of the past centuries. We notice the defects of society and the wickedness of the world all the more because it has grown better. Brutes, devoid of moral consciousness, would not, do not, cognize this great law of mental and spiritual

MEANING OF PAIN.

Many attempts have been made to do away with all pain. This can never be for pain is nature's warning, as happiness is nature's encouragement to right action. Contrasts are necessities. Altruism is a beautiful philosophy, originating in the top brain: but is not of universal application. Its gist may be thus formulated: Equal rights, equal privileges; equal enjoyments, equal shares in all profits, equal services ren-

dered, and perfect fraternity.

These have a musical sound, and yet they are just as impossible as are equal statures, equal organizations and equal enjoyments in mathematics or music. When human lives are made beautiful and spiritual and sweet by self-devotion and by a noble self-restraint there will be no need of altruria.

WHAT IS ALTRUISM?

Altruism is a term first coined by Comte, and is that theory of life and society that inculcates benevolence to others' insubordination to self-interest. It is the theory that the chief good, and supreme end of conduct are to be found in pure devotion to the interests of

Moreover, altruism in its strict sense encourages and stimulates a diversity of vision of labor in the industrial, mechanical, decorative and literary departments of social activity. It asks for the special contribution of each particular form of talent possessed by the individual, for the general welfare.

In return, the social-all provides for the welfare of each individual social unit. There is no waste, no rival plants, no collision of interests. The community is renovated by the services of its individual members Each individual participates in all the benefits of the aggregated means for complete living.

But such a social state would not only

involve a new social environment, but it would likewise presuppose a complete and most radical change in the prime motives that actuate human conduct. The nearest approximation to altruism which has thus far been realized in history was that small group in Palestine called the Essenes, and the modern

SPIRITUALISTS, FAKES AND FRAUDS IN SAN DIEGO.

It has been often remarked that it Spiritualism could have been destroyed would have been by the frauds, charlatans and tricksters that from time to time have taken shelter under its broad, charitable wing. And what is especially painful to any man of conscience is that these cheats and frauds in the sacred name of Spiritualism have been encouraged by a large class of Spiritualists. When exposed they have been whitewashed and bid to go on their way

to other and fresher pastures. For the last two Sunday nights there appeared in our city opera-house the "Kate Fox-Beauseant Combination," professing to materialize spirits and have them fly through the air, seen by all present, and to give wonderful slate-writing tests. Their promises were failures. The sad thing about this affair was that scores and scores of Spiritualists-members of the three spiritual societies in San Diego-left their own meetings and patronized this fake show. A writer, over the signature of "Old-Time Spiritualist," thus commented upon this Kate Fox show in the columns

of the Daily Vidette: 'It is generally reported that Spiritualists are the most gullible people in the world. They are everlastingly seeking for a sign, a test, a phenomenon. They reject the miracles of the Bible. but believe modern wonders and miracles that are infinitely more monstrous. They do not believe that Jesus Christ was begotten without a human father; but they do believe that in a dark mate ializing seance mediums, with their spirit controls, can 'beget,' make up, build up, materialized spiritual beings, their fathers and mothers, just as real as they were in life. These made-up, materialized spirits, walk, talk, eat fruit, and get themselves married to mor-

and swallowing a camel, what is?
"Just now there is on tapis in the opera house the celebrated and wonderfully-gifted mediums 'Dr.' Henrie Beauseant and Kate Fox, just from London, England. Of course, they are—on paper! Do the Two Worlds, London Light, and other Spiritualist journals of England and the continent make any mention of this 'wonderfully gifted me-dium, Henrie Beauseant?' Not a word. Is he endorsed by the National Spiritualist Association? No. Is he endorsed by any Spiritualist society? No. Is he endorsed by any individual Spiritualist

tals. If this is not straining at a gnat

yet Spiritists, too poor or too stingy to help support their own meetings, rushed off to the Kate Fox show to see spirits sail through the air.
"Spiritualists talk about conditionsquiet conditions—they must have 'very

delicate conditions, 'very harmonious conditions' to receive communications. "But does an opera house, made up of all sorts, kinds, and classes, from bankers to bootblacks, afford the harmonious conditions for angel appearings? It is absolutely disgusting to see old, baldheaded Spiritualists run after and patronize every Peter West, every Madame DeCamer, every Madame DeAmae, every Kate Fox-Beauseant that comes to San Diego."

Is this city different from others in patronizing these wandering tramps— these sleight-of-hand performers, calling themselves spirit mediums?

THE CURSE OF VACCINATION. Gladly did I see in recent newspapers that a Brooklyn man had recovered \$1,500 damages from a physician who forcibly vaccinated him. The plaintiff stated that at the time of the vaccinaion he was very ill of a tumor, and begged the physician not to vaccinate him, but the doctor refused to listen to his appeals, and with the aid of his attendants vaccinated the sick man on the ground that the law required bim to do so. The case was taken to the Supreme Court, and the damages awarded the plaintiff by the jury in the lower court were confirmed. It is said

more suits are to follow. As a physician, I state, without the least hesitation, that vacciantion, among other evil results, produces abscesses, boils, blood poisoning, convulsions, consumption, skin eczema, eruptions, erysipelas, and that most terrible of all diseases-syphilis. Think of it-taking a bit of a running sore from a heifer; a bit of a scab from some syphlitic arm: a bit of dead, putrid, poisonous pus from any source, and putting it into the arm of a living human being. The process is not only abhorrent to think of, but is practically inoculating disease and

death into the living tissue of a child. It has been demonstrated that vaccination does not prevent smallpox, but often creates worse diseases It is a sin against human nature, and compulsory vaccination is an unpardonable crime against our common humanity.

Every parent should protect his defenceless children against the poisonous virus of the vaccinator's prod or lancet And all of this medical legislation in the interests of doctors must be broken up. That is not law which is not based on right and justice.

"THE ENCYCLOPÆDIA OF DEATH." This second very interesting volume, the Enclyclopadia of Death, from the able brain and facile pen of J. R. Francis, lies before us. No Spiritualist, no Free-Thinker, no student of human nature, and no mortal who expects to die a physical death, should fail of reading this elegantly gotten-up volume, so suggestive and demonstrative of immor-

SUMMERLAND AND WINTERLAND. While there are green meadows in the Spirit-land, beautiful gardens, deep, mossy banks, with meandering streams; while there are fields and fountains, schools, lyceums and massive libraries -really a summerland; there are also winterlands, treeless, flowerless and barren. In these lower spheres-the hells of the ancient writers - there are orrows, scalding tears, almost insufferable mental anguish and remorse of

Mortals make their own heaven and their own hell: just as youth affects manhood, so this whole life affects the future. Judas "went to his own place." and that is where he ought to have gone. The future world is constituted of both places and conditions, which conditions and environments are necessities of happiness. An angel could not be happy in an ill-ventilated, filthy, smoked-filled saloon. These underground saloons are the homes of obsessing spirits. Happy are those who are positive enough to resist their insiduous influences.

Do not understand me to express the opinion that they are beyond hope, be-yond the divine influx, or beyond the great uplifting law of evolution. The celestial spark of life is still within them, and the tender, loving voice of God is: "Come up higher."

HELEN WILMANS, OR "FREEDOM,"
CALLED TO ACCOUNT. A Mrs. S. K. B., of Garden Grove, Cal., writes Mrs. Wilmans thus:

"How does the Spiritualist healer of Boston, of whom you wrote (in Freedom) a short time ago, account for so many eminent Spiritualists being sick and dying? She would not like to believe hey had not sufficient use of their bodies to do their own thinking. my part I think it is due to their living among the spirits of the dead, and thinking continually of the hereafter and the summerland, instead of living

this life here and now." To this inquirer the editor of that little four-page sheet, Freedom, Mrs. Wilmans, replies as follows:

"Spiritualists accept disease and death as fixed and unalterable facts. They believe that death is a great blessing, and that life only fairly begins after one has died. There is not a shred of reason for such a belief—no, not from one end of existence to the other; but still they believe it. This belief, unreasonable as it is, is the groundwork of Spiritualism. They accept this, and then their imaginations, assisted by some as yet not understood phenomena of thought materialization or spirit materialization (they are the same thing) does the rest.

"That they should attempt to heal the rick at all is one of the inconsistencies that always grows out of a false premise; for if the spirit world is most real, the happiest and best, and if people escape standing in the country? No! Were from their earthly troubles by going. Are they composed of the substance of with any following; he has no ambition

there, why should they be prevented from going by having their diseases oured? Or—still farther—why would it not be better and more in harmony with their belief to kill themselves, and so or a similar theme. He had pondered make their escape from this 'world of long on the problem of 'how the brain sorrow' into the 'summerland' of ever thinks thoughts." A "thought" struck fresh and indescribable delight?"

Whether the above criticism is an exhibition of gross ignorance or infamous malice, I do not know; possibly a mingling of the two. It is true that Spiritualists accept disease and death as facts. If disease is not a fact, why does Mrs. Wilmans' profess to mentally heal disease? A non-fact is nothing. Does she profess to use her will-power and heal nothing? and then take pay for it? Spiritualists do not, as Wilmans, as

sert, "believe death to be a blessing," only at the end of a long, well-spent life, when the body has become wrinkled wasted, worn, diseased and painful. Then deliverance from the old-time shattered temple is a blessing.
Change is universal. It is an inscru-

table law of the universe, that all physically organized beings must, under present planetary conditions, becoming lisorganized-die-clay to clay-dust to dust. Are there no crows-feet, no wrin-kles gathering near the corner of the and on the foreheads of mental healers?

Every white hair is a dead hair, and some people die at the head first. Is it not so, Wilmans? Mental healers are invited to look in their mirrors and see wrinkles, approaching old age and

death. Again, Mrs. Wilman writes in the same paragraph about "the end of exist-ence." Which end? Has existence an end? has it two ends? Has she explored (not the north pole, but) the ends of existence? If so, what did she find there? Such flip-flap philosophy limps on one leg, and that leg is assertion.

She further says that "this belief" She further says that "this belief" for slipshod sensences and unscientific, (of disease and death), unreasonable as illogical slush, Mrs. Wilmans bears it is, is the ground-work of Spiritualism. If this woman is gifted with conscience and is capable of a high moral emotion, why did she make this false statement Let me inform her that the ground-work of Spiritualism is "spirit;" for, as Jesus lieved that mind is a manifestasaid, "God is Spirit," and men being the spirit. The Swedish seer, and the spirit is a manifestasaid, "God is Spirit," and men being the spirit. made in the image of God, are naturally and necessarily spiritual beings; spirit responding to spirit, through all states, spheres and worlds, visible and invis-

The outward phenomena of Spiritualism, though necessary to arouse thought and rightly direct it in the mind of the materialist and atheist, are but minor matters connected with true Spiritualism. The brainiest men and women of the world to-day are Spiritualists; that is to say, they believe in a conscious in-

tercommunion, by way of thought, as-piration, inspiration, trance, vision; in a word, by the intromission of their psychic faculties into the facts and truths of the interior world.

BY THEIR FRUITS.'

Mrs. Wilmans expresses surprise that Spiritualists should "attempt to heal the sick at all." Well, if they make such a \$1,000,000 stomacher on his wife. Miss wretched, bungling business of healing as do most of these mental healers, they should not.

"By their fruits ye shall know them. Right here in San Diego is a man af-flicted with the diabetes, and other lesions. This gentleman has been pegged away at by Christian Scientists mental healers for over one year and a half, and has been gradually getting worse. Having now returned, like the prodigal sun, to rational medicine and psychic treatment, he is rapidly improv-

ng. He will live. Over three years ago, Mrs. Wells, of Phoenixville, discovered she had a smail tumor. She promptly employed a Christian soientist, who, failing to make her believe "that there was no tumor-ous bunch" there, commenced hurling her thoughts at it. The tumor persisted and increased in size. Now, up to date, she has had three Christian Scientists, and two mental scientists, each by turns shooting their thoughts into this cancerous tissue, which now assumes a malignant form, and is called a "rose cancer It is nearing the auxiliary artery, and though a mental scientist, she expects to die. The feetid discharge, so the husband writes, is almost unendurable. She will die, and neither Spiritualism nor Spiritualist healers will be responsible for her death. Though requested, I re-fused to take the case because it is incurable. If phytolacca, in connection with belladonna and trifolium compound for the blood had been employed early in the case, this woman would have been

Such cases, or similar ones are of frequent occurrence; and a terrible responsibility rests with those who profess so much and accomplish so little. It is freely admitted that mental healing, spiritual healing, will-power healing, and the faith and prayer-cure healing, all have their places, and are useful in connection with the skillful use of proper medicines skillfully adminis-

ANOTHER QUESTION ANSWERED. This writer further asks: "Why would not be better and more in harmony vith their (Spiritualists) belief to kill themselves, and so make their escape from this world of sorrow, into the summer-land of ever fresh and indescriba-

ble delight?" committing suicide, and no Spiritualist believes that suicide is justifiable; nor do Spiritualists believe that suicide is justifiable; nor lo Spiritualists believe that leaving this world of sorrow they enter into any "summer-land" which they have not ichly earned. They believe that there is a winter-land hereafter for the wicked -spheres of mental and moral darkness, where there is sorrow and anguish, and torturing pains of conscience. According to Spiritualism, holiness and happiness in all worlds are inseparably connected.

ARE THOUGHTS SPIRITS,

in kind as the spirits of the dead, though

to ask by what process Mrs. Wilmans ascertained that "thoughts are spirits,

the pantheist, or the Forms of the Platonic philosophy? One or both, or neither of these? But really, I am reminded here of Bill Nye's dilemma on the same him! About that time John L. Sullivan had taken up literature, and it occurred to Mr. Nye that John L. might be able to help him out; so went to interview him, and he put the question squarely:
"Mr. Sullivan, I wish you to explain to
me how your brain thinks thoughts?" There was silence in the space of a moment. Finally John says: "What?"
"How does your brain think
thoughts?" repeated Mr. Nye. Silence

for another moment. Finally John L., soratching his head, answered, "Yep!" Mr. Nye did not feel certain whether

this was a correct answer or not. But more seriously, if thoughts are things, what are their shape, and color, and consistency? What warrant has Mrs. Wilmans in giving a dogmatic definltion to a department of existence where no reliable or accepted data exists which warrants any one in a positive statement in regard to what thoughts are or are not? An overweening egotism is never commendable.

IS ALL MIND?

Take, for example, this further writing of Mrs. Wilmans:
"The first assumption of mental science is that all, all is mind. There is only one substance in the universe; it is all mind. Our bodies are mind, and our

thoughts are mind." --Well, well-and so Helen Wilmans' avoirdupois, viscera and all-is mind, a pile of compost is mind, a rattlesnake's fang is mind, a polecat's excretion is mind, for Mrs. Wilmans says so, all is mind! For downright contradiction, for bald assertion, for bumptious egotism,

Rational Spiritualism contends that there is a marked difference between coarse, unconscious matter and essential, tion of the spirit. The Swedish seer, Swedenborg, taught that there is a dis-creet degree between matter and spirit; or that matter and spirit were co-eter-nal counterparts of the Infinite One. Spiritualists, that there is one God, one universe, one humanity, one law and one grand destiny for all races, tribes and

oisco Argonaut:
"On Broadway there are twenty
lawns, each worth \$1,000,000. Cornelius Vanderbilt has gates from France, stone from the West, a gardener from Berlin, and plants from Italy. Dr. Webb's home cost \$3,000,000. George Vandertry seat, and expects to spend \$5,000,000 more. John Jacob Astor has bestowed Gertrude Vanderbilt received \$25,000 worth of bouquets at her coming-out Dinuers are given at \$100 a cover. William C. Whitney, who is yet so far down in the scale that he interests himself in Democratic politics, has a ball-room in which the panels of pink talian marble cost \$5,000 each. jewels worn by New York women on an opera night recently were estimated to be of the value of \$1,385,000. At the Burden-Sloane wedding, there were 150 millionaires, with the aggregate pile of \$1,000,000,000. Pianos costing from \$10,000 to \$15,000 are common, and the luxury of these homes is in proportion.' The above facts have an ominous meaning for the American people, if they know how to read between the lines. It is daily becoming more apparent that wealth is rapidly concentrating and flowing into the greedy maw of few money-kings. Our government has become an oligarchy of money sharks, and legislation is shaped to enbance and protect these immense accumulations. When an income tax was asked for to ighten the burdens of the people, ludge Field of the U.S. Supreme Court construed it as "an assault on property."

Some of the terrible effects of this

rapid concentration are already being experienced by the masses, but not a sithe of what will be in the next decade. We already see the strange anomaly in this country of widespread want, spair and wretchedness in the midst of bundance. Nature has been kind and bountiful, but man is unsparingly cruel towards his fellow-men. The moneyings corner the food supply and hold it until the added suffering will yield them a larger profit. All the professions as all the avenues of business are becoming corrupted by this insiduous money-fiend. Read Prof. Bemis' crushing reply to Pres. Harper, regarding the Rockefel-ler influence in the Chicago University; and this is only one illustration of the general trend. Money already has ossession of the great industries, of the carrying trade, of municipal privi-leges and franchises, and, worst of all, it is aggrandizing the land which is the hope and mainstay of a free people. The great middle-class is rapidly disappearing. The masses are becoming a despondent and disappointed people. Small enterprises are going to the wall. The situation is daily becoming more seri-

Every generation has its epoch-men-men standing upon the apex of moun-tains, with their forcheads bathed in the first morning supbeams. They come because they were called for. Such were Socrates and Jesus, and such today is Schlatter. He does not profess to be the Messiah, as newspapers have wrongly reported. He professes to receive his power from the Father; that is to say, from a spiritual source. ARE INOUGHIS SPIRITS. this is imperfect harmony with the "Thoughts are spirits, just the same Spiritualist healers of Spiritualism." Though old school doctors growl and probably differing in degrees of concen- sneer at the wonders he performs, the press and the people; with hardly a dis-What are thoughts anyway? How does senting voice, pronounce him a mighty the brain think thoughts? I should like psychic-healer. I have the honor of knowing those who know him personally, and I take pleasure in saying he is just the same in kind as the spirits of no great egotist. It shrinks from notothe dead?" Where did they originate? riety; he does not wish to be identified

to organize a seot; he bows down to no sectarian creed. While he is a positive personality, he is exceedingly modest and unassuming. As a character he is right the reverse of Helen Wilmans and that troop of egotistic mindites. He lives very abstemiously and dresses plainly. Whenever money is offered him he rejects it. All that he seems to care for is a little food and shelter. As

the Springfield Republican wisely says "Schlatter has no paraphernalia, no mysterious surroundings, no ceremony of any description, no church, no organ-ization of any kind behind him. He is plain Schlatter, working by himself quietly and without boasting, seeking neither honor, fame nor profit. He has stood in the streets of Denver for many weeks simply shaking hands with those who have been attracted to him with the hope of having their allments cured, or holding their handkerchiefs, or some other article of personal property, for a moment. Out of the thousands who have visited him, hundreds and hundreds have claimed to be cured, and they have given their testimony in the most enthusiastic manner, among them many persons well known in the business, social, literary and judicial world."

For judges, as well as those in the humbler walks of life, have been cured by his holding their handkerchief, as in the apostle Paul's time; and also in Jesus' time, when he felt virtue-that is, magnetism-go out of him. We are evidently on the thresbold of a great outpouring from the Spirit-World-an outpouring which will completely un-settle all those systems of thought and interpretation which the conservators of religions, creeds, dogmas, scientific formulas and accepted usages, had fond-ly hoped, were defined, labeled, settled upon for all time and properly laid away in their mouldly crypts, never more to be disturbed. This outpouring, moreover, will be two-fold, in one direction stimulating all the latent tendencies in general society to disorder, a collision of opposing interests, and to a final conflict: in the other direction manifesting in a less apparent form, but all the more potently for a righteous reckoning and balancing of accounts with the workers

of iniquity. OLIVE CULTURE IN CALIFORNIA. Physicians and others are fast coming to appreciate the immense value of olive oil as an article of diet. I have no doubt that the time is not far distant PLUTOCRATS AND THEIR ENORMOUS
WEALTH.
The following is from the San Francisco Argonaut: generations, while its dark green foli-age, lasting the year round, lends a charm to the landscape. Other oils are so much more easily obtained that there is a great temptation to gross adulteration, and so it is extremely difficult, if not impossible, to obtain pure olive oil in the general market. Peanut, cottonthis adulteration, vitiating the product and injuring the demand in much a way that olive culture has been such discouraged. The present California product is about 75,000 gallons, while 850,-000 gallons are annually imported into

United States from Italy, Spain and France, none of which is absolutely Eastern people who visit this coast often express surprise that olive-growing in California has been so backward, inasmuch as our climate and soil was demonstrated to be peculiarly adapted to this cultivation by the Franciscan monks a hundred years ago. There are two reasons; one, already referred to, arising from adulteration; the other arising from the hitherto slow process of propagating olive trees. But this last drawback is now overcome. A poor Pomona nurseryman named McLennon has discovered a process of rapid propa gation of the olive, which will be worth millions of dollars to California fruitgrowers. My limits, however, will not admit of a description of this newly-discovered process in this article. fornia has often been styled the "Land of the orange and lemon," but the time is not distant when olive culture here will take precedence over all other fruit

products. STRANGE QUESTIONS.

In a daily correspondence of twentyfive, thirty and sometimes fifty letters, receive some very unmedical as well as unphilosophical questions. Let me illustrate: A lady friend of half a century' standing, with sectarian tendencies tem-pered with seventy winters, asks, "If Spiritualism is not true, what effect will it have upon Spiritualists?" My reply "It will be a bit of a disappoint

ment, that is all." Spiritualists being just as upright, moral and intelligent, will doubtles share about equally the good things of the kingdom with their neighbors. basic foundation of salvation is not be lief or blood, but character-character! If Spiritualism is not true, then facts are farces, legic is a lie, and psychic science is but a raven's featherless

wing. Another lady, having a recalcitrant husband given to the world, the flesh and the devil, asks: "What are the strongest arguments against promiscuity. Replying, I said I had none to offer; but so far as I have been able to converse with the lowest brutes of the field, and so far as I have been able to understand the dialect of dogs, they are in favor of promiscuity; and yet they all have some remorse - a remorse that may pertain to the brute kingdom of exist ence. Love never stoops to lust. It is true to the instincts of eternal right and justice. It endureth forever. San Diego, Cal.

A Correction.

TO THE EDITOR:-In the extract from Josquin Miller's poem, which you published a few weeks since, in the third line from the last the printer made seawashed to read sin-washed. Lo! from this land

Of Jordan's streams and Sea-washed sand.

The Christ shall come when next the Of man shall look upon his face!

Our deeds determine us as much as we determine our deeds.-George Eliot.

GEO. W. CAREY.

RATIONAL RELIGION.

The Great Need of Spiritualism Considered by

PROF. J. R. BUCHANAN.

Throughout the length and breadth of the spiritual movement in all countries comes the complaint that it has no cohesive strength, no conquering power. An excitement rises as facts come out; large audiences meet for awhile, and then all declines, and instead of conquering zeal we have gossip and criticism, and occasional private meetings, and a great lack of that respect which is generally inspired by a noble cause especially a lack of due respect from the

movement is continually coming trivial or erratic, or cranky or vulgar, until some strong speaker stirs up society for awhile; but being inadequately supported, leaves the field, in-stead of going on like the apostles of primitive Christianity, to establish the truth in the name of God, defying perse-

Why is it that this great truth, the opening of heaven to mortal eyes and istening to angelic voices, fails to bring out a response, and though millions may be convinced, there are not even thousands to live up to the standard of what their professed faith demands, and send a redeeming wisdom out to all mankind. Instead of a new religion, it often seems ike a temporary wonder to be stared at and then neglected, so that Dr. Peebles was justified in saying that there were three thousand Spiritualists in Cleveland, including those who were morally

The Agnostic accepts Spiritualism and goes his way, satisfied that he knows a few wonderful things—that is all. The orthodox Christian accepts it, rejoicing to know that hell is an exploded myth, and goes his way like a boy escaped from school, rejoicing in his freedom, and that is all. He has lost his old-time earnestness, and instead of giving twenty or thirty dollars annually to a saving faith, he is content with occasional dimes or quarters, and perhaps even forgets his imperative duty to take a spiritual newspaper. We may well say

that those who act so are morally dead. But if Spiritualism as a movementnot as a science or religion-simply conquers superstition and leaves its votaries as mere curiosity-hunters, morally dead unto that redemption and elevation of life which a rational religion should bring, then to that extent Spirltualism is a poverty-stricken failure, and does not inspire that noble zeal which through many centuries has been inspired in good men by a religion ruled by priest-craft and by the crazy pictures of an angry God and a fiery hell.

But is it true that a pure and noble religion, based on demonstrated truth, has not the moral power of the hell-inspired fanaticism that has so long ruled and cursed the world? Is intelligence or truth destructive to religion? If so, then, indeed, may we despair of humanity, and look forward to the same dreary round as in the past, of international wars, nation-crushing debts, social despotisms and the crushing of labor to the earth by the power of wealth and monopoly-a curse from which the nawhich, having conquered the laboring classes through three-fourths of the world's population, bringing them down to grinding poverty, is now invading this country by the competition of cheap laborers and their products, bringing the American nearer and nearer to the Asiatic level, while he resists in vain by strikes and trades unions, as he slowly sinks, unless he uses the power of the

Such must be the result unless there is power enough in rational religion to human brotherhood teach their duty to the commonwealthto save this republic from going the way of all republics of former ages, and make it a brotherhood of justice and fraternity.

Men may perform their duties to their families honorably and be respected, but unless their souls are large enough to recognize the brotherhood of all and make a strenuous, effort to save the nation from the despotism of capital which bears down on us now and the despotism of priestcraft, which is waiting an opportunity to act, the future of the Republic is dark indeed.

Spiritualism is the dim gray dawn of rational religion which comes to us in the cold fog of the early morning, but its power and warmth are not yet realized, for the angel world is not yet near enough to all humanity to inspire the love that will enable us to believe that "thy kingdom" is coming as Jesus wished it in his sadly unfulfilled prayer.

Why Spiritualism, so beautiful in theory, is so feeble as a movement, has puzaled many minds. One of its earnest friends thinks it is because we do not compare favorably with the orthodox. We have no such beautiful churches or halls as the orthodox Christians, with free invitations to everybody to come in without paying money at the door, and charming instrumental and vocal music. and eloquent teachers of ample education to hold their positions from year to year, and give their whole power to building up and inspiring the society.

There is much in this; the fault is in ourselves. If we were in earnest we would have all these things, and with the commanding power of indisputable position. But the spiritual movement is not in earnest. If it were, the spiritual press would be so sustained as to be the leading power of the nation in its progress toward righteousness and in onquering political corruption and ec-

clesiastic bigotry.

But the churches, with all their ancient falsehoods and absurdities, control the people, and even Spiritualists by the hundred thousand drop away from our meetings and resort to the church where they know that falsehoods are preached. In spite of its falsehoods and intolerance the church is the dominant power, because it is in earnest, while the spirital movement often sinks into a kind of Chean-John entertainment where you get ten cents worth of amusement in the

ay of showing tests to a promiscuous and suspicious audience who have little

or no respect for the occasion. Now, we cannot have too much of spiritual phenomena, but their place is in the private circle, where social harmony exists and not before a promisouous group of strangers who are not in a position to investigate and learn and whose position necessarily leaves them in a doubtful or suspicious mood, ready to repeat any unfriendly gossip they may hear, and frequently mingled with an

ignorant or bigoted rabble. No such cheap meetings of curiosityhunters have any moral strength or cohesive power or public influence. They cannot compete with societies that are devoted to their religion and led by earnest and competent men, sustained above the cramping pressure of poverty, and respected by all; for religion is the power that has always ruled the world and will always continue to rule it. It has ruled not only the ignorant and su-perstitious, but the ablest and profoundest minds in all ages, in spite of the old falsehoods of ancient ignorance and the vast amount of fraud and corruption associated with it-its Bible being destitute of any satisfactory evidence of an honest origin.

It can never cease to be the dominant element in this world unless mankind could sink so low in selfishness and crime as to be incapable of just sentlments. For religion is innate in the human constitution, and if it were not, the human race would decline to extinction.

The secularist or agnostic losing sight of the Spirit-world, and unconscious of immortality, still clings to his limited religion and calls it morality or secular-ism. The patriot clings to his limited religion, which is to serve his country and die for it if necessary, forgetting that his country should be the whole world, and mankind should all be his

countrymen. The scientist has his limited religion, which teaches him to serve mankind by making additions to the knowledge which improves the world's condition, forgetting that moral improvement is more important than scientific. The mother has a noble religion, which has not much science in it, but which teaches her to make home happy, and to leave virtuous posterity to go down the ages. Hence, the mother is almost invariably glad to receive that larger and more perfect religion, which teaches us to look beyond our own families to all whom we can reach in kindness, and to oling to them when they pass into the higher world, and to welcome the teaching of the angels. And as the mothers live in religion, they impart its elements to their offspring, and it becomes a sav-

ing power.

True religion is the sum-total of man's higher nature, which is fully manifested only in heaven, where it is relieved from earthly temptations and annoyances. But if his religious nature is strong it dominates his life on earth, teaches him that all mankind are brothers, under the Heavenly Father, and inspires him with that hope, that love of freedom, and that spiritual insight which comes from the God within him, which enables him to realize the truths of religion without a teacher, and to embody it in his life. I think there are many women and a few men in whom this fullness of life appears; and the spiritual freedom of this country enables the Spirit-world to come nearer, and give us more and more of the brightness and sweetness, and perfect health of their serene lives -thus giving to earthly religion the purity of truth, and the strength of ex-

Such is the true mission of Spiritualism, to lead mankind into a rational religion, which is also a religion of inspiration and of the heroic courage of love, such as the Apostles lost their lives in attempting to introduce, but which we to-day may cultivate in safety; and when we do cultivate and realize it we shall conquer the world and exterminate superstition: and our triumph will begin when we unite in friendship and earnestness, not as curiosity-hunters, but as the saviors of mankind from darkness. discord and misery, which is the aim of all inspired by religion.

The Apostles had an advantage that

alted love.

we have not in the nineteenth century. We have the examples of Washington, Jefferson and Lincoln; but they had the presence and guidance of the most highv inspired mortal the world has ever seen. I refer, of course, not to the mythical Jesus of the anonymous and largely forged New Testament (whom the mythical Devilstruck on the top of a high temple for a small conversation), but to the real Jesus Christ, of Jerusalem, the true martyr-the true teacher, who washed his disciples' feet to teach them personal love, and who in the higher world is honored by all who approach, near as he was on earth-who was the first to teach a rational religion, and still inspires the religious sentiment on earth, the sentiment of love and prog-ress, toward which Spiritualism is ad-

vancing.

The world has been almost deprived of the benefit of the Christianity which he taught, by the Roman forgeries, in which man is libeled by the charge of total depravity, God is libeled, representing him as an unlimited demon, and Jesus Christ is libeled by representing him as a religious crank, uttering threats and predictions never fulfilled, promising to send mankind generally to

But the religious philosopher does not

depend on any records or traditions, for all religious truths are inscribed on the constitution of man, and illustrated in. heaven. If all history were obliterated, we need not lose any of our religion -it is stamped upon humanity. But if history were obliterated, we would lose our most perfect object-lesson in the life of Jesus, an example of religion embodied in man. We have almost lost it by the forgeries incorporated by the Roman church into his history. Having succeeded in detecting all the forgeries, I know that when his true life, and teach-ings, and the true lives of his martyred disciples are made known, the most big-oted orthodox member who clings to hell by his own malignity, will turn from the false to the true record, and all the enlightened will perceive that the true primitive Christianity was the religion

of reason as well as love-a religion that CONTINUED ON PAGE 2.

doubting her sanity or her sincerity.

she was hastily assisting me to dress.

"Because I want to go to him."

"'You want to go to—him?" she said, looking surprised and frowning.

"'Yes.' "
"I thought you wanted to run away

"'I did then, but if he is away from

'Then I must go to him,' I said.

said, still frowning darkly.

" 'Why do you wish to see him,' she

"Because oh, you ought to know why, I said, pretending to be crying; because I love him so dearly. If I could

once more look into his dear eyes (which

seemed to me now like a serpent's), once

more I would try to be happy.'
"He shall take you, she said, sternly.
"Tears of joyful hope sprang to my

eyes. I wondered how the great world would look again; "I thought only of freedom.

"It was growing late. We both wore heavy veils over our faces. I was weak

and had to almost run to keep by her side,

and kept grasping ner skirt as though I

feared she would leave me. Finally she

pushed my hand roughly from her arm. I dropped back, a crowd of people was

passing us. I turned and went with the

throng, never looking back.
"I remembered a friend whom I dis-

carded when I married you, and came to

her. I have grown worse steadily, and, seeing I must die sent for you,

TTO BE CONTINUED.]

OUR HOME IN THE SPIRIT-LAND.

I know of a mansion not built by hand,

The beautiful home in the Spirit-land;

So grand, yet so simple; so vast, yet

Adorned with each charm of the cottage

The genial sunshine illumines the sky,

While music, sweet music, vibrates

through the sphere.
To lift up the soul and enrapture the

Which zephyrs are wafting with feath-

And carry to bowers and crystal springs.

Is a source of delight to the ear and the

But what is all this when compared to

Where higher aud higher in knowledge

we rise, And virtue with mental development

Where power and purity constantly

Where death and destruction are wholly

With sphere upon sphere, and zone

Where spirits, with ever-developing

Draw nearer and nearer the source of

IN MEMORIAM.

Henry J. Newton, of New York

Oltya

At a meeting of the Women's Pro-gressive Union, of Brooklyn, held on January 3, at its hall, 327 Franklin avenue, the following preamble and resolutions were unanimously adopted

and ordered to be sent to his bereaved

wife and family: 34
Whereas, Our beloved brother and co-

whereas, Our survey other and co-worker, Henry J. Newton, president of the First Spiritual Society of New York City, has gone to the great beyond; and Whereas, By his death our cause has lost an earnes and conscientious worker, Spiritualism in general a sincere and

truthful advocate, Spiritualists a gen-ial friend and steadiast brother, his fam-

a loving, tender father; therefore

Resolved, That we, the members of

the W. P. U., humbly recognizing the

ruling of the divine power in this pain-

ful bereavement, do hereby record our

high appreciation of the character and

life of our deceased brother, do tender

our warmest sympathies to the bereaved family in this the hour of their sorrow,

expressing at the same time our earnest

comfort will give to them peace; also that light and knowledge of spiritual

unfoldment which passeth all under-

Asst. Secretary.

EMMA ZWAHLEN,

ELIZABETH F. KURTH,

President

rayer and hope that the God of all

RUDOLPH LEONHART.

spirits with heavenly radiance

The lovely flowers grow everywhere,

"She saw my fear's and became con-

perself Mrs. Gilbert-

"I do not know."

from him.

freedom.

wall.

balmy air.

the goal

on the brow,

soul?

And

glow.

unknown,

wings,

be it

all things.

vinced of my sincerity.

"'Follow me, "She said."

timidly.
"'He is gone already.'

"'Are we going to him?'
"'Why do you ask?'

"What is true?"

said, interrupting her.

"Just as I was beginning to under

... DUAL LIVES ...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

In Which Practical Divine Lessons Are Taught, Which \$\$ Spiritualists Should Consider.

BY LOUISA BIGGS READ.

CHAPTER XV.

One evening as Lawrence Arlington past year's events, a light tap on his door startled him. He opened the door and found a boy waiting in the hall.
"I have a letter for Mr. Arlington,"

'Have you, my little man? Thank you for bringing it."
"Thanks won't buy anything; I want

pay."
"I guess the sender of the letter paid Arlington said, looking at him

critically.
"She didn't pay me enough." "How much did she give you?"
"Only ten cents. It takes two bits to

buy a knife like Joe's." "Have you got the dime?"

He dropped his head a moment, then

said: 'I spent it for cigarettes; but I'm sorry, for she told me to save it."
"Who told you to save it?" "The woman who sent the letter-

course. Then she must have been an old

lady?"
"Yes, sir, 'hout your age."
Taw "Here is six bits," Lawrence said smiling at his bit of unconscious humor He took the money and ran down on the street, followed by a crowd of boys congratulating him on his good fortune Lawrence tore the envelope, hastily

unfolded the note and read, to his amaze ment: "Lawrence Arlington: I am dying. I have something of importance to relate to you. Come at once to No.—, First street.

Lis brain seemed whirling. He tried to collect himself. Why had his wife, who had abandoned him so strangely and flown with a profligate gambler, re quested him to see her again? Surely, she should know the Arlington pride better, he thought. He bowed his head on his hand. He felt a strange desire to see her again. He thought a moment, seriously, but could not make up his mind to go. It might be a plan to entrap him for the purpose of robbery. It resembled Dora's chirography and had genuine ring. He regretted that he had not Dr. Hunter's wise counsel.

The sun declined and sank, twilight came, then a gas-illumined city. Lawrence sat by his window looking out on the throng of people constantly meeting, passing, intermingling—all rushing as though belated. Young, old, rich, poor, great and insipient, jostled, mingled together. There was no discrimination; the exalted and debased, ambi tious and vapid maintained equal rights on that crowded street, if no place else. Greetings and good-byes were heard everywhere. How strange is human life," thought

he; 'why do they rush along' The problem is unsolvable; the theorem folse. All are seeking happiness, a thing that never existed. Thousands of peuple are going in as many ways, chasng the same phantom. blindly on in pursuit of the delusion tlll they reach the dark chasm of eternity.

Half an hour later he was mingling with the heterogeneous crowd. Like the rest, his purpose was something that might make him happier. He was very miserable. The nearest approach of mankind to the realization of happiness in business, thinks nothing of deceiving in business, thinks nothing of deceiving is when he or she is near the object of their strongest affections. All the wealth the mines of earth can bring fails to bring happiness if debarred from this individual society. Lawrence could not hope to find happiness by going to the side of the dying woman he still loved, though could not respect; but some hope must have flickered in his bosom, else he would not have now been on his way to see her once more.

As he approached the house bearing the designated number his heart seemed to stand still. He could never forgive her, even if she was dying; why go at He entered the gate and descended the hill to the door. (The house stood on a hillside.)

The door was opened by a woman of about thirty-five years, the sender of the

She led him along a hall with a long music-room on one side, bedrooms on the other, to a large room with windows looking eastward, where one might get a magnificent view of the bay, wharves, lumber yards, docks, and steamers and ships at anchor. The lamps were burning dimly, but he saw a woman's form on a low bed in one end of the room.

Lawrence's heart was now void of sen sation. He walked mechanically to the bedside, and spoke the name of his

wife.
She began coughing violently and he assisted her to rise.

"I am stronger, now," she said, as she arranged her pillow. "Sit down, I will

not detain you long.
"I did not send for you to reproach you in my dying moments, but to give you the true facts. I want you to know what your duplicity brought me to; I wanted you to know that I understood you." "Duplicity! I do not understand you," he said, feeling very much like going

away at once.
"Yes, you did not know that I under stood you. You believed me guilty of great crime: actually too blind to human justice to see your own. You felt justi fled in leading a double life. Men do those things—men of high social standing do those things. You thought: 'It

She faltered in her agitation. There must be a great mistake,

Dora," he said, growing pale.
"No, there is no mistake. I will tell you my story. I knew Baker before I knew you. I played the part of —— in F——'s theatre. I classed him among my friends then. He was a gay, dash ing fellow; I was gay, too never had many cares or troubles, and I liked him because he amused me. I never thought of love then, or, if I did, I aspired to titular dignity or a high-sounding name of some blue-blooded family. God pity the delusion. I found my ideal in yourself. After our marriage you thought my former associates beneath one of the position your houorable name gave. One day Baker called during your absence. I asked him not to do so again, as you objected to my old associations. I told him you wanted to forget that I had once

been on the stage. He said: 'Do you not think yourself his equal, Dora?

'He has made me so now,' I replied "Then you were not his equal before your marriage?'
I suppose not; I was an actress. He was rich and belonged to a proud fam-

11v. I answered.
"Then if you think yourself unfitted by birth, fortune and education to assobirth, fortune and education to asso that so enchanted you. I went along tate with his friends, you cannot be the street next day in the guise of a uppy.

୭୪୭ ବର୍ଷ ଦେବର ବ୍ୟକ୍ତ "He then expressed the best wishes

for me and went away. "Some time after this I boarded a Sacramento street car going to Knob Hill. Passing through Chinatown Baker also got on the same car, saw me and came and sat down by my side. Presently he said there were some things I ought to know, that as a friend he should tell me, though he did not wish

to make me unhappy.
"'What is it I should know?' I asked, with the natural curiosity attributed solely to women.
"I know you would not believe any-

thing but the evidence of your eyes,' he

said enigmatically.
"'What is there so astonishing to see? I asked, much voxed.
"'If I were to tell you your husband,
whom you think so much your superior -the man who condescended to honor you with his name, was a monstrous fraud, leading a double life, you would

not believe me, I know.' "'I certainly should not." I said, an-

grily.
"If I were to tell you your husband makes frequent visits to a house on Valencia street, the occupant of which does not even aspire to the circles of your old associates; that large orders are delivered there by various grocerymen and dry goods firms and the bills sent to Mr. Arlington for payment, you would disbelieve me?"

"'I should believe Mr. Arlington had some honorable reason for supplying the house with such things as he paid for,' I said haughtily, yet I was beginning to be credulous and to doubt your honor.

"'Should I tell you,' he continued that a dark-haired, handsome young woman, who resides at that particular number, is clothed, kept, taken out evenings by Lawrence Arlington, you would think me guilty of flagrant falsehood, would you not?" "'I could believe anything else,' I

" 'Vet it is true."

"'Mr. Arlington is a man of honor; he would not degrade himself and-me,' I faltered.

'Dora,' he said, 'don't talk of honor. You don't understand men's views regarding it. A man may be honorable in a general way; his word may be unquestioned in matters of business; he may fill high offices in church or State, but he is a man still. You have heard it said, 'Men will be men,' but perhaps never understood what it meant. have the misfortune to be one of those phenomenal creatures, I will explain the meaning if you will listen.'
"'Go on,' I said, half wild with joal-

ousy. "It means,' he said, 'that men are a race of masqueraders; a lawless band of amorous barbarians playing the role of gods. They make strict laws regarding morality, but understand them void. They teach virtue and practice vice; they call polygamy a sin, make it unlaw ful, yet secretly practice it; they cry against the evils of spirituous liquors, yet do not prohiblt their manufacture or sale, and encourage it by being generous consumers; they call themselves strongminded, yet yield to the most debasing habits; what they call recreating practices, committed by themselves, are crimes when women commit them. A man who would not deceive his partner variety. They go to church and with grave faces talk about their love for esus and the divine laws, not believing God meant His law regarding adultery for them; being a man himself, he would not have been so unreasonable as to have made such laws for men."

"And you listened to all that, Dora?" Arlington asked in astonishment. "I did. It no doubt seems shocking to such a modest man as vourself." she said in scorn. "I listened to still more."

"'Your noble husband,' he continued who demands that you honor and obey him, is no exception. If you desire evi dence you can have it. I happen to know he is expected by his captivating beauty to-night, and if you will consent

"No. I will not go following my husband around as though he were some criminal, I said, masking my jealousy as best I could.

"'Very well, I shall say no more, but if you ever need a friend, let me know. he said, as he took my hand, pressed it

and sprang from the car. "My visit, as may be supposed, was a failure. I returned home early. "I hid my feelings by a great effort. When you came home your merry humor almost dispelled my convictions. I could not look into your clear blue eyes and believe you false. About eight o'clock you arose suddenly and declared your intention of going down town. Your countenance betrayed no guilt. You smiled upon me as you opened the door, with the beaming eyes of a lover. As soon as the door closed I was my self no longer. I had acted the part of a jealous wife in playe, but now it was a wild reality-no dramatist could have portrayed my passion by his pen. I wrapped myself in a long cloak and went out. I saw you take a cab. I took a street car, determined to go to the numper Baker gave me and meet you there if you came. During that long ride I had time for deliberation, and concluded to watch near the house, unobserved. got off a block before reaching the place and walked on past the house. I then realized my position; I could not remain standing there alone. My face burned with mortification as a police man passed by me. My misery was indescribable when, to my surprise, Baker

sprang from the next car and came to "'I knew you would come,' he said,

'and I came to take care of you.'
"Baker called an empty cab and en-We entered and waited a few minutes, when you came, alighted from the carriage and entered the house. We had not long to wait then. You came out with a woman leaning on your arm. I gave the order to be driven home at

"'What do you think of Mr. Arlington's honor now?' Baker asked, ironically.

"I will investigate the matter. I think he will be able to explain satisfactorily, I said. "I hope so for your sake, Dora; but, if not, remember you have one friend, at

least, who will assist you to assert your rights, he said, as the cab stopped at our door. He assisted me to alight, briefly bid me good evening, re-entered the cab and drove away. "I resolved to know more about this girl; to discover, if possible, her charms

pedlar, selling lace. Being an actress

by profession I was equal to my task. I first called at a house opposite the one saw you enter the evening before and felt satisfied we shout knowing, as he displayed my goods. I quickly made a treated me very kindly. When we resale that should have satisfied the most crafty of the vocation. Then asked about the chance of selling to their

neighbors. 'Are there not some ladies in the house across the way who would be likely to purchase some of my fine lace, 'I

Why,I do believe Mollie would like some, said the old lady to her daughter.
Mollie has all the fine things she wants now,' said the girl.

"Then if she has fine things I anticipate a good sale, I said. "Tis those who have nice things that never get gradually grown worse."
supplied.'
"How did you escape." he asked, still supplied.'
"But she doesn't buy her own

things.'
"There, daughter,' said her mother, interposing, 'keep your tongue.'
"'How is that?" I asked, not noticing the dame's caution.

"'Mollie's got a rich beau.' "'It is nice to have wealthy friends?" I said. "It is fortunate to be born handsome

anyway,' said the girl.
"'Is she very handsome, then?' "Yes, she is handsome." "'I must see her at any rate,' I said,

gathering up my goods. "I knocked at the door, She opened it. A jealous woman never wants to admit her rival handsome; yet I must do so. She was a handsome girl. She did not look like a criminal either. She was untutored unsophisticated. thought I, as I watched her lightly handle the delicate goods, some cruel wrong had brought this girl to degrade herself. She made a small purchase, expressing regret that she could do no more for me. That was the last sale I

made. I was satisfied.

"I met Baker a few days later; I the best way; so I began the last act of thought, then, by accident. I told him the last drama of mylife. I said: my intention of leaving you. I could make my living, I said, as I had done before my marriage.

"He told me to first consider well the sten I was about taking.
"You might grow stronger with

years,' he said. "I could not see that I ought to wait that girlthat girl—'
""Thank God, he's away from that
girl,' she said, very angry; 'or, rather,
the girl is away from him.'
"I wondered, of course, what she
meant, but thought too much about my for old age to bring me happiness; death might intervene. Besides, I was too romantic to doubt the reality of true love; too young to shut up myself in gloom; too proud to be servile to a man who was so false. own perilous situation to question her.

" 'I will go,' I said: 'that is settled.' "Then, as a friend, I must urge you to take some money. Your husband will not miss a few thousand. It is not stealing—it is your own. I will do all I can for you, but I am not rich. I wish I was, for your sake,' he said.
"By his advice I wrote out a check,

made it much smaller than he liked; though, and drew \$5,000. My trunks were already secretly packed. I sailed for Portland alone.

"I did not try to disguise my flight much. I knew you would not search for me. I believed that you must be very, very tired of me, and I wanted to relieve you of the burden of seeing me,' Another violent spell of coughing made it impossible to finish her story. Her nurse came in and forbid her talking any more then. Lawence promised to return next morning, and with many kind words and expressed hopes for her recovery, departed without explaining his conduct.

CHAPTER XVI.

A dense fog hung over the city next morning. The atmosphere was heavy and depressive to weak lungs. Yet Dora declared herself able to finish her story, as Arlington again seated himself by her side. She resumed:

"I got along nicely for awhile, though I was miserable, sick at heart. Not because I grieved for you, for I was glad to be away from so lake a husband. I regretted, bitterly, that I had given my love to a man so unworthy of it. Finally began to take Baker's view of men. believed most of them false. I engaged with a theatrical company and made all the money I wanted. A few months passed in this way. I was doing as well as I could expect, when I took a violent fever. I was unable to act my part in the play that evening. The house was crowded and we were expecting great The result was a failure and success. general disappointment. I had never before experienced physical suffering and felt my loneliness extremely during my sickness. Baker came during my convalesence and offered me protection and the best love, he said, that man was capable of giving. Yet he acknowledged himself unworthy of even a moderately virtuous woman's affection. I accepted. We solemnized our own marriage yows and called ourselves husband and wife. I was, physically, a wreck. You, no doubt, would add: 'Your mental and moral constitution must have been a wreck also.' I wish such had been the case, but not so. Had my mind failed entirely I should have been saved the mental torture that followed: had it been even weak I might have found for my self justification; but I saw my folly and suffered the consequences. I gave him my money to use as he wished. months went by quietly, and then we went to a great stone house to live with some relations, as he told me they were. where I might find the retirement longed for. The house did, indeed, promise retirement—it resembled a con vent. But no sooner were we established in our new quarters than he be came violently infatuated with a young lady of great beauty who resided near the house where we lived on - avenue.' "Great heavens, can that be pos sible?' Lawrence exclaimed, as he arose and began walking the floor. She looked at him a moment in amaze-

ment, then said:

"I had forgotten. Your grandparents must reside near there, do they not?" "How could you forget that, or why should you not have learned that fac living only about a block from their he asked, distrustfully.

"I did forget. I was never invited there, as you know, and I never heard their names mentioned there. "It is rather strange that during the funeral--

"Funeral! Are some of them dead?" she asked in surprise, not waiting for him to finish his speech. reply was a silent, distrustful,

searching look. "Please listen to the rest I have to say before passing judgment," she said, coldly. "We had only lived there a few days when I learned of his visits to that girl-when I actually saw him drive out with her. I have always been a jealous woman. Though I did not have much right to be jealous of Baker, for he did not promise much, I was jealous anyway. He took me away for a few weeks then promising better treatment. We went

very secretly, for some cause, in the

To THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their express and post office address.

T.A. Hocum, M.C., 183 Pearl St., New York.

night, and retuened in the same way. I did not understand why we went, but treated me very kindly. When we returned he immediately renewed his visits to the young lady. She called at the house one day, and as she was departing I screamed with all my might and

RATIONAL RELIGION. CONTINUED FROM PAGE 1.

permits no social discord, no war, no selfishness, no millionaires with locked up hoards, no tyranny, no bigotry, no priestcraft, no bishops in palaces no downstarted to leave the house, but found trodden women, no oppressed laborers, and which, in its high inspiration, gives myself locked in "I was a prisoner."
"A prisoner!" Lawrence exclaimed in a tone half pity, helf doubt. health to the body as well as the soul

and enables, its disciples to conquer disa tone hair pity, near doubt.

"Yes, they kept me locked up within those gloomy stone walls, with no means of escape—no window, even, to look out on the gay, hairly world. I had only a skylight window, b I grew sick from my incarceration, and since my escape have greatly group, worse." ease.
When the religion of the Spiritual movement is fully developed, the sick will be healed, the criminal restored to integrity, and the boldest seekers af-

A VIEW OF DEATH.

ter truth sustained by society.

stand Baker's true character, and expecting them hourly to come and kill An Excellent Pen Picture of the Last Change. me outright, she, my jailer, who called

"My God! it is true, then," Arlington I have never looked upon the face of the dead, or watched the frail, tottering "Please go on, Dora; I must hear the rest," he said, looking very wretched. "She came to me and told me I must go tenement in the throes of dissolution but there has come to my mind thoughts of comfort and victory; a light in the darkness that divides the shadows of with her; that any attempt to escape on my part meant death. She took me to a death with the glories beyond; the triumphs of a principle mightier than death; the conquest of the spiritual room where part of my clothing was, and said they were going away and that my trunks would be packed and taken. "'Where are we going?' I said, while over the material forces of matter.

To die. To lay the body beneath the clods of the valley, consigning its dust to mother earth while the spirit clothes itself in the garments of immortality. "'Where is he Baker?" I asked, Such to me is death. But who shall de scribe the joys of the spirit's releas from the bondage of time, and mark the freedom and power of its expanding "A ray of hope shone through the darkness. I intended to make my escape beauty as it passes onward to higher revelations of truth, where nobles thoughts and purer aspirations guide its beatific vision upward to its final coronation.

I know not how or where, but somehow, somewhere, in some larger and broader sphere, I shall take up again the broken threads of my life and weave them into more harmonious proportions, and after a richer and more perfect de sign; for in the broad sweep of God' government and purpose 1 believe that the correlations of life and death are more dependent on each other than we incline to think. The land of shadows and the land of sunshine are only divided by a cloud, the passage of which occupies but a brief space of time. Thus is the death-birth of the spirit to its higher life. It reaches the border-land, and with one bold sweep passes the confines of its earthly environments to com-mingle again with the higher purposes of its destiny. A breath, and the veil is rent asunder, the sphinx-like riddle stands revealed in the light of truth beauty and harmony. As the soft twi-light passes into night, and night into morning, so are the transitions of life tbrough the shadows of death into the

dawn and light of immortality.
O, man of reason, bethink you. Is there no coherence between the silence of the tomb and the dreams of hope and expectancy that flutter over these scat tered elements of dust? Has the finite no relations with the infinite beyond the darkness and solitude of the grave What may we believe if we may not be lieve in those impressions woven into the very fibres of our being, attesting the supremacy of the mental and spiritual over the material conditions of life What are those finer impulses of the soul that sock to voice the noblest and best of our affections, if death ends all? I cannot, I will not believe it. For, as

with the rainbow tints of a prophetic vision, my soul seems bathed in the light of this mystery of mysteries, born of death. In its majestic silence I behold a divinity that is shaping our ends to a glorious consummation. And again, when I look within my own neart, I realize there are sympathies that lie deeper than our theories, and words are powerless to encompass or express them; they appeal to our inner

consciousness. You, my fellow-traveler to that bourne, must answer these questions for yourself. To me there comes from the watchers on the other shore a message of comfort and exaltation. It speaks of a life beyond amid scenes of beauty blessedness and potentialities that swel my very soul with the wild cadence of their harmonies.

Thou tried and doubting one, when And scent with their fragrance the thy heart is mastered by an anguish that knows no relief, look to the stars as mute witnesses of a morrow's doom, and let thy faith share an earnest that thy reason cannot give. Indeed, this fair region, this home in

Life's glorlous sunset, all radiant with Shall soon my earth-freed spirit enfold. As the sun, when in brightness passeth away,

Proclaimeth the hope of a morrow's fair t affords to the spirit and yields to the

So my Spirit, by the vision of its clari-fled sight, A goal where but truth and intelligence Sees the future's fair dawn through the Of virtue and morals the genial school, shadows of night.

Where innermost thoughts are stamped its only a step from death's cold And neither deception nor falsehood To the home of friends on the other GEO, GUSCOTT.

THE A. P. A.

Badly Needed on the Spirit Side of Life.

AN EXPLANATION IN REGARD TO FRAUDULENT MEDIUMS.

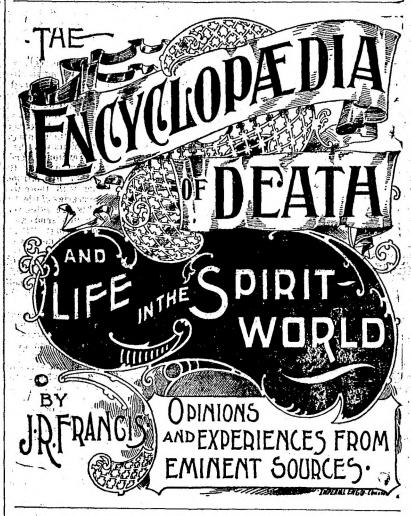
Many contributors to this journal have deplored the existence of fraud among mediums, and all have more or less attributed it to the sordid, mercenary character of the mediums. But the most potent cause of fraud has scarcely been touched upon. The most potent cause I consider the intense hostility of the churches, that try by all direct and indirect means to induce and bribe mediums for the purpose of discrediting Spiritualism through fraud. In these efforts the clergy are assisted by their brethren in the Spirit-world. Especially is this the case with the priests of the Roman Catholic Church, which continues its baneful activity to a greater extent, even, in the Spirit-world than it does in earth-life. Now, this is no fancy of mine, but this view is based upor constant battling against Jesuitical spirit-frauds for the last twenty years. I could fill pages of this journal with the recital of these frauds, in which the mediums (members of my family or tried friends) were absolutely honest, but the spirits were the imposters. On one single occasion I got the better of these frauds that now completely debar me of intercourse with my departed dear ones I do not see how fraud could be kept ou of Spiritualism without a powerful antagonizing organization in the Spiritworld-a kind of A. P. A. Perhaps something like it is in existence in the Spirit-world already, or will be estab lished before long.

/HEN sending in your own sub scription, get some one to join with you who has not had the paper, and by this means get a copy free of the Encyclopædia of Death, and Life n the Spirit-World. See full particuars on the second page.

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MATERIALIZATION.

Through the Mediumship of A Benefit to Spirits as Well Mrs. Aspinwall.

CHILDREN, AS WELL AS ADULTS, MATERIALIZE-MATERIALIZED SPIR-ITS WALK AROUND THE HOUSE.

One week ago last Friday night, the 20th ult., occurred an event that the participants will cherish in their hearts a long time, and I wish to say that one and all of us are willing (if it be neces-sary) to go into a court of justice and take our oath of the genuineness of the manifestations that occurred on that evening, the medium being Mrs. Dr. S. Aspinwall, of 2433 5th avenue south of this city. I have attended a good many seances, but never have seen any so grand and convincing, there being not a shadow of a doubt of its being

anything but genuine.

The cabinet used was a double curtain across one corner of my bedroom, j st large enough for one to sit in, and no more. The company consisted of Mr. and Mrs. Gill, of St. Paul; Mr. F. H. Greaves, Miss Addie S. Chord, myseif six in all. Twenty-four forms came ot

and were all recognized.

Words can hardly express our gratitude to the medium and her guides, Prairie Flower and Olla; Prairie Flower, a little Indian girl, the main control, and Olla is the cabinet spirit who alwas comes to magnetize the way for others. We all sat within five feet of the cabinet, and the light was such that. all could be recognized in the circle. My wife Hattle came to me and took my hand and left the circle-room and went into the kitchen, and then into the sitting-room, and sat down on my lap, and conversed with me for five minutes. fully convincing me of her identity, the room being as light as day. We then went back into the circle and she shook hands with all in the room, and then sank right down before us all. My little daughter, who passed out with my wife, also came and took me out of the room and went all through the house, looking at the pictures and other things that would interest a child naturally. A little control of Miss Chord (White Lily) came and danced with each one in the room but myself, as I was playing the harmonica at the time and could hardly play and dance at the same time. This little spirit would not weigh over 80 rounds, while the medium weighs 196

A little child came to the curtain and said in a sweet baby voice: "I want to talk to Mr. Dweaver, (meaning Greaver). It was not over two years and a half old. and about 20 inches high. Mr. G. had to get down on his knees to talk to the little one. Mr. G. also had a sister, wife, brother and his little boy come to him, and they were all recognized at once.

Mr. Gill had a Masonic friend come to him and he shook hands with us all, and then gave him the Masonic grip as a further test, which we all know the medium could not do, and which he said was as natural as though he had been in earth-life. His wife and little boy also came, his wife coming twice during the evening.

Ocolene, a guide of the medium. came and gave us a grand manifestation of lace-making. Her arms were bare to her elbow. She sat down on the floor. and you could see the lace, as it seemed to come from the carpet, grow until she had at least 20 yards, and then threw it over us all. The texture was unlike anything we ever saw before, it being as white and pure as the driven snow. My father, who has been in Spirit-life

14 years, came. He was just as natural as life, and told me things that no one but myself knew anything about.

Two little boys came out dressed in knee pants and short coats, one to Mr. Gill and the other to Miss Chord. Both came right up to the sitters and talked to them and were fully recognized. This is only a part of the manifestations that occurred during the evening.

time, as it would take too much time to enter into all the details; but we feel that too much praise cannot be given to such mediumship. Let us encourage ail such mediums, and go into the seanceroom with harmony and love, asking for the truth and for your friends to come the best they can, and you must be convinced of spirit-return. Let us hope the coming new year will bring with it more genuine mediums of all kinds, and the world will be better for it. We intend to hold another seance in the near future, and will give your readers the result.

GEO. E. TRACY,

GEORGE F. GILL MRS GEORGE F. GILL, FRANK W. GREAVER, ADDIE S. CHORD.
Minneapolis, Minn.

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SPIRITUALISM.

as Mortals.

SPIRITS EXALTED THROUGH THE IN-STRUMENTALITY OF THOSE WHO ARE TRUE AND GOOD ON THE MORTAL SIDE OF LIFE.

TO THE EDITOR:-Much is said and written of the good that Spiritualism has done to the world, and it is right, for it cannot be overestimated; but we should rejoice in the good it has done to the departed. It seems as selfish to appriate to ourselves all the benefits of his grand dispensation without sharing it with the benighted spirits who have passed away in an undeveloped condition, as for the millionaire to enjoy the luxuries of life, which his millions afford, without sharing with those who have not even the necessaries of life. Yet these poor, sick spirits are often sent away just as the selfish rich sends away the poor from his door, saying: "If you had done as I did you would not have to

beg."
Since my first communication with (George E. Tracy), and Dr. Aspinwall, spirits, it has been my lot to meet with many that were worse off than myself, and I feel toward them as I did to the

poor mortal at my door.

My first case was a spirit in darkness who did not know where he was or what had happened to him. I gave what instructions I could, and he went away pleased and thankful, like a blind man whose eyes were opened and sight restored. I was then but a novice in the philosophy of spirit-return, and did not understand the law governing such cases; but I acted from the impulse of sympathy for my fellow-being. Experience has since taught me that spirits going out without any knowledge or perception of spiritual things, and having no one to come to, are obliged to remain near the earth until help reaches them from some quarter, which may be years, or even centuries. But the pentecostal dispensation, which has filled the world with lighthouses, has furnished the means for these dark spirits. as well as mortals, to receive the light, which otherwise might not come to them for ages.

On one occasion a spirit came to me and gave unmistakable evidence of his identity. I had known him by reputation, but had never met him before, I asked why he came to me. "Oh!" said he, "you are the lighthouse, and we all come to you. I did not know anything about this till now, and it is all new and strange to me.

A spirit-sister came to me in the same way-attracted by the light, was re-lieved from a disagreeable condition and progressed rapidly, as women usually

The worst case I ever met was an orthodox Christian, who abused me out of measure for my "abominable nonsense." I had watched woodinen splitting large trees with small wedges, and knew their mechanical powers; so, moralizing, I of the priesthood: and even when the split him with small spiritual wedges soul, seeking for itself union with the till he was half convinced, though willingly obstinate. In this condition he passed away. His wife, who preceded him, said: "He is so full of his old theology that we can do nothing with him. He came here expecting Jesus to take away his sins, but he will find out." And be did. When he saw that Jesus did its power was increased a thousand-fold, not come to take him in his arms he until it was able to break through and not come to take him in his arms he called for me. The scene that followed attain the state it sought for itself. This wish that every orthodox Christian oould realize it. But when he saw the inevitable, and that I had told him the truth, his earthly obstinacy was fully balanced by his spiritual humility and graceful submission. and, although his progress was slow, he was happy in it and glad things are as they are, and not holds within itself the force that is seekas he expected.

makes it necessary for such spirits to down, the energy and force of the spirit return to get initiated; but a spirit-brother informs me that they all have stronger and stronger, and yet stronger, such agony, but the light now shed on the earth, he says, will make it better in longer, and then it passes on the future than it has been in the past. He brought an inebriate spirit to get cured, and said it was like when we take not opposed to each other, and the word a patient to a hospital; but there has to be earthly instrumentality, and that is why we bring him here. The result in why we bring him here. The result in this action, either compelled or voluntiations. this case was that our patient, after a tary, of the force moving out into mantime, became a bright spirit and ended itestation, and it is also forced to hold the terrible mischief he had been doing within itself, as part of the definition, a by controlling innocent, unwary mortals goodly number of the things which do

crowd me out of the church when I became too spiritual for it, returned and obliquity, of grief, of sorrow, of discord, begged me to forgive him (which was the easiest thing I ever did in my life, and obtain for him the forgiveness of a friend of mine whom he had wronged that which the word symbolizes. vorse than he did me, but could not reach him. I complied with his request and then he said he was the happie t spirit in the Spirit-world. He said he could not progress until he received this forgiveness. He said: "I have learned more from your calm forbearance than in any other way. I was proud and overbearing, yet I expected God to forgive my sins, but my religion did me no good. I had to become humble as a little child

and that is what humiliates me." There is no end to this subject, but these cases, selected from memory at random, show why I think that intercommunication is mutually helpful to both spirits and mortals. The joy expressed by emancipated spirits has always impressed me as extraordinary. It is, like the old book says: "Joy un-

speakable and full of glory."

The case of Spiritualists is entirely different. They know what they have to expect and are not disappointed. I was well acquainted with three lady mediums who are now "over there," and they came back like happy children to tell what a good time they were having. One old gentleman, 85 years of age, said he wondered why so little was said or known about the Spirit-world. "But. he said, "if people knew what it really is they would not be content to live out their earth-life. Spiritualism carried me safely over, and it will do the same to

you.' For a more thorough understanding of this subject read the chapter on missionary work, by E. T. Washburn, in the Encyclopædia of Death, and Life in the Spirit-world, Vol. II. There you may learn what good we can do by helping others, instead of spending all our time on our own contemptible self. R. M.

OTHING will so enlighten a com-MOTHING will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you there. Try and get up a club, and you will not only have the benefit of the spirit. If he would seek the highest and paper, but will receive the Encyclopædia of Death, and Life in the Spirit-World. See terms on second page.

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SPIRITUALISM.

Its Mission Is the Unfoldment of Man.

To Make the Good Man Better. and the Bad Man Good.

THE BROTHERHOOD OF THE SPIRIT-

HEALING OF BODY AND SPIRIT-PER-

FECTION ON ALL LINES. Of many things appearing upon the earth, there is often a misunderstanding of their true object or purpose. Explanations first offered for men's minds to fasten upon are often crude in expression of the solution sought. Man, per-haps, is not always happy in his choice of names, for they are not infallibly apt, appropriate or explanatory; yet he names them after a fashion. If he happens to so name that the word is capable of being dragged down, he drags it down. The word, the name and the down. thing itself, of which the name is but a symbol, may be something it is absolutely necessary for men to have and to use. It results, therefore, that the name so dragged down, overcome and

sinned against it. SPIRITUALISM DEFINED.

soiled, must be regenerated by man him-

self. and he must suffer sympathetically

in the cleansing, as he is the party who

To understand something of the subject we are trying to consider, it will be necessary, first, for us to define Spiritualism; and, second, to give as good an idea as it is possible of that which so concerns man in the unfolding, and is the concern of mankind for its own unfolding, because in the unfolding of itself lies its only mission. In these days we have heard a great deal about certain activities and their mission. So the suggestion along any line of potent force always brings more or less into thought the next half of the proposition-What does that force intend to do in this great world of ours?

That which is, so far as we know it, in manifestation, is the action of contraries, and it is because of the limitation which contraries oppose to each other, and the force thus generated, that certain conditions come into sight, which we call existence in manifestation. One speaks vaguely of the positive and negative, satisfying the mind in a general way: but what is really meant when we speak of positive and negative? Let me suggest this for consideration: The positive stands for unlimited force, and the negative for the restriction or limitation, by which the force intensifies itself all along the line of manifested development: and then you can see at once how manifestation exists at the first, because resistance has restricted it, or set upon it limitations.

THE ECYPTIAN IDEA.

In the olden days, in the great Temple of Luxor, this was one of the doctrines soul, seeking for itself union with the ego, wandered into the immense halls of Osiris, after it had left the body, if it was not able to effect this union, then it was hurled back, within the limitation of the body supposed to still exist under the custom of mummification. Confined and repelled by this horrible restriction. will not attempt to describe. I only was the Egyptian idea of manifestation; wish that every_orthodox Christian and of what is now understood by pos-

itive and negative.

Because of the peculiar conditions it happens that these two states, so related to each other, come together, and out of is he expected.

I do not fully understand the law that and growth. Repressed, limited, bound

longer, and then it passes on So much for the definition of the spirthat through them he might gratify his not concern it at all; because those who unconquered appetite. in the earth-life opposed the totality
An orthodox Christian, who helped to that is symbolized by the word, heaped obliquity, of grief, of sorrow, of discord, of disorder, and of whatever they could

It would be supposed that man, being of himself really and truly a spiritual being, and for ages and ages having always looked up from that which im-mediately surrounds him in the mud of the physical, seeking out of the invisible space for help, would have sought to propitiate the powers he could not see, the powers he could not touch with his personal senses. It would naturally be imagined that man, who considers the and work out my own salvation by helping others." I said I hold nothing against him. He said: "I know that, religious views and ideas to be founded to invisible thus constantly adhighest degree of all potency, of all force, to flow from, and the purest of his on, the invisible, thus constantly admitting the reality of their existence, would gladly welcome any theory or idea likely to bring him knowledge. Not only should he seek to know of the one overruling, all-potent force of the universe, but also, in his concern for those whom he had loved the dearest, whom he has held to his heart, with all the innate force of his nature, as side by side they have unfolded together, until suddenly the veil of the invisible has dropped between him and them, he ought gladly to have received tidings of their welfare. It would seem that man, who has prided himself upon having a spiritual religion, and the belief that hey who were his friends and fellows have simply departed from the visible to the invisible, but still existent side, would have considered the knowledge of these facts on all lines, and in all direc tions, as worthy of his highest laudation, most earnest investigation, and holiest purest ideals.

THE SPIRITUAL SHADOWED BY THE PHYSICAL.

But that which belongs to the physical has covered man's attempts to do with its shadow, and in this shadowing peo ple of the present day have forgotten that the invisible is the only real, the only everlasting existent. It is from the past to the future. It exists forever

That which Spiritualism is, then, is the unfolding and the understanding of the things concerning the real. This reality on all lines, all planes, is covered by the symbol of the word. It treats of the cause of everything; it treats of the relations of the real man to the One; it treats of the conditions in which man s easily comprehended. It is finds himself when he has escaped from when the most important items of in-y adapted for use in Children's the bondage of the limitation of the formation might come to us. In fact, it is true, they, in the invisible, are dumb, teachers it may be made very useful. Testigation and pursuit of knowledge, because we in the visible are deaf. We Young and old will be benefited by it can be ever expect to come to the truth, are deaf because we have put aside the proudest Cloth \$1. For sale atthis office.

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his own uplifting into the light of the to be true. Whoever denys the truth of everlasting forever and forever. THE HIGHEST GOOD.

If then, Spiritualism is the one ave nue through which then march onward to the understanding of all that is, was, or ever will be, why should the word be in any way frowned then? Why should it be made worse and worse by the action of those who care little and know less about that which is of the utmost importance to every living human being upon the earth? Spiritualism lays hold of the whole universe. Not content with holding in one hand manifestation, it lays hold of the throne of the One with the other, and thus comprehends within itself all that belongs to the mystery of life and the involved existence. If this be correct then Spiritualism contains within itself all that belongs to the mystery of life and the involved existence If this is true, then Spiritualism holds as its inner life the germ of all good that man can ever expect to reach or attain, I am talking now of that which is the reality of the Real, which is all man can ever expect to come into alignment with. Whatever has cloaked itself under the name, or brought itself to the front, on not truly belonging to the whole, must, like the dross floating on the surface of the melted motal in the crucible, finally be taken off, leaving underneath that which is pure and clear, moving always onward to the fulfillment for which it was prepared.

Spiritualism, then, contains within itself a knowledge of all good on all lines, and in all places. If this is true, and the doctrine holds within itself something to make man happier healthier and better any way and anywhere, its mission must be for the highest good of the race.

ASSIMILATION.

That which is to happen in the time to come is not only the union, but the actual assimilation of the physical with the spiritual. Whatever limits by the condition of its existence, or is limited under the action of the law governing the descent into contact with the limiting, will either change places, or be-come so assimilated, having accomplished the object of its creation, that perfection on the plane in which they are found will be accomplished, in readi ness for the next step beyond.

A MISSION OF HEALING.

And now, what does Spiritualism do? What is its mission? In the first place, look along the lines of development. If there had not been a teaching of spiritual conditions and unfoldment from the first words of our histories, from the very first beginning of man's life; if Atlantis had not taught the oneness of the One, and the power of the invisible to control the visible; if it had not known by actual demonstration what this power was; if the knowledge had not been transmitted to Egypt and the nations of the East, never would it have been pos-sible, upon the ruins of the old Egyptian theology to evolve the new theology, bringing to us still more closely the oneness of the One and the manifestation in man, which to-day covers our globe. If this had not so existed, the other steps could not have been taken. It has been step by step, through all the long centuries up, to the present day. If there had not come the call from the Invisible, showing that the Real could, at their pleasure, influence the unreal or the physical, then the higher planes thought, here, there, and everywhere, moving along in parallel lines, would not have been possible.
That which lies before us as the pos-

sibility of good will upon earth for peace brotherhood, and unfolding every man a helper, instead of an alien and an enemy, would not have been probable.

The mission then, of the Spiritualism of to-day is to heal the body, correct the soul-building, and bring back into the reaims of the invisible, as nearly perfected as is feasible, an ego contain ing within itself a wholeness on all lines that is included in the word holy, the talk of metaphysics. meaning the something beyond the physical. The thing beyond the physical is the spiritual; that "Under the surface, and where the which teaches of the spiritual we call

Spiritualism.

Thus along all lines you will find that the true helping of spiritual thought and condition is to lift man up: to make the good man better and the bad man good. They who live constantly in the presence of the spirit grow always more loving to one another, more loving to the One, who is the invisible, and more desirous of understanding and comprehending how to advance, so that every the healing of the body, the soul, and the sum total of the man.

The word healing means bring to the highest state of perfection possible un-der the conditions of the living. Nay, more. It goes far toward so altering the conditions of the living as to make possible a much better development under the conditions themselves, seeming so narrow and confined.

BE NOT ASHAMED.

They who believe in the invisible, having no means of demonstrating facts library. After a warm discussion, which they know to be as true as those things extended through several committee that are demonstrated, are often a little ashamed lest they be laughed at for the citizens' advisory library committee, affirming matters they cannot prove by personal sense. Therein lies the only knows to-day in its demonstration and acceptance.

They who believe and understand have no occasion to be ashamed, in any sense whatever, of the reality and purity of the Real. That which belongs to the real, the true, is always ready to acknowledge whatever is reaching out. striving to unfold. How is it that we who are living on the plane of the earth, knowing these whom we have loved and trusted have gone before, can be ashamed to say that we know they exist? If we know that we will exist when the body shall have faded away, why is it that by thus failing to testify in all times and places where we may be called upon to give testimony, we will retard the growth and progress of the only true Brotherhood, the Brotherhood of the Spirit? They who are in the invisible harmonize, affiliate and so associate that none of the differences appealing so strongly to us come to them. They ecognize them as belonging entirely on

the physical plane, and know that they will vanish when we shall have gone to them. Do we desire they should be ashamed of us? Do we desire that those whom we love intensely, when our names are mentioned, should shrink away from the knowledge of our existence: from the acknowledgment of our attainment, to the point to which we have unfolded? Nol We are destring always from the invisible the strength, the hope, the power they, by virtue of their superior enlargement, can give us. We desire the love and tenderness they always feel for us. How is it, then, that we shrink from giving them that which we

so earnestly seek?
The constant happening to us is this: On account of these conditions we are conscious we do not obtain all that might be given us. The wires are interfered with. The conditions of receptivity disappear just at the moment

his own soul will suffer. As was said by a Master: "He who is ashamed of me and my words before men, of him will I be ashamed before my Father and the holy angels." That covers it all. There can be no feeling of shame in regard to the doctrines which we profess, which we love and believe, that will not bring reciprocal effect from the other side. Remember this. If you believe the doctrine which Spiritualism teaches, pure and simple, as the doctrine of everlasting existence, and of the forcefulness and dominancy of spirit potency every-where, then never deny either the existence of the one, or of those who, having once been in the carth-life, have passed beyond the veil, and still wait as our helpers until we, too, shall have joined the great army of the invisible. W. P. PHELON, M. D.

THE INCOMPARABLE.

Colonel Robert C. Ingersoll.

TO THE EDITOR:-On Tuesday evening, January 7th, 1876, the advanced thinkers of Fort Wayne enjoyed an intellectual feast, given by the incomparable Robert G. Ingersoll on "The Foundations of Faith." It had been announced several times

prior to his coming, by the religio-secular press of the city, that Col. Ingersoll was not lecturing to as large au-diences as formerly, but this orthodox announcement did not seem to have the desired effect, for the Colonel was greeted by a large, intelligent, enthustastic audience, which hung upon his words for two hours, and would have been glad to have listened two hours longer. The Fort Wavne Morning Journal devoted three columns to his lecture, giving a very fair account of it. The Sentinel and Gazette had not a word to say for or against, and the News noticed it editorially as follows:

"Bob Ingersoll, on his crusade against the Bible and Christianity, at \$400 a night, paid a visit to Fort Wayne last evening and found a house full of people who were willing to pay the price to hear his blasphemies. In the meantime, the Bible and Christianity are growing in popularity and influence, while poor Bob will soon be forgotten with the rest of the agnostics."

How silly such editorials are in the minds of thinking people. Those who know any anything at all concerning the subjects discussed know that Robert G. Ingersoll's objections to the Bible and Christianity have never been met or answered either by pulpit or pew. If they had been the whole theological world would have been flooded with those replies. The entire religious press would teem with announcements of such answers, and orthodox tracts containing them would be scattered broadcast throughout the land.

Either Ingersoll's position is true, or it is not true. If untrue the church ought to be able to crush it into the deepest oblivion. Has it done so? Echo only answers: "Has it done so?" It has only repeated the very nonsensical statement, "Oh! these are old objections," but does not add that they have ever been answered. As the Colonel remarks they are as fresh and as new as the morning dew-drop until they are answered? If they can be, why are they not answered? Whose duty is it to answer them? If the church sincerely desires "to reach the masses" it will answer Robert G. Ingersoll as speedily as possible. The masses are simply waiting for the church to answer the arguments of Ingersoll, and until it does meet them fairly and squarely, they cannot be "reached" to any great extent by ortho-

dox arms. But here is another editorial notice from the same paper (News) of an edi-torial from the Indianapolis Sun, which will be of interest to Spiritualists. my certain knowledge the editor of the News is much more favorably inclined wholeness or holiness. It is the perfection of being or all lines of healing. We toward Spiritualism than he is toward toward Spiritualism." But here is the notice

outsider cannot well see it, there has been no end of fun in the school board lately, and this is the way of it: Weeks ago a pamphlet on the subject of Spiritualism was presented to the board with a view to getting it approved and placed on the shelves of the public library. One member of the board, while he may not be an out-and-out believer in Spiritualism, thinks that there is a great deal in that religion, and he looked upon the pamphlet with favor step shall count, and be an advance for and moved its adoption. But there was a great storm of disapproval which raised a racket like a crowd of Kansas grasshoppers. The unequal war raged het for a time. Some of the members openly stated that they did not want any such literature for their children to peruse, while at home they are being taught in the orthodox ways of their parents. The member who leans to a belief in Spiritualism insisted that Spiritualism is as much of a religion as any other, and for that reason is entitled to the same treatment on the shelves in the meetings, the document was referred to where the matter is still resting. Some of the local Spiritualists who have heard weakness of the mightiest force man of the treatment of the document are very indignant about it, and may appeal to the board in a very emphatic manner.

This rather indicates that Spiritualism will sooner or later be represented in the public libraries of the world.

Passed to Spirlt-Life. Josephus Lane passed to higher realms

December 19th, 1895, at his home in Bellevue, Mich., aged 68 years. He was for forty years a Spiritualist and believed death was only a transition.

Bro. C. M. Crego, of Dansville, N. Y., passed to the realm of the Spirit on the fourth day of the present month, at the ripe old age of 87 years. Brother Crego was one of the oldest Spiritualists of the State, and left his earthly body sound in the faith and knowledge of a continuous existence. The funeral services were carried out in accordance with his expressed wishes in every respect. Your correspondent had a previous engage-mentto officiate at his funeral, and did so, making the fourth funeral that I have officiated at in families of Spiritualists within a month; and so one more of our good and true workers has awakened to the realities of that higher life. Buffalo, NY. J. W. DENNIS.

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EATURDAY, JAN. 18, 1896.

A Free Fight for All.

The whole world seems on the eve of great wars, else are already engaged in them. The war for independence in Cuba grows more interesting from day to day. Several of the South American Republics are at loggerheads. Venezuelu and Great Britain have a little controversy in which our own Uncle Samuel has a word to say. Turkey is trying to put down a revolt in Armenia. The lat-ter country is backed by the missionaries, while all the great powers of I urope are nosing around as if it were the r business. The Italians and Abyssimans are engaged in a general knock-down; and the French have a little affair of their own in Madagascar. And down in South Africa a bloody collision is pending which may change provincial lines; while Great Britain is trying to discipline some of the savage tribes in Cen-

Right on the heels of all this discord a party of Adventists, at Wichita. Kansas, basing their faith on the signs of the times and the predictions of an old-time romancer, have put on ascension robes, and are on the eve of sailing skyward They only wait the signal of Gabriel's trump, when they will imitate Elijah in his aerial flight. Success to all the parties, is the wish of THE PROGRESSIVE THINKER.

Perversion of Faith.

How very strange that the press and pulpit are constantly telling of the great war this country passed through to free the slaves. It must be young men who thus write and speak; men who are ignorant of facts, else they would not so falsify history. The war of the rebellion was waged on the part of the government, and the army in its service, not to free the slaves, but to preserve the integrity of the Union. Emancipation was not the issue. It was reluctantly adopted at a late day as a war measure by President Lincoin and his official advisers. It is misleading to make contrary statements, because the young are

thereby deceived. There was a political feud in Kansas in which freedom and slavery entered direct. The former triumphed; then the South set up the claim that the North was false to the compromises of the constitution; that they disregarded their obligations, and that no remedy remained but to withdraw from the Union. The North claimed, "Once a State always a State," and the war was conducted to its close along those lines-to prevent secession, not to establish eman-Several of our own correspondents have inadvertently referred to the war to free the slaves, hence this

Mrs. Stone's Strange Powers.

A peculiar story comes from San Jose, Cai., regarding Mrs. W. B. Stone, who is well-known in Iowa as a literary worker. Mrs. Stone is not a Spiritualist. neither does she believe in Spiritualism. but she is receiving calls every day from persons who are anxious to hear from departed friends. She hears voices which she cannot account for in any way. They are more distinct than the voices from a telephone, and when she hears a voice once she can always distinguish it again. The sounds come to her clearly, but as if from a great distance. She professes to be startled at times from the character of the information which is imparted to her concerning her own family, and it is a truth which has been noted that so far the predictions which have been made by the voices for the future have always come true. Her friends in this city are amazed at the peculiar powers which she has recently discovered that she is possessed of.

Should Hear All Sides.

It would be amusing was it not such a serious again, to see the art displayed by the press in its reports of collisions between the Turks and the Armenians. It must be kept in mind, to make the muttor clear, that Armenia is in a revolt against Turkey, and that the Armenians next day her relief came in the shape of were encouraged to make that revolt by Christians. Further, that Sunday-school children in all the cities are called upon for penny contributions for the relief of the oppressed, starving and maltreated Armenians. Then, every battle fought between the contending parties are "massacres," and the slain are always mentioned as "Christians." The motive is to arouse sympathy for fellow-Christians, who are always presumed to be in the right, and who are martyrs to faith when warring with Mohammedans. There is probably a Moslem side to these aggressions, which is not permitted to reach this country through the ordinary channel of information.

Dangerously Ill.

We are pained to learn that our brilliant correspondent, Mrs Retta S. Anderson, of Concordia, Kansas, has been dangerously ill for many weeks, with a lesion of the heart, and is still in a very feeble condition. We pray the kindly Influences to restore the gifted lady to bealth again, for the world has further need of her cultured brain and facetious

The Doctrine of a Future Life. No Matter Where the Money The great question paramount to all

others is: Do we live again? Does the grave bound the hopes of mortality, and dox church never refused to accept is there a conscious individual existence to those who have closed their eyes in how the donor acquired it. The followdeath, and over whom Lethe has rolled the waters of oblivion? We ask of mortality in vein. Inquire of whom we may and all are dumb. It is the truth we seek, and we appeal to the church. They place in our hands a book labeled Bible, and we are told it is the infallible Word of God; that it is inerrant, and will furnish the information we seek. We open to Moses, who is credited with having received the law from the hand of God; but he is silent. David gives us no real light on the subject. Solomon, the wisest of men, is clear and explicit, and

we read: "That which befallest the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other: yea, they all have one breath; so that a man hath no pre-eminence above a beast. * * All go to one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceived there is nothing better than that a man should rejoice in his own works."—Ecclesiastes 3:18-22.

The great inspired teacher, with unbounded wisdom, did not stop here, but in the ninth chapter of the same book he savs:

"There is one event to the righteous and to the wicked, to him who sacrificeth and to him who sacrificeth not.* * The living know they shall die; but the dead know not anything. * * Go thy way, eat thy bread and drink thy wine with a merry heart; for God now accepteth thy work. Whatsoever thy cepteth thy work. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the gravel to which thou goest."

Poor, afflicted Job, patient in his misery, who wished the Almighty would answer him, and that his enemy would write a book. We consulted him:

"There is hope of a tree if it be cut down, that it will sprout again, but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not."

A long repose if the "ghost" is to sleep until a universe is destroyed. Leaving those old infidels behind, we turned to the New Testament, Paul informs us that Jesus came to bring life and immortality to light. We return to the record, and find several conflicting and irreconcilable narrations about the physical resurrection of the dead Jesus. It was the material body which was said to have awaked to life; it was a person that hungered and asked for meat; who who directed in a fishing expedition; dined on bread and fish, and for forty days, according to The Acts, performed marvels; then, not in Bethany as told by Luke, but in distant Galilee, he was taken up and a cloud received him from sight; but Luke follows him into heaven and seats him at the right hand of God. The whole story has the air of a romance, not veritable history, and it can-

not be trusted. The only trustworthy account in the Bible which seems to teil that the dead know anything, is that of the Witch of Endor, who called up the spirit of the dead Samuel. He demonstrated that he knew something, by telling Saul of his departed glory. The church, however, repulse this evidence. They made because they alone were able to hold made of the body and blood of the Lord communion with departed loved ones | Jesus. they were slaughtered indiscriminately by thousands. Modern Spiritualism, with its mediums all around us, is daily giving communications from what purport to be the spirits of the dead. They have given innumerable tests, satisfactory to skeptics and critics, and believers in the truthfulness of their revelations are computed by millions; yet the church, with all its false representations, still thrusts the Bible in our faces as the only thing which reveals a

Woe to Those to Whom Offences

future life.

come," etc.

Come. The sensational Dr. Talmage, of Brooklyn Tabernacle fame, recently called, by the grace of God, to change his base to Washington, has become badly mixed with his associate pastor. By the terms of his contract he was to preach to the First Presbyterian church each Sunday evening, while Rev. Mr. Allen was to alternate each Sunday morning with Rev. Dr. Sunderland, the principal pastor. The vigorous and magnetic Talmage determined he was equal to two discourses each Lord's day, and as he was the winning card an at tempt was made to shove Rev. Allen aside. The latter rebeiled, and a church feud is now on, and Brother Talmage is presumed to be happy; for he has the elders with him. "Offenses must need

Prefers Food to Bibles.

There is a great deal in this world to arouse mirthfulness, if we know how to work it up. A case in this city was lately reported in the morning papers. A Mrs. Dunning was visited by a representative of the Chicago Relief and Aid Society. The poor woman, with two babies clinging to her skirts, showed her great destitution, with nothing to cat but a small loaf she was then baking, made from borrowed flour. The a letter advising her to buy a Bible. Now that was a case of practical Christianity; for that Bible would have instructed the destitute woman how a poor widow with a little one was pro-vided for, several thousand years ago, by divine interposition in her behalf Though there has been no recorded case since, yet, possibly, it would come in her case. She says she had no money to buy a Bible, and if she had she would have invested it for something to eat. How shocking! Let no one waste his sympathy on her, a woman who prefers food for her babies to Bibles.

Important Fact. Anyone who has seen the Encyclopæ

dia of Death, and Life in the Spirit-World, can realize what an excellent book it is for missionary purposes. Ten thousand copies of Vol. I., bound in paper, are to be given away to our present subscribers and others who may become subscribers. It is an expensive work, containing 400 closely-printed pages, when a telegram apprised her that her yet it is sent forth free, postpaid, to each one who desires it, on conditions ceived no palpable intelligence of her mentioned elsewhere.

Comes From.

It has often been said that the ortho money, no matter by whom given or ing anecdote is illustrative of the effect of the example set for the more ignorant class of white neonle and negroes:

In one of the Southern towns there was a colored "revival" meeting in progress, and as nearly every one was more or less filled with "de sperit," and would be inclined to be liberal in their donations, the pastor, an aged negro, took advantage of this fact and urged the congregration to remember that the readers some few possible signs where-by to distinguish between the real and church was sadly in need of money for

various purposes.

Just about this time a gambler from out of Ohio and several friends came in out of curiosity. The pastor then asked one of the deacons to pass the collection box The first to contribute was Brother Wil-

son, who dropped in ten cents.
"Ten cents frum Brudder Wilson!" an-"May de Lawd bless Brudder Wilson!"

answered the pastor. "Twen'y-fi' cents cents frum Brudder White!" again announced the deacon. "May de good Lawd bless Brudder

White!" responded the pastor. The deacon continued to announce the names of those who contributed and the amounts, and finally reached the gambler, who was feeling pretty joyful, as he had won quite a large sum the pre-vious night, and he took a twenty-dollar bill from a large roll and dropped it in the box.

"What's de name, sah?" asked the deacon, his eyes popping with excitement.

"Oh, never mind the name. I am gambler from Ohio."
"Twen'y dollahs frum a gamblah frum Ohiah!" the deacon shouted. "May de good Lawd bless an' prospah de noble gamblah frum Chiah!" fer-vently exclaimed the pastor.

A Test of Divine Power. Pappus, in his Synodicon, tells how

the Council of Nicea determined which of the gospels were canonical, and which were apocryphal. We copy the quotation from Kitto's Cyclopedia of Biblical Literature, article Deutro-Canonical Books.

"The bishops there assembled were, by a very extraordinary miracle, convinced which were inspired and which were apochryphal books after this manner: Having put all the books that laid claim to inspiration under the communion table in a church, they prayed to God that those which were of divine inspiration might be found above, or upon the table, and those which were apocryphal might be found under; and accordingly as they prayed it came to pass."

Now if Pappus told the truth, and the transaction was surrounded by first-class test conditions, then we have a very fair illustration of materialization; but we own there are suspicious circumstances surrounding the event; and even church men do not hesitate to charge Pappus with misrepresentation, a thing frequently done by old writers for the glory of the Lord

An Innovation.

A minister of Missouri has offered a proposition to his congregation to make the Lord's supper a real meal and not a sham supper of crumbs of bread and sips of wine. It is said that many of the congregation are in favor of the proposed innovation.—News Item.

It is said a Paddy at church, to whom had been passed the bread and wine, rose in his place and with a gesture to the cup-bearer, said: "Daycon, a little chaze, if yez plaze." We can imagine this incident frequently repeated when war on persons they called witches, and full meals, with all the et ceteras, are

The Truths of Spiritualism.

This work is by E. V. Wilson, one of the early pioneers of Spiritualism. He was eloquent as a speaker, and a firstclass test medium. He did a grand work for Spiritualism. This book is the result of his many experiences. He passed to Spirit-life, leaving his wife in destitute circumstances, and this edition of the work has been gotten out to assist her. She has been sick lately, nigh unto death, and if you will buy the book you will get more than value received and assist her. The book contains 400 pages and is sold for \$1. Address Mrs. E. V. Wilson, 91 South Locust street, Valparaiso, Ind.

Eva A. Cassell.

This lady replies to her numerous critics this week. In a previous issue they all opposed the position she assumed and she being a woman, should, of course, be allowed the "last word." All now has been said on the subject that well can be, and the discussion is closed for the present.

He Seemed to Be Thankful.

It was in a Caribou church only a week ago Sunday that the choir did not put in an appearance at the opening hour. The pastor arose, glanced at the empty choir seats and said: "I see the singers are absent this morning. Let all arise and sing 'Praise God from Whom all Blessings Flow.'"—Lewiston

Buys His Coffin and Monument.

John G. Bailey, ex-recorder of Knox county, Ind., is a hopeless paralytic. He is a pronounced infidel, and has been dying for twenty-one days, during which time he has refused all kinds of nourishment. Some time ago he purchased his coffin, and had a handsome monument made to mark his grave. He required the maker to pass his house with the monument that he might see it preparatory to having it placed above his clay. It is said that his last will and testament provides that \$500 shall be paid to Robert G. Ingersoll, conditioned that the latter shall deliver an oration over his remains.

Cripple Suddenly Able to Walk.

A story little short of miraculous is being told of George Metzer, residing near Portland, Ind. Last summer he was afflicted with typhoid fever and in his delirium jumped from a window, re-ceiving injuries which made him en-tirely helpless. He lay for months in a plaster paris cast and medical attendance did him no good. A few nights ago the patient dropped to sleep and upon awaking in the morning was able to go downstairs and astonish the family by demanding his breakfast.

Hallucination Proves True.

Mrs. M. S. Willard, of Laporte, Ind., was suddenly seized with the belief that a relative, Mrs. Burdick, of Hatton, O., was about to die. The hallucination preyed so on her mind that she prepared to go to Mrs. Burdick's bedside at once. illness.

A Physician's Valuable Ad-

TO THE EDITOR - Now that the vast army of readers of "The Encyclopædia of Death; and Life in the Spirit World, Inust stand aghast at the awful possible number of premature interments, as evidenced by the many remarkable escapes, when just at the point of interment, of those will be build alive, would it not be well, by way of precaution against hasty burials, to give to your

the apparent death.

The prevention of premature interments, or of burying our beloved alive, is a duty we owe to humanity, and a take to which all, I am sure, will address themselves with pleasure, and I believe that every family in the land will hold a sense of particular kindness towards the individual who will discover an infallible method for the prevention of possi-

ble premature interments. The usual signs of death prior to the commencement of putrefactive changes, whether resulting from old age, disease, or violence, are the cessation of circula-tion, or cessation of respiration, the gradual cooling of the body-the extremities cooling first, the trunk last, and the gradual supervention of rigor mortis, which means "death stiffness." These are generally the accepted signs of real death, especially in cases where rigidity exists, but there are certain forms of rigidity which may occur during life, resulting from certain causes, such as tetanus, apoplexy, catalepsy, syncope, asphyxia, hysterical spasm, coma, and trance, and which may be mistaken for rigor mortis.
In the death-like trance there seems

to be a total extinction of life, or cessation of all the vital functions, and even a rigidity amounting almost to rigor mortis; the pulsation of the heart and respiration of the lungs are often imperceptible to the senses, excepting by aid of the stethescope, and this test of the stethescope is always best made by an experienced medical practitioner. But it the stethescope fails, as it often does, and we are in doubt, what are we to do? I reply, when any doubt, even the smallest, remains as to life being utterly extinct, efforts to resuscitate should be made, brisk rubbings, and artificial respiration should be resorted to, also placing the body on one side and alternately on the other, raising the arms up-ward above the head, and this operation should be repeated every few minutes. Artificial respiration alone has power often to work wonders. It has worked wonders in the hands of the writer more

than once. But if from all this effort no response is made, and doubt should still exist, it will be well to try some of the following tests: Hold a mirror for a few minutes before the face, and if life is present a condensed moisture will be perciptible on the mirror, or place a feather before the mouth, and if breathing is present. the breath will cause a movement of the feather. Then there is the ligature test, made by winding some thread around the finger, and in circulation is present there will be a congested appearance, and upon removal of the ligature there will be left on the finger a circular white mark. Another good test, too, is to apply hot irons to the soles of the feet, or a flame to any, part of the body, and if life is not extinct there will be a blister. Or hold a hand before a glow of burning light, and at the life has not gone out the hand will appear as of a purple, or rosy color. Another test, make a slight incision in the flesh, and if life is not extinct blood will escape. But a surer sign than all of death, is

the post mortem stains or discolorations of the body caused by coagulation of the blood, which usually takes place a few hours after death.

The above are signs we should rely on as furnishing the best evidence of the reality of death, previous, as I said before, to putrefactive changes.
DR. R. GREER.

VOLUME IL

The Encyclopædia of Death and Lite.

LETTER FROM THE SAGE OF CASSA

DAGA. 'Then doth th' aspiring soul the body

leave, Which we call death; but were it known to all What life our souls do by this death re

ceive, Men would its birth or good delivery

SIR J. DAVIS.

TO THE EDITOR:-I have just finished reading the second volume of your most interesting Encyclopædia of Death, and cannot resist the desire to write you what I think of it. It is not only more interesting than your first volume, but it is invaluable as a work of general information, and should be in every household. Since I became a Spiritualist the fear of death has been entirely removed from my mind; but, oh! the horror of being buried alive because suspended animation has been mistaken for death. To awake from au unconscious condition and realize that my body, confined in a casket. is buried in a grave with no hope of release; to know that my cries of agony could not be heard, and that I must suffer years of torture in the few moment or hours that would intervene between returning life and coming death. This makes the consequences of the "semblance of death" a horror compared with which the vivid pictures of Dante's Inferno" are but the commonplace incidents of life. life.

The trance condition is of much more

frequent occurrence than is generally supposed. The condition, technically called "death trance," differs from "trance come" in this that neither the heart nor lungs act the temperature of the body falls; no sustenance is taken, and the inner dream-life is the only vestige of vitality; and it may continue for days and is very difficult to distinguish from actual deathy. There is no doubt that numbers of persons have been buried in this condition, only to awake to consciousness in the awful imprisonment of the coffin and the grave. Can the human mind conceive a more hor-rible fate than this? The very thought of it is far more terrible than death by

the rack, wheel, stake or faggot.
Your splendid book ought to be not only a warning against hasty post mor-tem examinations and burials, but also a beacon light on the shore of the dark sea of death, to notify both friends and physicians of the hidden mysteries within its unknown depths.

The "Rational of the Death Change" and "Life in the Spirit-world" are intensely interesting, and from a scientific psychological standpoint, deserve careful attention by both student and

I predict for your book a large and deserved circulation among all classes of readers interested in the mysterious problem of death and a future life. Fraternally yours, A. B. RICHMOND.

DEATH-YOUNG!

I have read Volume II. It is more interesting than Volume I. But, then, I expected that! Not that Volume I. is not worth many times the price asked for it, \$1.50, and THE PROGRESSIVE THINKER thrown in.

By the way, Mr. Editor, is THE PROGRESSIVE THINKER thrown in or

the book thrown in? I'm talking of The Encyclopædla of Death-I call it "Encyclopædia of Life!" If we get the book for \$1.50, and the paper for nothing, or the paper for \$1.50 for a year, and the book for nothing, wheredo you come in? "Whether he kill Cassio, or Cassio him, either way makes my gain!" says lago. So, whether you give the book for noth ing, or the paper for nothing, we are the gainers. If the paper is not worth more than you ask for it, even though f take up space in it occasionally, I'm no Clean, bright, interesting, progressive and educating, it is an honor to the cause that called it into being, and a credit to its conductor. As for the book, where can you duplicate it for the money? Printed in bold, clear type, with excellent illustrations, heavy pa-per, ably and happily edited and compiled, bound in a manner that gives it prominence in one's library; neat, compact, like a broad, bright ray of sunlight forcing itself into the darkness of the tomb, and by a subtile metamorphosis, transforming it into a dwelling of angels. To speak particularly of any one article, is to be led into a labyrinth where one must speak of all. Yet, with that fear before me, there are some things in the book which I should like to have explained: "Missionary Work Among Spirits of Darkness." I am led to ask, in all deference: "Are

we drifting towards our old island-Orthodoxy? If we survive, does not love survive? If love survive, can darkness be immortal? [Darkness is not immortal to any spirit. All have an opportunity to advance, but they must have a desire to do so before they can. You cannot make a saint at once, out of a beastly man or spirit, as the churches have taught. In the course of time all these dark spirits will advance and be redeemed.—EDITOR.

Where are the mothers, sisters, sweethearts, wives of those poor wretches who pass over, "with all their imperfections on their heads?" Has mother love become so blunted in the risen spirit it takes no interest in the erring son, but just now entering on eternal life? Does not the thought of some poor soul wan-dering rayless and pathless shake our faith in angel guardianship? Where are the dear ones who are supposed to watch over us with untiring sollcitude, and that desert us at the supreme moment? Where is the spirit of that mother who does not still love the baby she left behind? for to her, he is still the "baby" though years may intervene between the parting here and the meeting yonder. Wherein lies the vaunted happiness of eternity, if wives that loved must know their husbands wandering in the shadow of despair? Can we pass over and be for years unconscious of the change? or are we so blinded by conditions we cannot see the radiant forms of

er's hand, a mother's kiss? As Hamlet says: "Indeed sirs, but this troubles book and the New York Herald's criticism on it, and I am done: "A Scientific Demonstration of the Future Life," is the alluring title of the work by T. J. Hudson, in which its learned (?) author modestly, and, no doubt becomingly, says: "Most of the fucts of Spiritualism are not to be relied on!" (You will notice

those we once, aye, still love and cherish; so blunted in all our sensibilities we

cannot feel the tender touches of a moth-

I underscore the word "facts.")

The editor of the New York Herald in reviewing this work, says: "He disposes of the facts (the italics are mine), "of Spiritualism, which, in my opinion,

is imprudent." Right, Mr. Hepworth! Neither you nor Mr. Hudson, armed with 81 ton guns, and Venezuela at your backs can dispose of a fact! A fact must exist, to be a fact! If it exists, it is indestructible! You may doubt the genuineness of phenomena; you cannot doubt a fact if you are in your right mind. Come again! These critics come about as near voicing their convictions as the French translator did to volcing Milton, when in his translation of "Paradise Lost" for "Hail, horrors! Hail!" he makes Satan says:— 'Comment vous portez vous, Monsieur, le Horreur! Comment vous portez vous?

CHARLES NEVINS. Rrooklyn, N. Y.

Plants That Go Into a Trance.

A curious exhibit is made at the Mechanics' Fair. It is nothing more nor iess than a display of "mummified" plants. It requires a label to inform the people that they are dead, for the plants appear exactly as if alive and growing. They are not made of wax, or of cloth. but are genuine plants that have grown in the earth until they have reached a good state of development, when, by their being treated to a certain injection, the growth is arrested. Then comes the strange part, for the plants so treated do not droop and die, the leaves remain fresh and bright, and the plant stands erect. It is, moreover, im-pervious to heat and cold, and nothing scems able to destroy its strange repose. The most striking part of the exhibit is a collection of large palms used for decorating. These plants are noted for being very tender and susceptible to almost every influence. Those on exhibition have been dead for six months, yet not even when the leaves are carefully examined would the fact be suspected. The exhibit promises to create much in-terest among visitors to the fair, as the many advantages of having plants thus impervious to all conditions can be readily seen. The credit for providing the exhibit belongs to a New Hampshire man, who discovered the process of treating the plants.—Boston Transcript.

Dr. Geo. A. Fuiler lectured at Schiller Theatre last Sunday, on "Some Distinctive Features of Spiritualism." The lecture was fine, concise and interesting throughout. On Sunday, January 19, at the same place, his subject will be "Spiritual Gifts and the Way of Attaining

A. E. Tisdale, on account of canceled engagements, has now open the following dates: February 16 and 23; March 1, 8 and 29. Societies wishing his services for the above dates may address him at 547 Bank street, New London, Conn.

Moses Hull writes from Boston that Prof. Lockwood has taken that city by storm, on account of his scientific lec-tures. We will publish his letter next week in full. Julia Steelman-Mitchell is now serv-

ing the First Spiritual Church of Louisville, Ky., to large audiences. As a speaker and test medium she is said to be among the best. For engagements she may be addressed at 109 Van Voast avenue, Newport, Ky. We regreat to learn that Farmer

Riley, of Marcellus, Mich., is down sick again, being afflicted with rheumatism. We hope he will recover and be able to continue his most excellent work as a materializing medium.

IMPORTANT QUESTION

A Scientific Demonstration. Which God Wants to Be in the Constitution.

CONSPIRACY TO PUT SOME ONE OF THE MULTIFARIOUS GODS AT THE

HEAD OF OUR GOVERNMENT. TO THE EDITOR:-I am desirous to know what God the "Constitutional Amendment Association" is trying to get into the Constitution of the United States. They have been at it for many vears, but so far have failed; but now Wilbur F. Crafts has been appointed by the National Reform Association to act in the city of Washington as "Christian lobbyist," and he has already entered upon his work. Dr. George, the field secretary, is also exerting all his power and influence with the members of Cor gress to secure favorable action upon the measures that have been and will be introduced (one already has been in troduced for the observance of the first day of the week, known as the Lord's day (as they call it). It is said that "at the convention of the National Reform Association, held in the city of Baltimore on December 12 and 13, Mr. H. H. George stated that arrangements had already been made for a hearing before the Judiciary Committee of the House and also of the Senate." He also stated that the personnel of these committees would be such as to warrant the belief that favorable action might be

Another district Sunday law is prepared and will be introduced in the near future, which covers rather more ground than the one already introduced. which covers rather more Thus we see how matters stand and the diabolical work being done by an "association" claiming to be "national re-form." It is hoped that their influence over congressmen will be like their "re-"weighed in the balance and found wanting."

It would indicate from the bills intro-

secured,

duced pertaining to the observance of the first day of the week, or Lord's day, into Congress, which god they want in the Constitution.

We find in history the established fact that the Emperor of Rome, Constantine, the Great, March 7, 321 A. D., issued his famous edict: "Let all the judges and town people and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose their commodities granted by heaven."—Encyc. Brit., Art., Sunday, seventh edition, 1842).
"It will be observed that this edict was

made while the Emperor was yet a worshiper of the sun, and was issued in support of a heathen institution, but after a very few years came to be considered a Christian ordinance; and Constantine himself, four years after his Sunday edict, was able to control the church as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the Passover upon Sunday."-Sunday and the Mosaic Sabbath, p. 4., published by R. Groombridge & Sons, London.

About this time (A. D. 325) Sylvester bishop of Rome (Pope), faithfully acted his part in transforming the festival of the sun into a Christian institution; as is seen in that, by his apostolic authority he changed the name of the day, giving it the imposing title of "Lord's Day." So here we find a "pagan god" honored by the Roman Emperor, estabishing a Sabbath in which to do him homage; and then Pope Sylvester, by his divine authority over the church, establishes the "Lord's Day" as the name of the first day of the week; and it has been enforced by church laws and rules, by all the "harlot daughters" of said church.

It was here at this same Nicen council, there being 318 bishops in attendance, that the old "harlot mother" adopted the god of Tertullian. So we find this old "mother" now has a god to worship, and a day established upon which to worship; and inasmuch as it often happens, say they, that people take bad colds, especially bables, in the ordinance of baptism, the "mother" thinks best to sprinkle a few drops of water on them, which will answer every purpose. And those "harlot daughters. believing their "mother" is all right, accept her god, her day to worship, and her mode of receiving membership.

From the evidence and circumstances in the matter is it not very conclusive that this is the god that they are trying

to get into the Constitution?

If you will but notice this class of religionists which is trying to do this anarchistical and diabolical work, you will find them all believers in a "triune worshiping him on Sunday and sprinkle their members instead of baptizing them: in other words they deny the God of Creation-He who heaven, the earth, the sea and all that in them is," and gave them a memorial which to keep that, in remembrance of their God who created them. The Sabbath, the seventh day—the day after six of labor in his work of creation, he blessed and sanctified it; that is, set it

apart to a holy use. Those watchmen and shepherds who are posing as ministers of those "harlot daughters," we have a graphic view of them given by a prophet, so we will let him tell it. Isaiah 50:10-11: "His watchmen are blind; they are all ignorant; they are ail (D. D's.) dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their cannot with the sheep the state of the sta their own way, every one for his gain, from his quarter."

Oh! but says one, who refers to the Jewish preachers: "Well, let us try another from the New Testament." Second Peter, second chapter, first and second verses: "But there were false prophets [or teachers] also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even deny-ing the Lord that brought them, and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Is not this literally true? Of course

And now this Constitutional Reform Association, not satisfied with those 'damnable heresies" already brought in by their predecessors, are trying hard to get our government to recognize their "Triune God," and the "Sonday" (as the organ of their society—Christian Statesman—desired to have it spelled, instead of "Sunday") in the Constitution, with the idea of making this a "Christian nation." That once accomplished, then they think they can, by the strong arm of law, compel an enforcement of "Sa-

tanic heresics," on the same line of op-erations their "harlot mother" did. Already religious liberty is a matter of the past. The rights of conscience, no longer respected, but ignored in many of our States, as is seen by the various prosecutions and persecutions as exhibited in Illinois, Massachusetts, Maryland, Georgia, Mississippi, Alabama, scarcely paralleled in all the world's Florida, Arkansas, Tennessee and Ontario and Manitoba. Many have been sale at this office, and will be mailed imprisoned and made to work in the postpaid for 25c.

chain gangs, to pay fines. What for, de-you sak? For having observed the Lord's holy, blessed and sanctified day, and laboring on the man-made Sabbath—not holy, not blessed, not sanctified, only by

"narlot mother" and the fourteen daughters who have entered into this conspiracy of counterfeiting.

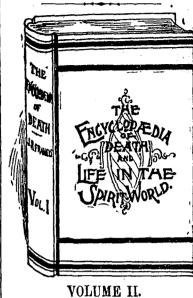
God very distinctly told his people.

"I gave them my Sabbath to be a sign

between me and them, that they might know I am the Lord that sanctify them." (Eze., 20:12.)

I close by asking a few questions: Why is it that "Old Glory" now has to be hoisted to the breeze over our school-houses? What are we told is the object? Is it a fact that the rising generation has to have "object lesson the national flag-spread before their eyes to inspire patriotism? Is there a deep-laid scheme to change the Constitution of the United States, the better to carry out certain "religious" objects? What is the trend of our so-called

Protestantism of to-day? Is it not comparatively in the near future to estabish an "Amarical Catholic Church?" Kankakee, Ill.



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gation and studies. Cloth \$1. For sale at this office. "Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not la conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous ma-lignity of, the "Holy Inquisition" is

THE NEW WOMAN.

She Comes Forth in All Her

And Makes a New Bible by Modifying the Old One.

In olden times (says the New York World) of paganism women enjoyed rights and privileges of value and distinction, which under another regime were taken from them. History declares that the ancient Teutonic tribes treated women with respect-great respect. Women sat in the halls of state, were consulted in affairs of government, and their opinions were sought in matters of war, in settling less pit. disputes and in all important questions relating to the management of human business. These aucient pagans were monogamists, marrying but one wife and acknowledging the equal. ity of women in religious, political and secular matters generally.

And so it was in pagan Rome. The women were educated, respected and solemnly debated whether woman was honored in the family and in the gov- s beast or a human being. St. Jerome ernment.

Hortensia, daughter of Hortensius, was a student of law with her father, and when she was admitted to practice masterly exposition of the Roman laws. So happy were the conditions divorce was not known in Rome for five hundred years, and thus the river | the bread. of life flowed peacefully and happily.

Among other ancient nations women were with the rulers guiding and conducting affairs. They acquired property and when married kept their own names, their children bearing the same.

The advent of Christianity has been generally supposed to have brought more light into the world, especially to have lifted woman into a wider sphere, to have given her prominence and erowned her with a nobler grace.

The majority of people believe this to-day. Women themselves who have been brought up in the church do not doubt it. They have not asked, Is it the stick must not be bigger than a true? but have accepted as fact that man's thumb. What sort of a cudgel which a little examination would have revealed as pure fiction.

The accepted authorities, the makers of Christian theology, brought no message of hope to the women of that other period, or to the women of any period. There was no uplift for woman in anything they had to say-not one word of hope, encouragement or good cheer, not one

The Book of Genesis portrays how sin got into the world, how misery fastened its fangs upon us. How, then, was it? Does it not tell woman that she did it? that she is responsible for all the distress, sorrow and agony of life? that she brought sin into a world of happiness and bloom?

It is a dreadful charge, cruel and humiliating beyond expression.

There is the record, the foundation, upon which is built the yoke of inferiority which was fastened upon the neck of woman. Read it, and tell me if there ever was or could be anything in the universe more to the hurt and injury of woman, more damning to her progress, more detrimental to her best interests, than the accusation brought against her in the book that is the superstructure of the prevailing fashionable folly of Christian countries to-

What is the reason women are not considered the peers politically of their brothers in this free land of ours? Why are they in the same category, politically speaking, with paupers, criminals, idiots and the insane? Why are they not found in the council chambers framing the laws by which they are governed, and to which they are amenable?

Is it that they are indeed inferior, immature, lacking in good sense, reason or judgment? Nay, nay, friends, such is not the case. The real reason that woman occupies a position inferior to that of man is due wholly, solely and altogether to the ban put upon her by the great religious authority, the "Holy Scriptures," on account of the alleged original sin of the alleged original woman. It is that, and that only.

According to the accepted authority in Genesis relative to the advent of woman, she was simply an addendum, an afterthought, a supplement, a sparerib.

We know, of course, that woman existed on the earth long prior to the last six thousand years, but we will simply trace the account of her miraculous coming according to scripture. Made from a bone cut from the skelcton of a man, and endowed with life, she appears on the scene of action. The first thing she did was to bring knowledge to the surface. Bless her for that.

Knowledge went by the name of sin in that olden day, and there are those living who give it the same name now. Knowledge was below par and very unfashionable.

Paul said with emphasis that the woman was "first in the transgresthat is, she had learned somesion;" thing.

The canon law emphasized with almost paralyzing force the Biblical statements concerning woman's part days a gown, long, untidy and dragand lot as chief actor in the story of the fall of man.

Never were there more scathing words against woman than the sentences uttered and written by Christian saints and rulers, a which have conspired to keep her in the valley of humiliation and despair. humiliation and despair.

Among the old Latin fathers of the church was Tertullian, a lawyer, who comfort and convenience. Attired in things fashion themselves together: that became a Christian priest in the year shorter skirts, in a rational dress, she at length they may emerge, full-formed and majestic, into the delight of life, which they are thenceforth to rule. one telling women how they ought to garments that signify and keep in Carlyle.

dress and that they should hide their mind a foolish and ridiculous old features behind a veil whenever they myth. entered the house of God. Let me in mourning, appearing only as a penitent, drowned in tears, explating thus And the old wife believed it. the sin of having caused the fall of the human race." He goes on to say: those whom Satan dare not attack face to face."

It was, probably, Tertullian's books another totally different for woman, and letters that helped Milton when he drew the portrait of a woman, making her a woman to the waist and the rest of her body a scaly serpent, representing her as the embodiment from his victims. of sin and doorkeeper of the bottom

"A serpent armed with mortal sting." Among the many atrocious cruelties perpetrated by the early friends of Christianity is the murder of the beautiful and accomplished Hypatia, in the year 415.

Why, at the great Christian Council at Macon, in 581, the good old saints said she was a wild beast of a dangerous species. The conclusion, however, was that, being the mother of men, she must be human, because men did at the bar won many plaudits for her not like to think themselves the offspring of beasts. They let her take communion, but not in her naked of the family under pagan rule that a hands; oh, no! She was considered

Read Lecky's "History of European Morals." He says: "She was represented as the mother of all ills. She was taught that she should be ashamed of the very thought that she was born a woman-that she should live in continual penance on account of the curses which she had brought into the world."

The ecclesiastical lawmakers seemed to take a flendish delight in trampling | beam. woman in the dust. Augustine declared that a husband had a perfect right to slap his wife in the face. John Wesley did not doubt it. The it was aforetime no one knows-probably a cordwood stick or a birchen log. Does it seem incredible? Go into the city courts to-morrow morning and behold the remnant of that same savagery in the bruised and bleeding forms and faces of helpless wives in the hands of brutal lords and

I hate to tell these things, but, in showing the obstinate causes that have obstructed the advancement of women, it is my duty to speak the truth, the whole truth, and nothing but the truth

masters.

The stigma of original sin was tastened upon woman with the brandingirons of holy writ. She inhaled obedience with every breath. She absorbed submission and subjection at every turn, for these confronted her everywhere. The church had proclaimed her guilt. Could the church lie? Could it deceive and falsify? Alas and alas, she had no power to learn, for learn ing was to her a forbidden thing. She was not allowed to read. She could not write. She was told her duty was simply to accept what her masters deemed proper. Thus was she relegated to her condition of servitude—a kitchen maid, a ministering angel in in my family ever since we subscribed times of need, a ministering servant for it; also another dollar from one at any time and all times. The bearer of burdens and the bearer of children. she suffered the martyrdom of motherhood, but she could not, under the law, own her children, unless their considered that she had failed in her duty as a woman unless she had become the mother of from ten to fifteen children.

Woman in the past lived in the emotions. Man possessed the world and all therein. Woman had-love and religion. Her emotional nature was cultivated to the utmost, and to the neglect of her other faculties. Man's love was, indeed, "of his life a thing apart. 'Twas woman's whole existence." It made her morbid, often capricious. Man had the schools, colleges, libraries. Woman had the Bible: later she had the old farmer's almanac and the sloshy novel, and she hadthe chimney corner. This was the boundary of her kingdom. There she lived, loved, suffered, died, and made no sign.

The New Woman has changed all that. The scales have dropped from her eves.

The people persecuted Galileo and tried to kill him when he told them that the world moved. They didn't believe it, and many are not aware of the fact even to-day. They fancy the | to some of my relatives and friends, world is standing still, and they stand as has been my custom for some years still too, stock still. But the New Woman knows that the world moves, and she is moving along with it. The printing press, like sunshine, has beamed upon her, and on her brow sparkle the words-intelligence, in- close New York draft to your order tellectual activity.

Colleges and scientific schools have yielded their prejudices and she has grasped the knowledge so long with-

Theology gave to the woman of other gling around her ankles. It said: 'Put that on-'tis a memorial of the fall." She meekly obeyed and went around mopping the streets. When she rebelled they said: "'Tisn't modest to wear short dresses; you'll be faded, or discolored hair assumes talked about."

The New Woman looks her contempt and declares that she is for

The old husband told the old wife quote some of his compliments to the that she must mind him—that Paul sisterhood. "Woman," he says, "thou | commanded wives to be obedient; that shouldst ever be clothed in rags, and no wife had power over her own self, but the husband owned her absolutely.

The New Woman brings to society a breeze of purity and cleanliness. She Woman, thou art the gate of the looks with scorn upon the worse than devil. It is thou who hast corrupted | barbarous sociology, with its one-sided code of morality-with its one estimate for the morals of man and

> The New Woman sees with horror the disgraceful spectacle of women hand in hand with the libertine and betrayer, and shrinking in disgust

Yet this practice is but an offshoot of Biblical teaching, which makes woman criminal and dependent, a subordinate, an obedient slave and

minister to man's caprice and pleasure. The world has dealt with results; is still dealing with results. The new order of things will treat causes. The Hercules of education and enlightenment will seek, find and destroy the sources of crime, cruelty and injustice. Then, and not till then, may we expect to see a moral uplift of which reformers hitherto have only dreamed.

The last great enemy to be destroyed is theology. The women of old were taught to accept without investigation. The New Woman applies the test of science to all things; to theology the same as anything else. too vile, although her hands had made | She does not make up her mind without investigation. She works out problems in the crucible of honest reason. She has studied theology as she studies geology and astronomy, with the same freedom and with as little intention of fastening upon her mind anything but truth, and with the resolve to follow truth where'er it leads the way. She has placed theology in the scales along with common sense, and theology has kicked the

In place of the church there will be halls of science, academies, hospitals, homes for the homeless, reading rooms and libraries, schools, lecture rooms, old English statutes say it still, but open every day, instead of one day in seven, and to which she and everybody will be welcome.

The New Woman is the daughter of Free Thought. She belongs to Free Thought and nowhere else. Every step out of the poisonous past, every period of her growth is due to the influence of liberal teaching. For years Free Thought has been dealing sledgehammer blows at the decaying fabric of ancient mythology and religious romance. Under the names progress, scientific development, enlightenment, it has sent javelins of truth through the withered heart of Superstition. It come forth from the caves of ignor-

The New Woman is sent, not by the church, but by the nobler civilization, the angels of love, liberty and justice, and she is adorned with knowledge, wisdom and reason, bright and shining as the jewels in the belt of Orion. Her mission is to alleviate, instruct, uplift and bless.

SUBAN H. WIXON

The Encyclopædia of Death. To THE EDITOR:-Enclosed find one dollar for another year's subscription to THE PROGRESSIVE THINKER, which has been both a necessity and a luxury who I have persuaded to give it a year's trial.

I am in receipt of the second volnme of your Encyclopædia of Death, and find it even more interesting than father repudiated them. And it was the first, which I considered unimprovable when I read it. I know of no subject in the wide range of literature so important to every human being, and yet so little understood by the masses, than that of death. When death becomes more generally intelligently interpreted, together with the great lesson peculiar to and taught by Spiritualism, that as we sow so shall we reap, the millenium will dawn.

H. V. SWEBINGEN. Fort Wayne, Ind.

Removed All Fear of Death. TO THE EDITOR:-I have just read with great interest The Encyclopædia of Death, and Life in the Spirit-World, and must say that it has removed all fear of death from me. God bless you and your efforts in bringing light to darkened minds. Yours respectfully,

MRS. LIZZIE M. BREWER. 196 High St., Westerly, R. I.

A Generous Contribution.

TO THE EDITOR: -- Another year has rolled into the past, and I am reminded to renew my New Year's gifts past, by a subscription for each one to your valuable paper, thinking that in no other way can I send them a small remembrance that will be of so great benefit to them. I herewith enfor ten dollars, and the names of ten subscribers for THE PROGRESSIVE THINKER for one year. Seven of these are my remembrance, and three are subscribers whom I have obtained for you. Wishing you a very happy New Year, and the success your enterprise deserves, I am, as ever, fraternally yours,

ALBERT DE GOLIER. Bradford, Pa.

By using Hall's Hair Renewer, gray, natural color of youth, and grows luxuriant and strong, pleasing everybody.

Silence is the element in which great

The True Keynote to Reform."

WHAT WILL OURE TYNOHING AND AS-BAULT? - WHO, DEFILES WOMAN'S HOLY TEMPLE ? I THE SOATHING DE-NUNCIATION OF MAN'S METHODS-HE CHOWDS THE SPIRIT WORLD WITH DEGRADED SOULS,

The letters in THE PROGRESSIVE THINKER of January 4th, called forth by my article, "The Beast in Man," were perused by me with great interest, and I thank each and every contributor for sending out their thought upon the subject, and I am sure that the readers of THE PROGRESSIVE THINKER are also grateful to them. Myra F. Paine voiced a true sentiment when she spoke of the death of the two young mothers, both undoubtedly "gestated" out of existence, since each left six little ones behind.

How terrible to contemplate the fact that in this nineteenth century of human progress and development, that the sacred body of woman is seized and its holy temple outraged! Barbarous is this fact! That in this age of enlightenment, when the world understands better than ever before the sacred rights and privileges of the individual, that the body of a respected wife and mother is seized in the grasp of man and dragged into some byway—just as the rabid lion of the forest springs upon his victim.

Shame on this civilization, I say again, that begets in man this fiendish deed toward woman, A thousand printed letters from my opponents cannot condone this fact by imputing it to lynchings in the past and notoriety through the newspapers. No, no! Outrages are due to other causes. If my article has made the readers of THE PROGRESSIVE THINKER write and send out their psychic thought, it may help matters some.

THE KEYNOTE

to assault and lynching lies not in sending out spiritual thought to deal more leniently with the rapist; neither does it lie in the various theories presented by my critics. I beg to differ with my opponents; and say that the keynote consists in making man decent in his realm of sex, and a respecter of his creative function, and in teaching him to lessen and economize his passions, instead of doing all in his power to diabolize and increase them. As long as men pay women to be outcasts and pander to their lust; as long as whole atreets in our cities are given over to these women for their dens; as long as men pay them to stay there, and thus create the suphas repeatedly called to women to ply by making the demand—just so long shall we have

BRUTES WALKING THE EARTH in the semblance of men, These outcast women are not patronized wholly by unwedded men, but the married profligate is more often their visitor, and the father of children, who, marked by his lust, grow to be fiends and ravishers. What can you expect to-day, I ask, but a nation of assaulters, when men transpose the body of woman into a repository for their vileness, set a premium on the same by paying my sex to be vile, and, not satisfied with the evil work, seduce and outrage where they can. How much good and charity is the spiritual thought my opponents speak of going to do to lessen the sensuality of men, while the latter give gold to defile woman's holy temple! I say holy temple, because, as the daughter of a physician, I was taught, while my father lived, that the body of woman was most sacred, most holy, and worthy only of the deepest

REVERENCE AND RESPECT FROM MEN. At my father's death, his medical works were bequeathed to me, and time upon time have I traced within. upon the printed charts representing woman's organism, the wonderful and secret laboratory where nature builded the infant form, and I have grown to venerate and worship the female form. There, within woman's structure, was nature's secret workshop, where was created from day to day the form of an embryo god! A wonderful mechanism is woman's. There are the ovaries, where are evolved the ova, or seed of the human race. These, propelled by subtile currents adown the Fallopian tubes, are carried to the womb, where the stupendous materialization of the babe shall take place. Stupendous? Aye, the most stupendous problem of all, if the world will stop long enough to examine it. The babe is created. How? Slowly and comprehensively, from the component parts of the mother's system; flesh and bone is made, somehow, in that dark recess, eyes and brain, and body and soul. Every mother gazes with reverence upon her newborn child, and murmurs with awe: "It was produced, somehow, from me i most mysterious thing.

Imbued as I am with this reverence for woman's body, can my readers wonder that, to me the assaults of rabid men upon it is an evil act for which I can find is o: NO ADEQUATE PUNISHMENT.

That the holy workshop of nature; and his fiendish personality imprinted upon it—this is, in my sight, a crime so heinous that I cannot find an adoffender. To such a height have I devils, that I stand aghast at the awful sacrilege committed by man in the reproductive domain.

The case of Mrs. Bell, recently as-

was undergoing the sacred proc of maternity at the time, and the nefact. Behold her, I say, in her holy state of motherhood, her unborn babe her near accouchment. But, just at body to his will, and

A FEROCIOUS BEAST, in human form, watches her tread the country lane, and a moment later springs with all the savageness of the beast upon her shrinking form, and despite her despairing struggles, ruthlessly forces himself into the sanctuary of her holy motherhood, and degrades and insults it with his fiendish presence. As if that were not enough, her assaulter brutally murders her and her unborn offspring. Stung with a keen sense of this great wrong done my sex, I say again and again, and

REPEAT IT A THOUSAND TIMES, that I can find no adequate punishment for such a transgressor against womanhood, motherhood, and the reproductive organism of the race! Not if a thousand Spiritualists condemned the race. The present era should me_nor tens of thousands. Not if millions of Spiritualists flung

at me the stigma of barbarity and lack

of spirituality, prating of the wrong sending the negro to the Spirit world! What of the sad spirit of the wife and mother, who was debarred from a natural death, and forced to undergo an indecent shuffling-off of her mortal coil? What of her? I ask ye prating Spiritualists; to be worse than lynched-murdered immorally and indecently by the sensuality of man. What is her first thought, on finding herself in another world? Will she ever be happy in the spheres—an innocent victim to earthly lust? Will she not feel the wrong, the great misery of having been immorally sent out of life, her body polluted by the assaulter?

Most of my correspondents assume that outraged and murdered women, upon entering another world, become imbeciles; or they infer it when they assume that the souls of outraged women feel no poignant anguish at being put out of existence, but are immediately turned into angels of forgiveness and go down into the hell of the rapist, lift him out, put

WINGS UPON HIS BACK, and turn him into the heavenly courts a new-made man-angel. Bah! Stuff! The sentimental rubbish given out by some Spiritualists is hard to swallow. And it is extremely pernicious in them to teach the assaulter that he can rape with impunity, since his very victim will be the means of his salvation and lift him from out the depths. And I wish those Spiritualists who have arraigned me would be more consistent. If the assaulter is uplifted from his

hell, how can he return to earth and

obsess others, as they declare? out against the wrong that has been welcome children to men who prized the reproductive privilege and body of woman so little that they

TORTURED IT OUT OF EXISTENCE, and allowed the weary woman to escape their clutches only through the gate of death. It is full of babes in embryo who were abortioned out of life; who were offered up as sacrifices to masculine lust and vice, and who are crying out to-day against the wrong. All these unhappy souls, I say, are sending forth a protest and my brother! And E. B. Kent, who impressing earth's people in their be- says "It is selfish for a person of a half. And they are impressing me. I am a psychic, and even now, as I write, I feel almost overwhelmed. But I will not give place to those back of me at this time. I shall not allow them to use my pen and do my work for me. They are working strenuously on their side of existence, and I will do my work myself on this side, even if alone and unaided. I have taken this stand on this question, and I maintain it, viz.: That the keynote and cure for rape and lynching is to make a stand against the tide of immorality now inundating our earth; and his brethren seem to have a cinch to make mankind moral and decent as father to the race and as the other half of it. It is purity against foulness. It is life against death. It is EVA A. CASSELL AGAINST THE WHOLE WORLD.

the world of sensuality and vice, which robs posterity of a noble man-

And again I say that lynchings and the newspaper notoriety thereof have not half the baleful effect on the flendish propensities of the race, as has this vast sensual psychologic wave emanating from the hideous vices men practice in the realm of sex.

Every persuasive influence man sends out to women; every house of prostitution he enters; every adulterous thought he sends forth into the world; every dollar he pays for gratifying his lust, helps to make these fiends who outrage women. It helps to increase sensuality and maintain it here in our midst. Every man who frequents the brothel and is thus a that the very cradle of the human maniac in his realm of sex, and pays race should be seized by the assaulter for the privilege of abusing it-may be father to the assaulter.

Most of my masculine opponents affect to believe that woman, as equate punishment for such an mother of the race, is the one responsible for the birth of rapists, but elevated reproduction, and our human, the prostitution that men have carpower to produce, if we choose, gods ried into wedlock may be one cause. to walk the earth, instead of incarnate Mr. Flower, editor of the Arena, speaks plainly in that periodical of the ignoble manner in which a husband frequently offers inducement to a wife to prostitute herself to his desaulted by a negro: Let us imagine sires; whatever married man enters ual tone that characterizes all of Miss this wife and mother, whose organism his home at night and induces or per-

suades a wife in whose organism the mystery of maternity is being pergro must have been cognizant of the formed, to leave the sweet atmosphere she has indulged in during the day over her approaching confinement; the magnet to draw her best thoughts whatever husband, I say, entices such and aspirations, her mind bent upon a wife to give over the temple of her

CARRIES HER DOWN, down into a moment's carnival of base sensuality-is responsible for the brutes who walk our earth to-day. The organism of the female beast, even, is held sacred by the male during her maternity. Reproductive woman today-with all the heavy burden she bears in the shape of immoral and improper conditions given her by man for propagating the human race: I say that instead of many such flends walking the earth, it is a wonder that more than two-thirds of the race are not maniacs in their realm of sex.

For ages and ages woman has been the prey of man, For ages and ages has he connived at her ruin and sought her as a victim to his lust. It is time that there was some change in a matter of so stupendous importance to bring forth that change. Civilization has advanced and we are more enlightened, and still-men offer gold to women to prostitute themselves, and have made of the sacred privilege of sex a thing so low and vile that it may not be mentioned aloud. To-day

IT IS STILL A BLOT OF DISCRACE on our much-mooted modern civilization, that the holy maternal organism of woman is trafficked in, bought and sold by lustful men. How long do you suppose that women would be courtesans if men did not pay them to be so? Not long; they would be obliged to go to work and labor honestly for a livelihood. As long as men offer gold there will be outcasts. And this is the

KEYNOTE TO REFORM!

Men must lay aside vice and cultivate economy and decency in their realm of sex, and cease disseminating a psychic sensual aura which goes forth over the world to psychologize and help dition of affairs in Turkey. The misalong the assaulter in his base proclivities, All this degrading effluvia engulfs the earth, and our sons, under | despicable game, and they have a vigits influence, commit, under the guise of "sowing wild oats," evil deeds, and revel in vice and a spurious fatherhood to the race.

We have heard long enough of woman being the scapegeat for the world's sins. Let us now

CALL MAN TO ACCOUNT for his share in earth's misery to-day and compel him to stare the fact in the face.

I will close this peroration now and turn my attention to the various "bouquets" flung me by my opponents, whom I thank, one and all, for their contributions, for they were very interesting to read, especially that of P. C. Mills, who says: "See those The Spirit-world is full of outraged | mothers climbing fences, stone heaps, women, who walk the spheres crying or anything else, so that they can get a better view than the crowd of done them. It is full of weary-souled mothers before them would allow, courtesans, whom earth's men have who had massed themselves together robbed of their birthright and paid to to get near the crackling flames as tread the paths of sin. It is full of they roasted the flesh from the bones, ican Board of Foreign Missions. It anguished wives who have borne un- to hear the agonizing groans and to is a fact, capable of complete proof, get a scent of the burning flesh of the that the question of religion does not suffering victim." Phew!!! Brother Mills has evidently got a little nervous, bordering on the hysterical, and I would advise him not to rush into print until he grows calm or his in-

flamed imagination gets sober. Abel Newberry, who says "her mind is warped and she cannot com- and unprincipled Christian missionprehend nobler and higher endeavor than her own to reach after the cause and effect a cure"-thanks, awfully, spiritual understanding (meaning me) to be in favor of crowding the Spiritworld with low and degraded souls." What kind of souls has his sex been crowding it with?

Hiram Rix, Jr., says of me: "I sorrow that any one who is supposed to understand the harmonial philosophy could advocate barbaric methods for the suppression of crime." And Mr. Moffett, who says I have no spiritually at all. P. C. Mills, again, who asks me to go to the Spirit-world for advice and counsel. But as he on the Spirit-world, and all the spirituality there is in the world, there is evidently no chance for me. While I away. am grateful for their solicitude, yet I cannot help thinking that if these gentlemen would turn their attention to the "barbarous methods" used by their sex in crowding the Spirit-world and propagating the ravisher, some help might be had.

And as the readers of THE PRO-GRESSIVE THINKER evidently consider me beyond redemption, and a fitting object for compassion, I can only hope that they will be kind enough to pray for me, as the Eudeavorers are doing the same for Bob Ingersoll, and perhaps I may be turned from my evil way of thinking, and conclude that the better way would be to jail the rapist, feed him highly, and let the sentiment of my opponents finally pardon him out of jail (as many a a master mind. Price \$1.50. For sale criminal escapes thus, in the end), to at this office. repeat his offense.

EVA A. CASSELL.

OU can do a grand work by getting up a club of yearly or six months' subscribers, each one getting free, in paper cover, the first volume of the Encyclopædia of Death, and Life in the Spirit-World. Every Spiritualist should read that work

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spiritworld. It is written in the sweet spirit-Judson's literary works. Price, cloth,

For Throat And Lung Troubles, Take

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A MOSLEM SPEAKS.

He Gives the "Other Side."

It may not be generally known to the readers of THE PROGRESSIVE THINKER that there is a paper published in New York entitled "The Moslem World," which defends Mohammedism. Wishing to get the other side of the story of Turkish wrongs in Armenia, we wrote the editor, M'd Alexander Russell Webb, Ulster Park, New York, for a copy. He not only favored us with several back numbers, and some pamphlets favoring his religious views, but also wrote the following letter, which, though not designed for the public eye, we are sure our readers will be glad to see. As intimated in a short article elsewhere, there are always two sides to a story, The press dispatches furnish one side of that story daily, the other side being suppressed by the faithful guardians of political and Christian news,

MY DEAR SIR:-It is gratifying to know that you have a glimpse of the truth regarding the lamentable consionaries and the American Board of Foreign Missions are playing a very orous and unprincipled ally in the Armenians themselves. The trouble was inaugurated by the

Armenian Revolutionary Committees of New York and London, and they are working upon Christian prejudice, intolerance and fanaticism to carry out a political plot. Taken in its entirety, it is the most cowardly and disgraceful act of treachery and dishonesty to which Christians have loaned their support during the century. Many of them—the majority, in fact-really believe the false cablegrams manufactured and manipulated by the political agents of the Armenians in Europe, that appear in the newspapers, and I think they fully believe the Armenians have been oppressed and massacred because they pose as Christians. But I am satisfied the missionaries in Turkey know this is absolutely false, and that this knowledge is possessed more or less by the Amerenter into the subject at ail.

No government in the world more fully respects the religious views of its subjects, nor more carefully protects them in the exercise of their religion, than does the Turkish. It has allowed a horde of ignorant, bigoted aries to overrun its territory and incite sedition and treason, and has not only protected them thoroughly, but has given the ungrateful scamps privileges they would never dare to ask for of

their own government. But I will stop here, as I am apt to lose my patience when writing of this outrageous wrong. Yours fraternally. M'D ALEXANDER RUSSELL WEBB.

Ulster Park, New York, Jan. 2, 1896.

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

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scarcely read it without spiritual profit. Price \$1. For sale at this office. "Woman, Church and State." By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2 post-

"The Fountain of Life, or The Three" fold Power of Sex." By Lois Wais brooker. One of the author smost useful books. It should be read by every man and woman. Price 50c.

********* *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 speak-ers, 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 genoral movements, which will be reah by at least 40,000. We go to press early Monday morning, and items must reacd us as early as Friday or Saturday in order to have immediate insertion

The Church of the Spirit, Willis Edwards, pastor, has removed to Arlington Hall, 651 N. Clark street.

Frank T. Ripley, lecturer and platform test medium, can be engaged for the last two Sundays in January, also for February. He goes to Brooklyn, N. Y., for March. Address all letters to him at Oxford, Ohio.

Arthur P. Roberts writes from Milwaukee. Wis .: "The attendants at the First Society of Spiritualists last evening were favored with the opportunity of listening to an intellectual treat from the guides of Mrs. Cassie McFarlin, formerly of Winona, Minn, but now a resident of Chicago. Mrs. McFarlin is a very pleasant and cultured lady and her guides show very plainly their ability to teach the higher laws of the spirtual philosophy in an entertaining and instructive manner."

T. S. Kizer writes: "The Acme Society of Spiritualists, Decatur, Ill., re-cently elected the following officers to serve the ensuing six months: Thos. S. Kizer, president: Mrs. Ellen Snarr, vice-president; T. D. Shaw, secretary; Mrs. T. Kizer, treasurer: James Snarr, Mrs. Emma L. Whitney, Mrs. M. G. Warren, counselors. We meet regularly twice a week, Sunday and Wednesday night, and have a good attendance. Our socials, which meet semi-monthly, are largely attended by the young people, and I think they will thereby become interested in the more important features of our philosophy. The Ladies' Aid is also doing good work, and with their help we hope in the near future to secure funds sufficient to procure a firstclass physical medium,"

Mrs. Isa Wilson-Kayner has returned to her home, 8739 South Wood street, after filling a successful engagement at Indianapolis, Ind.

J. C. F. Grumbine has the last two Sundays of February open for any so-ciety in the West, having cancelled his engagements East to return to Geneseo, Ill., where he can be addressed.

J. M. White writes from Sycamore, Kansas: For one week my residence has been at this point. I have been lecturing and treating the sick. Next week I shall be in this vicinity, but after January 12 may be at Vilas, Kansas. There is a great desire after the truth here and everything in the line of Spiritualism is eagerly sought after."

Field writes from Denver, Col.: "G.W. Kates and wife are residing at 2259 Stout street. Denver. Col. They hold successful parlor sittings and hall meetings, and the personal sittings by Mrs. Kates are said to be most excellent. She is attracting inquiries beyond her capacity to meet, for she seeks to do full justice to each, and thereby consumes a great amount of time. But her work is for permanent good, and is highly appreciated by the public. The anniversary of the work by Mr. and Mrs. Kates in Denver will be celebrated by a choice musicale, Sunday evening, January 5, and will be an event of much interest. The mediums' conference every Sunday afternoon is progressing finely, and is replete with much of interest, thereby attracting large attendance. Mr. Kates will also try to organize a children's lyceum. Thus we feel that 1896 finds us more promising than in the past. We trust that as each year comes and goes the cause of Spiritualism will make great progress in teaching and leading the people to the truth."

T. Glass writes: "It is also refreshing to notice the interest manifested by many of your readers as to the benefits derived from good congregational singing at our meetings. The remarks by Brother Barnes are right to the point, and we hope that the managers of our meetings will carry them out in full, as it will prove beneficial to all concerned. We say to you. go on, you are the instru-ment in the hands of the Spirit-world to do a grand work. You are building a structure 'over there' large enough to entertain all your friends."

Jennie Hagan Jackson has been employed for four months at Grand Rapids, Mich. January 25 and 26 she will be at the Paw Paw Valley convention. She lectures at Bloomington, Ill., from January 20th to the 25th. For February she is engaged in Buffalo, N. Y., and will lecture in the vicinity where desired. March and April she will be at Meriden, Ct. She will be in New England during April, May and June. Address her for engagements during January at 399 South Lafayette street, Grand Rapids, Mich. During February address her at 248 North Division street, Buffalo, N. Y.

Will C. Hodge paid THE PROGRESS IVE THINKER office a call while on his way to Rochester, Ind., where he is engaged by the First Spiritualist Church for the month of February. He will make liberal terms for week-day lectures in any locality within one hundred miles of Rochester, and is open for engage-ments for the month of March. Is engaged for April with the Unity Spiritualist Society, at Milwaukee, Wis. dress until March 1st, Rochester, Ind.

C. F. Ray, corresponding secretary, writes from Milwaukee, Wis.: "The meetings opened last September with gifted Edgar W. Emerson, the famous test medium. Mrs. Anna Orvis was engaged for October, but was unable to visit Milwaukee on account of illness, but invited in her place Mrs. Emma Nickerson Warne, who served in a very efficient manner. Rev. Adeline M Glading was with us during the month of November. Her lectures and read-ing were well received, and the 'mirror writing' tests were a novel feature. Mrs. Glading also held a 'floral service, and the spiritual dedication of Children" was a marked success. Mrs. Glading sunny nature and genial ways left her many friends and well-wishers in the Cream City. December was filled by F. Corden White. Mr. White and Mr. Emerson are rarely-glited mediums, peerless in their sphere. We have with us the present month the Rev. Geo. F. Perkins, assisted by Mrs. Perkins, both spiritual evangelists of California. Mr. Perkins is a speaker of great power and versatility, as well as soloist, impersonator and medium. Mrs. Perkins is also a fine test medium. Other talented speakers are engaged for the balance of the season. The annual election of officers occurred December 11, and the following were elected for the ensuing year: Mr. John S. Bigler was unani-

Horn second vice-president; Nora L. Bush, third vice-president; Mrs. F. S. Jackson, recording secretary; Miss May Hildreth, financial secretary; Dr. C. F. Ray, corresponding secretary; Dr. Orange Williams, treasurer: trustees, Mrs. J. S. Bigler, Jerome D. Waite and Wm. P. Moulton. Our lady officers and members are doing effective work. They held a New Year's entertainment and hall January 4. in celebration of the first anniversary of the Unity Spiritual Society, which was a success in every way. The children's lyceum exercises were well rendered by the little folks, also the singing and recitations. This de-partment is under the direction of Mr. Fred L. Mehrtens. Our meeting are held every Sunday evening at the central and commodious Lincoln Hall, Grand avenue and Sixth street, and all friends visiting the city are cordially invited to attend the regular services every Sunday evening; also the socials

every Thursday evening." Major Bitters writes from Rochester, nd.: "Mrs. C. D. Greenamyer, of Cincinnati, who was employed for the First Spiritualist Church of Rochester for November and December, was persuaded to remain during January. She is a very pleasant lady, and many church people come to hear her, and not a few have accepted the truths she teaches. Her powers as a platform test medlum excel all former work at this place. She gives full names and sometimes all the names of the family on ear 1 and in heaven. Our people are very anxious to have her return here in the springtime or in the fall, because she has accomplished a greater good than either f the former speakers. Mr. Will C.

Hodge will occupy the rostrum during February, which will be his fourth annual engagement at this place. We have a very handsome hall, seated with opera chairs, carpeted and richly adorned, all our own, and used for no other purposes. We are talking about building a temple right in the heart of the city." If Major Bitters starts out to have a spiritual temple built at Rochester he will succeed, sooner or later. Francis B. Woodbury, secretary of the

National Association, writes: "The president of the National Association, Mr. H. D. Barrett, left Washington on Friday, January 10, on his missionary tour through the South and West. His dates are as follows: January 12, Nashville, Tenn.; January 13 and 14, Chattanooga, Tenn.; January 17, 18 and 19, Memphis, Tenn.; January 21 and 22, Louisville, Ky.; January 26 and Febru-ary 2, Stutigart, Ark. He will then oceed to Texas, visiting Texarkana, Marshall, Ft. Worth, Dallas, Galveston, Houston, San Antonio, Bair and El Paso during his stay in that State. Dates for week evening lectures can be had in the vicinity of these places on application to this office. Terms will always be nominal. Send in your applications and secure his services for one or more lectures. Parties in the vicinity of Stuttgart are especially requested to write at once for week evening dates. All communications should be addressed to me at the office of the National Association. Let your responses be many and prompt.

Clara B. Monon, of Chicago, writes: "On January 3 I was called to the bedside of one of your subscribers (a constant reader and admirer of your soulcomforting paper), Mrs. Melinda Dowdng, her friends thinking her time on this side of life limited to a few hours. Mrs. Lyman and a friend, who is a medium, called at the same time, but none of us could think as the friends and doctors did. She told us of a vision she had on the Monday night previous. She heard music and then there appeared a beautiful boat, with two angels clinging to the sides, and she asked if her husband was there, and was answered in the affirmative. She said she would like her friends in Chicago as well as those in Titusville, Pa., to know the comfort we can receive from our angel friends. I called again yesterday and

found her much better.' G. F. O. writes: "The Lansing, Mich. society, like our city, is gaining ground slowly. Since the arrival of Mr. Brown the audiences have increased with remarkable rapidity, and the interest manifested appears to be of a substantial nature and of good, healthy growth. Mr. Brown has commenced a week's meeting on the revival plan, with an oyster supper to wind up Saturday night's program. It can hardly be said at this early day what the results will be, but it s hoped that much good will come from these meetings. At the annual meeting the following officers were elected for 1896: President, G. F. Ottmar: vice-president, C. A. Clement; secretary, C. M. Schooley, III S. Larch street; treasurer, O. E. Spaulding; trustees, S. S. Cornell, J. E. Dura, S. E. Oviatt. I give the address of the secretary, so that if any one wishing to correspond with the society through him will know where to write to and feel assured that it is

F. F. Hackett relates some of his mediumistic experiences, including the following: "December 12 John Payne, following: "December 12 John Lajus, of Bethel, came to my place, thinking that perhaps I might tell him where a characteristic a lead nine that supplied nine that supplied nine that supplied nine that supplied nine that suppli leak was in a lead pipe that supplied a number of families with water. They had been trying for two weeks to find the trouble, and had dug a number of holes. His folks urged him to hire all the idle men in the village and dig up the pipe. He told them he was going to see me first. At that they thought he was foolish. He told his errand and I formed a circle, consisting of my wife, Lyman Cunningham, John Payne and myself. As soon as we touched hands the spirit began to talk and said: 'Go to the spring, measure down about a third of the way, so many rods, and went on to describe the ground, and I was made to see the ground, I suppose, clairvoyantly. Mr. Payne was very anxious that I should go and find it. I went to his place: he told me the direction to the spring, and I started for that place, but when about two-thirds of the way there I saw the place that I saw when entranced, where the spirit said the leak was. I took an old ax and chopped through nearly a foot of frozen dirt, and shoveled out two feet more that was not frozen, and found the leak as described by the spirit. The pipe was soldered and the several families now have plenty of water. I did not go to the spring until I found the leak."

Charles Carter, of Lancaster, O., writes that the camp-meeting at Millersport, O. (Wooley's National Summerland Beach), will begin July 1 and continue till August 17. There will be a tree-planting about April 1. Mr. Carter desires the address of Prof. M. Rondelle.

We published last week an obituary of Mr. Juckett's death at Elgin, Ill. Mrs. Scovell, who officiated at the funeral, writes: "Father Juckett, as he was familiarly called, had a host of friends. In accordance with his desire no loud cries of grief disturbed his repose, and when his aged companion looked for the last time upon his mortal remains, she expressed the thoughts of others when she said, 'He is asleep.' Yes, asleep. The worn-out body had found rest. The floral offerings were appropriate from friends and relatives. The Spiritualists' offering consisted of a large harp of white flowers, roses, lilies, hyacinths and smilax. A sheaf of wheat typified a life well rounded out in good deeds and the ripe seed scattered which will

enjoyed his hospital in years gone by, especially saying good-by to Brother and Sister Hull, Moses and Mattie, and Brother Lockwood. He was conscious to the last and simply fell asleep."

Sadie W. G.Cronk writes from Michigan: "I write you to tell of a splendid seance held at my home by Mr. N. B. Renwick, where, in the presence of a number of friends, over twenty full forms materialized, and at one time two forms were seen at once, both young men with smooth faces, while Mr. Renwick (the medium) has a black mustache. The forms were all recognized. The room used was our dining-room, and the cabinet was a closet off the room, and I know there was no access to it, so we are all sure every manifestation was Two children came, one my sister and the other my own child."

T. C. D., of Wallula, Kan., writes: "We have had W. E. Bonney with us several days on two occasions. He delived some very logical discourses to delighted and appreciative audiences. He is a good worker and a gentleman of unblemished character."

Geo. F. Perkins, assisted by Mrs. Perkins, has an engagement this month with the Unity Society, Milwaukee, Wis. They would like engagements for February and March. Address them at 542 Milwaukee street.

D. D. writes from Hastings, Minn.: Mrs. Anna H. Shaft has given two lee tures here on subjects given her by the audience, and a number of her remarkable tests were all recognized. Mrs. Shaft is a very good and honest clair-voyant and medium, and as she is going through Iowa I have all who may have the pleasure to meet her will give her a warm reception. There are, no doubt, some who will remember her traveling through Iowa some 19 years ago. Her name then was Miss Anna Hoyt."

J. S. S. writes from Harvey, Ill: "The first Spiritualist meeting was held in Harvey last Sunday afternoon, with a very select audience in the Opera Hall. Tickets were used to make it select. The hall was crowded and much interest manifested. The slate-writing by Mrs. Gillette proved satisfactory. There is a great want here, and a good test and developing medium would find much work. The truth is wanted, not the antique or Bible Spiritualism, for that is well known; but that which will serve humanity now, that which will be uplifting and make us better men and women. God and the angels hasten the day when error and superstition will be removed by truth-the Christ-taught truth will make us free."

R. Ernesti will lecture before the Band of Harmony on "Americanism vs. Egyptology," on the fifth Thursday in January.

D. H. Morse, of Winnebago City,

are quoted as having witnessed the results of the treatment and vouching for clerk of the Legislature, who has for religion, which should be one of joy." several years been afflicted with palsy and was unable to use his hands or even stand alone. It is said that in the presence of the persons named the hypnotist made the patient walk about the room with his hands held above his head and sit for half an hour without a tremor of his limbs. The "doctor" declared he could cure the man completely, and took him to Detroit for further treatment.

Thos. Lees writes from Cleveland. O .: 'The Children's Lyceum Christmas festival, in which the West Side Lyceum took part, on Sunday, the 29th ult., in Memorial Hall, was a success, and was largely attended. Conductor B. F. Bellows presided. The children all received presents. Just at present pone of the Spiritual societies here are giving public lectures. The Progressive Thinkers, F. Hall every Sunday afternoon in conference; as does also the Cleveland Psychic

Mrs. Emma Blake; treasurer, Mrs. A.B.

etected the following maned onicers; has been defined as "a collection of truths suggestive of an inference." Ac-The People's Spiritual Alliance, organized by Mr. Thos. A. Black, with Mrs. H. S. Lake as pastor the first two years, has had no regular meetings this season, but Mrs. L. commenced a course of 118 Perry street, admission to which is 25 cents. Mrs. Effic Moss, the materializing medium, and her manager, and Mr. John Randall, left the city early last month with the intention of settling in Idlewild, Fla., within 30 miles of Tampa. Cleveland Spiritualists, like those of every other place, need a little more Spir-

itualistic cohesive glue." A. Millsap writes: "THE PROGRESS-IVE THINKER is indispensable with me. I can hardly wait for it to come. might say, I am yet a new-born babe to Spiritualism. I received the light some two years ago. I have been snarled at by church people (as they call them-selves), and have been abused and called ignorant from the pulpit, by the pulpit-pounders. Thank God (as they say), I

Dr. H. V. Sweringen writes: "In a late issue you published a paper I read before the Fort Wayne Occult Science Society about two years or more ago. In it there are some references to the subject of materialization which I fear will be misleading to those who have noted what I have written on that subject since that paper was read. I therefore desire to say now that I am fully and absolutely convinced of the truth and genlineness of the phase of materialization. In Mrs. Maud Gillett's seances I have witnessed the beginning and development and end of materializations outside of the cabinet, recognized the forms thus materializing, and conversed with them upon matters that I know no one else in the circles knew anything about. am as well satisfied of the truth of materialization as 1 am of any other phase of spiritual phenomena. I believe, however, that it is the most delicate, subtile, difficult to produce, and is very rarely observed so complete and unquestionable as I observed it upon several occasions in Mrs. Gillett's seances."

Rev. J. C. F Grumbine will return from his eastern tour about February 14 to his home in Geneseo. Ill. He will spend possibly four months east in 1896. December and January, 1896, he is re-engaged for the First Spiritual Temple, Boston. His other two months will be given to societies where he has already ministered. His address for January is 1024 Bedford ave., Brooklyn, N. Y.

G. W. Kates and wife will accept calls for camp-meetings and other engagements for next summer. Address them 2259 Stout street, Denver, Col.

G. W. . Kates writes: "The cause of truth continues to prosper here in Denver, Col. There are too many spiritual meetings being held in order to call any one a great success. But the diffusion of labor is doubtless doing much good. The medium's conference is meeting with excellent success. The exercises are intensely interesting every Sunday. We have organized a children's lyceum with great promises for extended interest and large attendance. Sunday even-ing, January 5th, Mrs. Kates and my-self observed the anniversary of our lamously elected president; Mrs. M. E. bear good results in time to come. bors in Denver. A large audience assumed first vice-president; Mary E. Van spiritual teachers who knew him and musicale, both vocal and instrumental,

filled the evening with harmony. A poem of "Retrospect of the Year" was written and read by Mrs. E. Gandy. An improvised poem was given by Mr. Owen, a maimed news-boy. Remarks were made by W. C. Marshall and others. A number of correct spirit descriptions were given by Mrs. Kates. We expect to continue our work here indefinitely, but think it possible we shall occasionally accept engagements elsewhere."

Geo. B. Warne, writes: "The First ing qua

Spiritualist Society, No. 77, Thirty-first street, Chicago, found 1895 the most successful year of its history. Never bofore has the interest in its work ran steadier, or higher, as the large and attentive audiences, afternoon and evening, have attested. The annual election of officers for 1896 was held December 29th, with the following result: D. L. Druliner, president; Wm. Longhurst, vice-president; Mrs. Emma Munch, financial secretary; Geo. B. Warne, corresponding secretary; Geo. W. Eichelberger, treasurer; trustees, Wm. C. Hiller, Chas. M. Seckner, G. W. Eichelberger, Wm. Longhurst, Richard W. Lamburne. There was not a little disappointment at Brother Seckner's absolute refusal to be considered a candidate for another term as president. He had served the society in that position for four consecutive years with a fidelity and generosity that are not often so happily combined. The society congratulates itself over the good for tune that enabled it to secure so excelleut an official head as Brother Druliner, who is worthy of the co-operation of every friend of the cause. During January, while Mrs. Foye is recuperating, Brother Wm. Blair occupies the platform as lecturer in the evening, and Mrs. Dobson and others supply the phenomena. Sunday afternoon conference as usual, followed by tests.

Mrs. A. E. Sheets writes: "I have gotten well into the work for the month of January, here in Indianapolis, where the weather is so mild and comfortable that we cannot realize it is midwinter. The First Spiritual Society of this city, which I am serving, is efficiently officered and managed well financially. It knows how to make strangers feel at home, and the best of conditions are given workers. My address the present month is 38 West Saint Clair street, Indianapolis, Ind.

M. R. writes from Marshalltown. Iowa, that the outlook is good for Spiritualism in that town, and that good work is being done to spread the light.

"A Guest" writes: "An enjoyable occasion was the wedding celebrated Jan. 1, 1896, at the residence of Addison Coon, in Windsor, Mich., it being also the temporary home of the bride's parents, Mr. and Mrs. Cole. Mr. Darwin Crandall and Miss Minnie May Cole Hoffman.

An alleged cure of palsy by hypnotic suggestion is reported from Lansing, Mich., and Governor Rich, several Supreme Court Judges and other officials propriate presents inspected, when, with many happy New Year greetings, the company dispersed, all acknowledging its effect. The man treated was an ex- that Spiritualists know how to live their

J. A. F. writes from Bridgeport, Mich. 'Christmas and New Years Day were red letter days with us at this Many of our best people met at the home of Dr. H. C. Andrews, to be most highly entertained by his controls in their fine discourses, together with poetic improvisations from Robert Burns. Dr. Andrews is an eloquent speaker."

A. C., of Tomah, Wis., writes: "Dr. A. W. S. Rothermel, the well-known phenomenal medium, can be addressed at Milwaukce, Wis., for one week, at general delivery. The Doctor has held seances here with marked success, and many converts were made during his

Della B. Platt writes from Battle Creek, Mich: "The First Spiritualist lectures. The Progressive Thinkers, F. Society here, at their last meeting, Hayes, president, meets in Wieber's elected the following named officers: Association, Jno W. Fawcett, president.

The People's Spiritual Alliance, organ-trustees, Mr. D. Smith, Mr. D. Kirby I claim for the phenomena of Spiritualand Mr. L. H. Burt. We are having very interesting and instructive parlor meetings every Sunday evening, with speaking and tests, mostly home talent, Sunday evening lectures at her home, and are glad to see the cause progressing. Your wide-awake paper is eagerly welcomed and read by many here.

> F. N. Fitch writes from Watertown, N.Y.: "The annual meeting at the Davis street temple, December 23, was largely attended and geat interest was manifested. Alison Burr was re-elected trustee. R. A. Jackson and M. C. Beckwith were elected trustoes, the former to succeed Charles Wilson, and the latter in place of G. D. Parsons, who has removed to California. The other trustees are Abel Davis, Mrs. Caroline Davis, Fred. R. Mattison and Dr. A. B. Burnham. The remaining officers are Treasurer, Mrs. K. N. Mattison; recording secretary, W. O. Smith; corresponding secretary, F. N. Fitch. The board of trustees organized by re-electing Abel Davis, president; F. R. Mattison; first vice-president, and Dr. A. B. Burnham, second vice-president. Mrs. Helen Stuart Richings officiates this month. Two large audiences greeted her Sunday, notwithstanding the intense cold. She'is perfect in diction and the personification of grace. She gives psychometric readings, without requiring anything to bring her en rapport with the indivioual, a thing unheard of here. They were pronounced perfect by the audience.

James DeBuchananne, whose lectures are always excellent, is now at work in Texas. He writes from Fort Worth as follows: "I fully appreciate your devo-tion to the work of spiritual advancement, and want to congratulate you upon your unprecedented success in making THE PROGRESSIVE THINKER the foremost paper; in mechanical perfection and in the real worth and value of the subject matter. Spiritualists all over the country ought to render you some token of appreciation and show that they recognize the superiority of the paper above all others. That THE PROGRESSIVE THINKER has unquestionably won its way into the hearts of the people, and by its own intrinsic merit won the reputation of being without superior, if, indeed, it has an equal among spiritual papers. That it has done this in so short & time, being the child of recent birth, and become the equal, if not superior, of old established publications, is a tribute to your worth and your enterprise and judgment that could not be surpassed. Heaven bless you and your endeavors toward freeing humanity from the chains of superstition and religious error. The society here is prospering, interest increasing and many of the best citizens are coming out, encouraged by the fact that our president, who is always at the meetngs, Judge J. W. Wray is one of the foremost jurists of Texas, and his reputation for integrity and purity is equal to his reputation for legal knowledge and financial responsibility."

TEMS OF INTEREST FROM THE TWO WORLDS OF LONDON. ENG.

It is no part of our method to try and build up Spiritualism by seeking to de-tract from the great value of physical

which is hell, shall pass away.

All attempts to account for the origin of the phenomena of Spiritualism on any other basis than that which they claim for themselves, have been entirely un-successful. The facts have withstood all opposition, and are daily becoming

The knowledge of what is "inherent-y" possible in Nature is an ever-varying quantity and increases in exact ratio with the widening of our mental horizon.

There is no ignorance so dangerous, so far-reaching in its consequences, as the ignorance of learned men.

Who can say that he knows all the powers operating in and through Nature? The boundaries of Nature and her possibilities exist only where our present knowledge places them; they will alter and enlarge with the discoveries of to-morrow. This word "science" has become as a

fetish to some, and on the lips of others is but a term to "juggle" with. After all, what is "science" but systematized knowledge. In this matter, every one may be his own scientist and test at first

There is law, harmony, order, unity, at the basis of all truth. It is unity in diversity; all are expressions of the same interior power; each are transmutations of the same truth. Every intuition of religion is a revela-

tion of God to the soul; every fact of science but a fragment, a tiny piece, in the grand mosiac work, manifesting the beauty and completeness of God's vast universe.

Mr. A. R. Wallace, in his "Miracles and Modern Spiritualism," has said that 'whenever the scientific men of any.age have denied the facts of investigators on a priori grounds they have always been wrong." We do not argue that because such has been the case with other matters it is therefore bound to be the same in regard to the phenomena of Spiritualism; we only refer to it to indicate how unscientific and unsafe it is to give positive opinions on what are claimed to be matters of fact, without first giving patient and thorough inquiry into them.

Scientists, in their researches, are constantly being brought face to face with the unknown; they find themselves in the presence of unseen powers they cannot explain, and so have to pre-suppose certain causes as adequate to produce the effects observed.

Little more than half-a-century ago the electric telegraph was deemed impossible, but we know that it is one of the most important factors in commercial life to-day, that six messages can be sent in one direction at the same time on a single wire, and that a communication can go around the globe in twenty minutes. Recent experiments, conducted by the chief electrician of the postoffice (Mr. W. H. Preece) have further demonstrated the astounding phenomenon of telegraphy without wires

It is a common but very erroneou conclusion that the whole materialistic science is based upon actually ascertained and demonstrable facts. As a matter of truth, a great number of scientific conclusions are but inferences drawn from the phenomena, and consist largely of hypothesis-of suppositional causes-considered necessary to account for the results obtained.

John Stuart Mill said, "The language of science is: This is, or this is not; this does or does not happen. Science takes cognizance of a phenomenon and endeavors to discover its law. We thus see that if this be the language of science then she is false to her own principles in deciding off-hand any question without making full inquiry into it.

The question as to whether we are justified or not in claiming a scientific basis for the facts of Spiritualism; depends altogether upon what we understand by the term "science." Science ism a more real foundation than can be advanced in support of many of the positive assertions of physical scientists regarding the subjects they deal with.

Physical scientists, as a collective body, have affected an air of supreme indifference towards Spiritualism; and with but few brilliant exceptions have declined to give any continued investigation to the subject. He may stand without an equal in the

special study to which he has devoted himself, but capacity in one department of thought, or branch of science, does not mean superiority in all. There is a bigotry of science as well as religion; a dogmatism of the school as well as of the church.

To a Spiritualist who is at all experienced with the phenomena, there is not the slightest doubt of the exactness of the basis of Spiritualism, of its fitness for repeated experiments, nor of the justness of its claims upon the attention of all who are interested in the deeper problems of life and being.

We would remind those who are inclined to place reliance on the opinion of scientific opponents to Spiritualism that the conclusions of a scientist are only valuable in accordance with the study he has given to the subject on which he pronounces judgment.

The question as to whether the phenomena of Spiritualism have a scientific basis, and are therefore worthy the attention and study of scientists has been the battle-ground of many disputations, and is still, in the opinion of some, an unsettled problem.

Psychic science is in many respects but the complement of physical science. It is taking up the threads of life's mysterics at the very point where our physical science. ical scientists are compelled to admit them the better, even though they be themselves baffled, and carrying the investigation on to completion.

In the study of clairvoyance there is displayed a soul-sight that the sciences of light and optics do not explain; a

nor microscopic can give.

We cannot afford to put back the clock of time, or stop the army of progress, merely to allow a few straggling scientists an opportunity of examining the mile-stones we have already passed. or to re-verify the positions determined years ago by those who were, at least, their compeers in science.

Spiritualism is the science of life continued.

Spiritualism lifts the fate of man above the animal, crowns him with nobility, sanctifies his love, perfects his intelligence, and conserves his wisdom. It life of man beyond the portals of death has proven to thousands that where we are justified in recognizing and breath ceases life commences, where affirming the divinity in man (God-inlanguage dies memory lives, where the silence of death seals the lips and makes dumb the tongue, love lives beyond and | Are we children of chance? are we unreigns undimmed. The demonstrations of spiritual sci

ence are destroying the theories of blind chance at the centre of the universe, and are revealing to the quickened spiritual perceptions many indications of a divine. intelligence-a God-pulsating at the very heart of nature.

History will repeat itself; the negations of one race will give way to the science. Every branch of science is affirmations of the next, and, phenixinecessary, all are useful in their varying departments.

affirmations of the next, and, phenixlike, from the dead ashes of error consumed there will be evolved the perfect-In the ages to come, love, wisdom and | ed truth-tested, tried and strengthened goodness, which is heaven, shall prevail! by the contest with opposing forces.

Scientific research and experiment are constantly demonstrating that it is to the unseen they must look as "the realm of first causes and ultimate effects."

The unseen realm predicted by physical science is, says the Spiritualist, a reseservoir of spiritual forces, through which the spirit people operate in pre-senting the phenomena.

Nature determines her own conditions, and they differ in every branch of science.

A shock caused by fright or a state of prolonged nervous exhaustion sometimes culminates in an attack of trance catalepsy or suspended animation, or comes suddenly when in good health, in which the patient is for a time either quite unconscious or unable to manifest the faintest signs of life. A case of this description occurred quite recently in one of the London hospitals.

Numerous cases of apparent sudden death are recorded where consciousness has only returned just before burial and it is believed in not a few cases afterwards. Dr. Franz Hartmann, in his recent monograph, "Buried Alive: an Examination into the Occult Causes of Apparent Death, Trance and Catato be issued by Swan Sonnenschein & Co), has collected several hundreds of such cases, and furnished particulars of over 100 as typical of the remainder, with suggestions for their prevention.

Describing death-trance in Quain's Dictionary of Medicine, p. 1652-3, the writer says: "The mental functions seem in most cases to be in complete abeyance. No manifestations of consciousness can be observed or elicited by the most powerful cutaneous stimulation, and on recovery no recollection of the state is preserved; but in some cases volition only is lost, and the patient is aware of all that passes. though unable to give the slightest evi dence of consciousness."

Spiritualism meets the need of the student by offering a platform on which science and religion can unite (a platform that is the focal point of all truth) a religion based on the immutability of law, and an extension of the realm of nature.

The thoughtful man, studying nature in the light of scientific teaching, finds law and order, but when he comes to creedal religion, he finds law broken by miracle and order turned into chaos by the interposition of the supernatural. The value of Spiritualism to the world

at large, to the doubting, storm-tossed soul, thrown hither and thither between the affirmations of physical science on the one hand and the dogmas of creedal religion on the other, cannot be over-

That which is true in science can never be false in religion; what is true in religion can never be false in science. We might all take a valuable lesson from scientists in noting the care and precision with which they weigh and test the special phenomena they study. Natural Forgiveness.-No human life

would be possible if there were not forces in and around man perpetually tending to repair the wounds and breaches that he himself makes.

How are the materialized churchesthe conventional believers who disbelievers-going to revive faith in the invisible world and in the existence of the future state? I can only conceive of one way in which this can be done on any scale commensurate to the extent of the malady. The invisibles must manifest themselves; the persistence of the individual after death has destroyed his body, must be demonstrated as a matter of scientific knowledge. In other words the future of religion may largely depend upon the success of the exploration of the borderland.

Spiritual science teaches that instead of miracle we have the exercise of law working on a higher plane: intsead of the unscientific idea of any phenomenon being super to nature, we have in reature's domain extended include all that can possibly occur.

Nothing is more easy than to grow rich. It is only to trust nobody; to befriend none; to get everything, and save all you get; to stint yourselves and everybody belonging to you; to be the friend of no man, and to have no one for a friend: to heap interest upon interest. cent upon cent; to be mean, miserable, and despised for some twenty or thirty years, and riches will come as sure as disease and disappointment; and when pretty nearly enough wealth is collected by a disregard of all the charities of the human heart, and at the expense of every enjoyment-save that of wallowing in fifthy meanness-death comes to finish the work; the body is buried in a hole, the heirs dance over it, and the spirit goes where? [The above spirit message was given in California.]

As I understand it, the admonition of Spiritualism is, "Be thyself." Because thou art a child of the Infinite; a microcosm; in thee abide, potentially, all representatives of the powers and possibilities of the universe and the Godhead. Knowest thou not that the body is the temple of the living God-thou art his thought grown conscious."

Spiritualism came to me when my mind was free from any definite theological opinions, hence I may fairly claim that Spiritualism has been my teacher, for, in addition to reading, have been in constant association with what are called "teaching spirits," from whom I have received considerable help and guidance.

If, when judged upon their own merits, spirit messages are so valuable as to be palpably doing good work in the world, the medium need not trouble much whether they come to him accompanied by a great or little name. But if they prove to be common-place, the sooner he ceases to waste his time in receiving apparently attested by all the names of all the saints in the calendar, who should then be told to go away, also to take up some other occupation calculated not to lower them in the estimation of intelligent mortals.

A writer, who has had a sorrowful experience of premature burial in his own family, deals with the various signs of death and the unsatisfactory mode of medical examination in England, and enforces the urgency of radical changes in our administration of the supposed

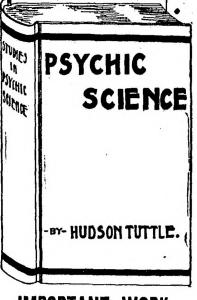
In view of the fact that man is deific centrestance, possessing possibil-ities of infinite growth and self-comprehension, as also of expression; in view of the proofs afforded by Spiritualism of the sequential, aye, the consequential us), and the educational purpose of the earth-episode in our eternal existence? der a curse? or, are we at school, being trained by the process of developmental experience, and awakened into conscious power, into wise use of latent energies. into realization of our diviner selves, and the native dignity, the royal worth of the real self (soul) within?

The Borsen Courier, a well-informed Berlin newspaper, states that Prince Charles of Denmark is a well-known Spiritist in his own land, and an excellent medium. He possesses a very fine collection of spirit manuscripts, which he firmly believes are messages from the other world.

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ment of the distinguished author, speaker and medium

Hudson Tuttle. Address him at Berlin Heights, Ohlo.

W. N. Packard: Q. If a man dies having done an injury to another, must he return and tell him so, before he can be happy? If he did not wish anyone else to know what that confession is, and it is told, does it make him unhappy?

A. There is no arbitrary compulsion, but the innate desire to be just, and to right a wrong committed. The confession of wrong may be deferred until the meeting takes place in Spirit-life. A betrayal of confidence would affect a spirit the same as it would a mortal.

C. W. S., Sayer, Pa.: Q. If a child is born with a veil, has this a special meaning, conferring any spiritual gift?

A. C. W. S. probably has in mind the claims of the clairvoyants, or rather, fortune-tellers, who advertise exclusively in the daily papers, and, to be most regretted, in some of the spiritual journals, as "eeventh daughter of a seventh daughter, born with a veil," and claiming for that cause wonderful ability. There is no reason why a seventh daughter or the seventh son should be more sensitive than the sixth or the first. As far as the "veil" is concerned, it is always present, and the peculiarity to which so much stress is given is simply an accident, having no significance puthologically or psychologically. Were a discussion of the anatomy and physiology of this subject admissible in these columns, the folly of the claims made for the "veil" would be apparent, and pretension would not impose on the ignorance of the credulous.

In the times past, of ignorance of the laws of nature, everything out of the common observed order was considered supernatural, and all the superstitions which have their source in such misconceptions linger in the light of the present and mock the intelligence of the age. Spiritualism in its phenomena and philosophy is entirely distinct from and has no relation whatever to the soothsaying, fortune-telling makeshifts of the past. The "veil" has a place "goose-bone" prophecy of the weather; the observation of the spleen of slaughtered animals to find what the winter is to be, and countless other signs which prove their folly by their having no relation to the causes of the results

Geologist, Cincinnati: Q. What was the cause of the recent earthquake? A. The cause of the earth-jar, for it was no more, was at once explained by the increased flow of gas, over almost all

the gas-bearing territory.

The escape of the immense volume of gas which has been withdrawn from the deep strata with the oil, both of which were held at pressure of the entire weight and strength of the rocks above them, has diminished the sustaining power; and when this reached a certain point, the strata above settled down until the pressure increased sufficiently to again sustain them. The pressure was hus increased, and a greater flow of gas resulted. It was like a press when the screw is turned down. The place where the earth-wave started cannot be located exactly, but probably was in the region of largest gas production.

It may be farther said that waves of similar character may recur at any time, and without doubt will do so as long as the gas is removed. Their strength

water will at once take their place. This in some instances is true of oil, where it has low pressure when the accompanying gas escapes and oil rises, because of the higher specific gravity of the water, but the pressure of the gas, even when diminished by long flow, is sufficient to prevent the subterranean waters taking its place, and even were this possible, the almost inconceivable sustaining power of the gas pressure would be removed. It may be encouraging to the gas combine to know that the supply will be prolonged by repeated falling of the superincumbent strata, though this is not a pleasant thought to those locat ed over the centers of disturbance.

C. H. Wheaton: Q. Last night I dreamed that I was dead, though I had no recollection when the change took place. I felt the pressure or burden of the material body, which I had cast off. I did not feel depressed for not having led an exemplary life, but because I had not done more for humanity. I felt a compression as though a film was drawn about me, thereby shutting off all communication with mortals or spirits. I saw a person, and my wife (both on the earth-side), who told me I passed over at a certain time. I walked about as in every-day life, but no one would pay attention to me, and passed me by unnoticed. How shall I understand this

A. It was a direct answer to your cherished desire to know how the spirit feels after death. You were found more sensitive (receptive) during sleep, and the vision impressed took the form of a dream as well as mortals can know. You now appreciate the sensation of a spirit after being freed from the body. The recognition by spirit-friends is natural does not awaken astonishment, while the indifference of earthly friends causes the most severe anguish. If the spirit is absorbed in affairs of the world. he pursues his way in the old manner to find that no one gives him heed, or at-tention. The friends and connexions you saw there will go before you, and will welcome you.

Harry H. Peebles: Q. (1) What is your idea of Francis Schlatter, "the healer," of Denver, Col.? (2) Is there anything supernatural?

The word is often used by ministers and others who are ignorant of spirit phe-

(1) Whatever healing power he pos sesses must be the same as that of Dr. J. R. Newton, and other healers.

"Supernatural" is often used by theologians, meaning the interference of God, as above the natural order, which is thereby subverted or changed. As the universe is one whole, with the un-changing laws and adequate causes of every effect, there can be nothing super-natural. We may not understand the causes of an event, and it is a mystery to us, and the supernatural is evoked. Soon someone explains the mystery by discovering the cause, and it is relegated into the natural order. The supernatdiscovering the cause, and it is relegated into the natural order. The supernatural is identical with the unknown. With the savage the natural world is scarcely space enough to stand upon, and the supernatural embraces everything. The long, desperate fight of the sayahas been to weet the supernatural at this office. Price 50 cents ages has been to wrest the supernatural at this office. Price 50 cents.

from the hands of superstition, and annex it to the realm of order, the natural. Civilization marks the success of this ceaseless battle, and to-day only a narrow, ill-defined domain, held by theology in the moral and religious world, remains hovered over by the wan ghost of the "supernatural." Even God, as the sole ruler of the universe, must govern by laws, and be controlled by their limitations, and cannot rise for a moment above the line of action they circumscribe. He cannot will a world to be other than a sphere; he cannot set back the hands of time, or people a world otherwise than by evolution. cannot, in plain words, transcerd the imitations of the natural world, which must be his embodiment and complete expression.

R. S. Fawlee: Q. Who is the author of the exceedingly good poem, "The Orthod-ox Team," published some time ago in THE PROGRESSIVE THINKER, the name not being given? A. Fred Emmerson Brooks, of Cali-

M. Stuart: Q. We would like some book of lectures to read to our little society when we have no lecturer. What do you recommend?"
A. "Gleanings from the rostrum," by

A. B. French, is among the brighest and most eloquent contributions to spiritual

life?

A. In this age of insatiate greed when money buys even the honor and this true? In the light of our immortal heritage, is the amassing of treasures here of greatest volume?

Broad fields, fine residences, splendid constitution of the parents to reappear in their children. The father and mother will toil and slave to accumulate worldly goods for the child they bring world, without half the thought into the or care that they would bestow in rear-ing a domestic animal, forgetting that the possession of wealth, however bound less, cannot atone for want of moral and intellectual perception. Success in life is to become sound and perfect in character, and if children are reared, they should be given the inheritance of noble motives, and spiritual direction.

FAKE MEDIUMS CONSIDERED.

What Shall Be Done With Them?

TO THE EDITOR:-Mr Foreman's article in your issue of December 21 is right to the point when considering the numerous "fakes and frauds" now preying upon the public under the guise of spirit mediumship. I was also well pleased with the advice from the National Association upon the same subject. The Spiritualist papers can do an untold amount of good by ascertaining the names of "fake mediums" and setting aside a half column, or even more space, in which to publish these names. other great assistance towards ridding Spiritualism of these human beasts of prey, would be for all true spirit-mediums to secure the endorsement of some reputable Spiritualist society, a certificate of good moral character, and at the same time vouching for the genuineness but when we realize it is to call attention of their phase of spirit mediumship. to the fact that we are spirits, and 651 N Then, when visiting cities away from though their bodies are buried that they p. m. will depend on the resistance offered by their own homes, these certificates could are alive and want to let us know it.

yielding as of ice when the water beneath is withdrawn, or giving way in a moment of extreme tension.

It may be objected that the removal of gas and oil would have no effect, as is directly called to such, but they must not be expected to pay a special reporter to look after "fake mediums;" especially so when those "fake mediums" pay so liberally for space in said daily papers But true mediums are not without a

Take your advertisements to the daily papers, pay the charges, and insist upon naving it placed under heading-"Spirit Mediums"-and in that ad state name and location of your spiritual association. Then if the newspaper should be so foolish as to place under that heading, "for-tune-tellers," "card-readers," or "fake clairvoyants," who offer to give away or sell "charms," or who pretend to reunite husbands and wives, etc., the true medium has her or his remedy against the paper for damages incurred by being classed with "fakirs." It is slander of the first magnitude, and large

damages could be collected. There is not a newspaper in this country that would place a butcher's advertisement under the heading of "Dry Goods," nor a dry goods advertisement under the heading "Meat Market;" yet every Sunday under the heading "clairvoyants" we find mind-readers, fortunetellers, card-readers, hypnotists, spiritmediums, Christian science healers, magnetic healers, and God nor the Devil can tell what all the "makeup" man would put under that head, if left to his

own ideas about the matter. Now, friends, see that your advertise-ments are placed under the heading of "Spirit Mediums," and if the paper places any "fakes" or "card-readers," "mind-readers," etc., under the same heading, call the attention of the business manager of the paper to the fact. and you will certainly meet with polite attention.

I have been a newspaper man for many rears, and know that the average editor and business manager of a paper is honest and constitutionally opposed to "fakes" and "frauds" of all description. All they need is to be educated up to the point when they may distinguish between a true spiritual clairvoyant and a fortune-teller, when a card-reader will never be classed with a medium for spirit-manifestations.

Once in a while you will come up against an editor or business manager who has been educated according to the ideas of Salem persecutors of witches, and when you do, I would advise you to let him alone; his brain is too small to contain an idea not placed there by his Sunday-school teacher while he was yet L. F. MANTELL.

UAL LIVES" is a charming story that all should read. Back chapters of it sent free to all new three months or yearly subscribers. Take a trial trip with us.

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THE VETERAN WORKER

As Held in Boston, Mass.

Sunday, January 5, was a very pleasant day, a little colder than it has been of late, but a good going-out day, and was availed of by a large gathering, to witness P. L. O. A. Keeler's manifestations, at Mr. Ayer's Spiritual Temple, which were good as usual. They have been so often described that no detailed description is necessary. The medium seemed in unusually good condition, and two selected from the audience to be the battery, and as a test that there was no trick; but as Mr. Ayer said in his usual open and honest way, in his opening remarks, that he knew they were honest, and what they claimed to be, for what possible motive could he have to spend nearly half a million dollars in the past ten years, and now spending every week a hundred dollars and over, and the collection not over ten or fifteen public and private with no uncertain never reaching twenty dollars. What sound. A life-long student and a deep could be his motive to be concerned in thinker, his utterances were often most any fraud, and certainly if these manifestations were fraudulent he would in a lucid manner. We have sustained know it. The audience applauded this an irreparable loss, and could find no remark, and evidently believed what comfort but for the light of Spiritualism. the speaker said. He spoke in his usual business-like manner of the use of physical phenomena in proving by their in literature, and cannot fail to meet this telligence that they were done by de-demand. parted spirits, which proved that man survived the death of his body, and that "A. A.:" Q. What is true success in made a future life a knowledge, and not merely a hope, or a faith or a belief; saying also that the two persons who were selected to sit by the side of Mr. the souls of men, to gain a fortune is Keeler for a battery and as testers; for deemed the greatest success. But is every one could see for themselves there were no confederates, and the intelligence manifested, and the phenomena that would appear, every person could see the physical impossibility of any of equipages, bonds and bank accounts, them being done by the sitters at his these are the prized inheritances, and side, for hands would appear of different to accumulate these and transmit them sizes, and questions answered on the to their children parents, will become guitar by striking the strings the num-slaves of selfish avarice. Really, however, of all that parents can bequeath, lutely certain that no human being wealth is the least. It is often given to could thus respond to the question. So be wasted. Of far more importance is a evident was the fact to this large crowd sound and healthy body, and a sound and vigorous mind. Crime, ignorance, the attention paid, and continuation in debauchery, stamp their effects into the constitution of the parents to reappear the same people, that they are getting interested, and feel that Mr. Ayer is doing more in one of his seances in demonstrating a future life than has been done by preachers in eighteen hundred years, and he often says so, and every time he is loudly applauded. He then calls attention to the fact that in the afternoon and evening he has inspirational discourses which are just as wonderful as the physical manifestations. tional discourses which are just as won-derful as the physical manifestations, that the latter is the sensuous evidence of the truth. No ridicule, no persuasion,

TEMPLE SEANCES.

Mr. Ayer spoke of a message in the last PROGRESSIVE THINKER, from Mr. Blaine, and commented on it and its

truth, and said he would have some

copies next Sunday for people to read.

Mattie Hull, the wife of the celebrated Moses, will lecture at the Temple this afternoon, and these physical manifestations in the forenoou are a good in-

playing on the tamborine and touching the strings of a guitar, and drumming (quite artistically) with the clothes-pin on the side of a guitar? Well, if that was the "all in all," there would be a lack of dignity unbecoming in a spirit, themselves, become sublime, as Emerson says goats, scorpious, crabs and fishes are when hung as signs in the Zodiac; so these trifling manifestations become sublime from their source, by the intelligence that accompanies them, in a sense they are the signs in our Zo-diac. JOHN WETHERBEE.

IF WE BUT KNEW.

diac.

If we but knew the sorrow that darkens The lives of many we meet, How our hearts would soften and hearken To make their lives more complete. There would be less of sorrow our own In learning to shelter a friend;

And for many a fault would atone As showers from heaven descend If we knew the heart warmly beating

Felt often a pang and an ache; That its circle of life wants completing By efforts that we need but make; How soon would our selfishness cease.

In the love over spirits impart; And happiness with golden increase Spring up anew in the heart. f we knew the wan faces of those

We meet in the street and the mart, That bear on their features the woes That fire-like bitterly smart, How soon would we eagerly reach Our souls to welcome them in, And thus by our sympathies teach

That kindness is better than din f we could but learn in this life To be tender, loving and true, To be calm in the battle of strife

And to give to each what is due, Never hating or scorning a brother Who sins but in ignorance here, We would see this world was far better Than what it may often appear.

If the mandates oft sternly given In the little realm of home Were more in their sweetness like

In the spirit and gentlest tone, How soon would the fears that estrange Be lighted with harmony's sphere, And the shadows that gather would change,

And heaven on earth would appear. O, if we could but learn to be wise In the humblest duties that call, We would find that within each one lies The power to rise and to fall, And the command to "love one an

other. As given by the Master divine, Who showed himself but a brother In his noble manhood sublime BISHOP A. BEALS.

THE SPIRIT OF THOUGHT.

The spirit of thought comes o'er us, As we sit alone in the gloam; And sometimes wish that the angels Would safely gather us home.

As we watch, and wait, and ponder Of the unseen things above, Where the dear ones have gone before.

To prepare us a mansion of love. Then why should we sorrowfully linger, When the path is so bright and fair, And the angels are whispering softly We will all of us soon be there. Then over the river of life.

And over the pethway we've sought, Let us gather each of our treasures And seek for the spirit of thought. HATTIE E. DICKEY.

Whose Life Abounded in Good Deeds.

resolutions passed by the first so-CIETY OF SPIRITUALISTS, NEW YORK CITY, AT THE SERVICE IN MEMORY OF MR. HENRY J. NEWTON, AT CARNEGIE HALL, SUNDAY, EVENING, DECEMBER 30, 1895. f its

Whereas, misfortune has overtaken us as a society, and individually, in the sudden removal of our brother and leader, Mr. Henry J. Newton, for many years the honored president of this society, one to whom we could always turn for wisdom and guidance; whose hand-grasp was that of loyalty; whose voice was ever raised in the defense of truth and its advocates, while fraud and its emissaries were denounced by him in valuable because instructive and given with its assurances not only of a glad reunion beyond the river called death, but of the return and assistance of those who precede us to the mystic realms of which we dream, conjecture, and yearn to know all about. Believing—yea, knowing that this dear brother will return to us and become at once an inspirer, a guide, and a power for good, and,

that he bids us buckle on anew the armor of earnest well-doing, therefore, be it Resolved, That we tender our heartfelt sympathy to his family so deeply bereaved; also to the vast circle of friends who mourn the loss of this noble brother who was true as steel, firm as adamant, yet gentle as a little child. May the consolations and blessings of

Spiritualism prove to his dearest ones their greatest value, and may we all look toward the glad moment when we shall gaze into the bright eyes and the sweet, smiling faces of the translated beloved among whom he is now numbered. as did he when cruel accident bore him

to Spirit-life. Be it further Resolved, That we seek to know and apply the lesson this sad event would teach. May we strive for the uplifting which this strong added tie to the great hereafter should bring to us. May we be enabled to look beyond the shadow of our earthly gloom into the white light of purified joy which is vouchsafed even to those in deepest sorrow.

and the inspirational lectures in the afternoon and evening will give the philosophy of the subject and make it rationally a religion, and I think the method of Mr. Ayer is remarkably good, and he is doing more good than any other man that I can remember or know of, worth, who commanded the respect and admiration, not only of his own, and of his many friends, put of those who knew him from afar. May we emulate his example, that when we' pass through the valley and shadow of death" we may leave behind the light which, with tearfilled eyes and sad hearts, we recognize as the sweet benediction of his earthly

The question often comes to one's mind in witnessing these physical manifestations, "Can they be the work of the spirits" to come back and amuse and physical manifestations of the spirits of the spirit

Spiritualist Meetings in Chicago. The First Spiritualist Church, Schiller

Theater, Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m. The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 651 North Clark street, at 2:45 and 7:45

Spiritualist conference meeting 483 Spiritualist conference meeting 483 The grave its victory,
Washington Boulevard near Ogden, ave- When through the dark I see thee come the crust and the suddenness of the be published as a part of their advertise-down-thrust. There might be a slow ments.

Washington Boulevard near Ogden, avethese simple manifestations, trifles in nue, at 7:45 p. m., Sunday evening, Sunda ject from the audience. Mrs. E. Raphael, pastor.

People's Home Spiritualist Associa-tion, Bricklayer's Hall, 93 South Peorla street. Services at 3 and 7:45 p. m.

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

The Union, Nathan Hall, corner of Milwaukee and Western avenues, at 7:30 p. m. Sigler's Hall, 526 Sixty-third street,

Englewood, over the postoffice. Services 2:30 and 7:30 p. m. Mrs. Mary A. leffery, pastor.

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

of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 The First Society of Spiritual Unity, Irwin Hall, West Madison and South Pau-

lina streets; entrance 107 South Paulina street. Services at 11 a.m. and 7:30 p. m. Mrs. Mary C. Lyman, pastor.

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

dents of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor. The German Spiritualist Society

Gartelman's Hall, southeast corner 13th street and Ashland avenue. Services every Friday and Sunday evening at E. RAPHAEL, pastor.

Women will find their place, and it will neither be that in which they have been held, nor that to which some of them aspire. Natúre's old Salic law will not be repealed, and no change of dynasty will be effected T. H. Huxley. Upright simplicity is the deepest wisdom.—Barrow.

Tears are sometimes the happiest smiles of love.—Stendhal. He that swells in prosperity will be sure to sink in adversity.—Colton.

Valor would cease to be a virtue if there were no injustice.—Agesilaus. Gambling is the child of avarice, but the parent of prodigality.—Colton Idleness travels very slowly, and poverty soon overtakes her.—Hunter. Enjoy present pleasures in such a way

as not to enjoy future ones.—Seneca. A good book is the best of friends, the same to-day and forever.—Tupper. Every inordinate cup is unhlessed, and the ingredient is a devil.—Shakspeare. The true work of art is but the shadow of the divine perfection.-Michael Anbut the new subscriber gets one also. You will find no difficulty whatever in

Just laws are no restraint upon the obtaining one or more to club with you, freedom of the good, for a good man de-bires nothing which a just law will in-terfere with — Froude. Public sentiment powerfully restrains

men from doing wrong but when they have done wrong, sets itself as powerfully against them -Beecher. -If there were no luture life our souls would not thirst for it.-Richter. The highest manhood resides in dis- subscriptions. See full particulars elseposition, not in mere intellect. - Beecher. | where.

ON A TRIAL TRIP.

He Wishes to Express Himself in The Progressive Thinker.

TO THE EDITOR:—I have received THE PROGRESSIVE THINKER on a three months' trial, and I have read it with pleasure, and I suppose the opinion and conclusion of a new reader will be acceptable to you. I think the paper has been very properly named THE PRO-GRESSIVE THINKER, and to my mind it is edited with ability and in a spirit of fearless impartiality, and many of its published letters are rich in thought, earnest in spirit, and, I think, honest in

I am a deist, and have been for the past ten years an apostate to the Christian church, a disbeliever in the divine inspiration of any book or books written

I am threescore and ten, and over fifty years of the seventy have been given to the study of that book we call the Bible. I consider no time lost that was given to its study, or proclaiming to the world what I believed its teachings. I coneldered no money wasted that was spent to obtain help to investigate its great truths, to harmonize its contradictions, and defend its authenticity. Yes, for fifty years I was the Bible's devout and zealpus student, always ready to publicly defend its teachings and the rights and powers of the Christian church, by night as well as by day, on sea and land. on lake and river, in camp and on the battlefield. The Bible had my thoughts and study

It is true that in this book I found many contradictions very hard to harmonize; many historical records hard to believe. I found it a book of blood, savagery, treachery and crime, instigated by the Bible's God, and executed in his name and by his command: but I had been taught that all scripture was given by inspiration of God, and that its founda tion was sure, having withstood the criticism of an unbelieving world for ages, and to doubt the justice and mercy of God in the execution of any of the acts we find done by his command, or by his favorites, is a great sin, and to doubt the record of those doings is worthy of the damnation of hell. when old age began to settle upon me. and I found myself (not on my way to Damascus) rapidly descending to the grave, the scales fell from the eyes of my understanding, the light of heaven works, was revealed. In the gospel of Deism, for the past ten years I have found great peace of inind. I have found rest, and should I embrace Spiritualizations. itualism, I see nothing in its philosophy that would cast one dark cloud over the rainbow of hope that expands the bright heavens of Deism. But Spiritualism would be to the Deists as a light shining in a dark place, for it would show them that death was not an unconscious state, the extinction of being, but a new

birth into a higher and more exalted state of being.

I am perfectly content to spend my few remaining days of this life contend-ing against that enemy of free thought and progress, and that incumbrance to a higher state of civilization called Christianity. I expect to contend against its claims of a right to rule the world in the name of Jesus, or the God of Israel. I expect to show from that book called the Bible that neither of their teachings is worthy to be a guide to mankind, or direct the chariot of our civilization. Yours fraternally, J. W. LOVESEE. Joplin, Mo.

IN DREAMS THOU ART STILL WITH ME.

In dreams thou art still with me. In dreams of the silent night, I see thy blessed spirit come In robes of shining white: And death has lost its cruel sting,

And hear thee speak to me. In dreams thou art still with me In dreams of the welcome night

You come again from your Spirit-home An angel, fair and bright; And life becomes no longer dark, And earth no longer drear, When through the gloom I see thy face

And feel thy presence near. In dreams thou art still with me. In dreams of the blessed night, You come to bring me love and peace,

You come to give me light.

And music floods the silent gloom, The darkness seems to shine, When gazing in thy love-lit eyes I know thou still art mine. Mine forever! yea, dear love,

For death has passed away: There is no death! No end to time! And love remains always. Thy soul with mine is ever bound, Thy life and mine are one, And we shall ever live and love In realms beyond the sun. REGINALD B. SPAN.

WAYSIDE JINGLES AND JEWELS.

FLESH LIGHTS. There are beautiful flash lights Along the shore Of this century that are coming into

How they stretch up along the horizon of corruption's night. It will again be bright When the twentieth century opens its door.

LINES. (Written under the picture of a little girl ringing a church bell). Ring the bell of gladness, little one, Not of a senseless creed, But of a Christ-love deed. Ring the bell of gladness, little one,

The word needs your joyous tones to-To scatter the mist and the clouds away, And the Father will say "Well done."

Rlng the bell of gladness, little one, No better work is given Under the blue arch of heaven. No sweeter laurels won.
In thine eye there is no "theology" But music and God's love As you make the bell speak in the bel-

GEO. SPAULDING GREEN, M. D.

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ton Daily Standard.

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Readings Given by Mrs. St. Omer, at Cincinnati, O.

To THE EDITOR:-For years I have been an investigator in the grand philosophy of Spiritualism; also a reader of your grand paper, and as the old year is past, and we have now entered on the new, so, in my investigations in the grand philosophy, I have recently attended the Progressive Society, where Marguerite St. Omer is preaching the glad tidings, bringing peace to the troubled souls, and leading those in ignorance up and into the bright light, so radiant with the truth. Her eloquence comes from her simplicity and expression of her soul force. You have not to get a dictionary to understand her. She reaches the hearts of her hearers, so that they feel the warmth of her soul, and exclaim, "It was good for us to be here." She is drawing the largest audiences of any speaker we ever had. Never in my investigations have I seen any that could give a psychometric reading equal to her. She gives from ten to twenty after each lecture. A sample of them I send you with this letter, which may be of interest to your readers. They were taken by shorthand, and if you see fit, and can find space, I should be pleased to send you other JOHN MAX. reports.

disappointed, and slightly provoked. This watch brings me a magnetism full of sorrow and grief. I find that you have been quite patient in your sorrows and your troubles. I don't wonder that you are getting tired, for you have had troubles that were not pleasant to bear. You are one that is capable of doing a great deal for yourself, and you have tried to do it, and if it had not been for the sorrow of your life, and the passing away of a loved one, you would feel a great deal better; but this grief I know will not last always. You begin now to see a little light beyond, and you have some plans and arrangements made, which, although you have been very careful in making, will not be completed. There is a disappointment in store for you, and you will remain in your present surroundings longer than you intend to. I can see kind friends around you. I don't advise you to give up to care, as you have been doing. I advise you to look on the bright side of things, and it will not be long now before you will have a new opening; and while I cannot see prosperity, as far as finance is concerned, I can assure you that you will make a very pleasant change. There is another sorrow for you: One will pass away, and there is nothing that can stay this hand. Once more you will have to feel the bitter pangs, but you will be better able to bear them

[On being asked if she was satisfied, she answered in the affirmative.] I have now a gentleman's knife. This knife brings me a magnetism of a hard worker, one who commenced early in life, almost on the verge of boyhood. The world looked bright, and the prospects were fair. You could not see the clouds before you. You had a brave heart, and pushed in a position to make a mark in the world. You were very young when the first cloud came to you; that was the first sorrow in your home—one crossed the river. Later on in years you chose for yourself a companion. You chose contrary to the wishes or the anticipation of your friends. They rather thought it would be a different one, but nevertheless you made your choice, and you have never had occasion to regret it, and when things were not as bright as they should have been she was indeed a helpmate to you. The fear comes now of a separation in your life. I cannot see it. I do not pædia of Death, and Life in the Spirit find your body in a condition that I would like to find it, but I do not see alive. that you are in a dangerous condition. I do not think so. You will have many years yet to take care of yourself. There is not a selfish thread in your body. You are doing all the good that you can. Financially you are well placed, and there is more still to come. You have nothing to fear, and you can take life easy.

[Satisfied.] I have now some papers to read. These papers are of a business nature. There is a great deal around you that is not pleasant, but there is a bright financial change in the way of business in store for you in the very near future. But while business looks so bright, I see a cloud is about to break into your home; a sister will cross the river. I know it seems sad, but there is no trouble in that land. All tears are wiped away, and although your heart will be sad, there will always be a living presence in your home several of them. You will then have a father, mother and sister, all to watch for you. Your business looks bright, But let something be said to draw her but your heart is empty, and you need not feel like that, even if there has been anxiousness and anxiety about your affairs. Just go on and do your work and all will be well. [Satisfied.]

I now have to read this handkerchief. I feel, when I read this, a magnetism full of sorrow and grief; a living presence has crossed the river. and it is hard for me to try to bring you comfort. You are willing to acmust go. I feel that I must speak to I have ever come in contact with. you. I get the magnetism of a lady

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here, with a broken heart, and I want

to say to you to cease; the shedding

of tears will not bring them back. I

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REMEMBER TO ADDRESS . . .

J. M. PEEBLES, M. D



Jesuit Rule and Ruin in Washington Demonstrated.

A patriotic audience greeted Rev. Scott F. Hershey with applause as he walked to the platform of the Disciples' Tabernacle, Roxbury, at 3 o'clock Sunday afternoon. Mr. Hershey delivered a short address on "Jesuit Rule and Ruin at Washington." Mr. George Pierce sung the patriotic song, "The Little Red School-House," accompanied on the piano by Miss Freeman.

Dr. Hershey said in part: "With me religion and patriotism go together. Next to the love of God I put the love of one's country. In countries where patriotism runs low,

drawing to a close, with the Roman | get it. Why? Because constant asksecond funeral sermon over the same body. Some fifteen years ago, while Catholic Church as a political power residing at Breesport, N. Y., he was constantly growing in strength. Never in the history of this country have there been so many Roman Catholics

holding political positions who are Jesuits. My charges to-day are based on facts taken from Roman Catholic sources.

"A female employe of the National Bureau of Engraving and Printing at Washington told me that she would do more for charity were she not obliged to give so much to the Roman Catholic Church. The nuns of that church, she told me, visited the offices in the bureau to collect what money they could. Most of the clerks contributed, knowing their positions depended upon their submission to this species of blackmail. Hundreds of clerks, however, have lost their places by refusing alms to these Catholic collecting agents. Of twenty-one clerks who had their salaries raised on a certain day, nineteen were Cath-

department at least one of the heads is a Catholic mean something? Some of the female clerks holding responsible positions in the various branches of the government were educated for these positions through the Catholic Church, and, though they are not always members of that church, it has gained a hold on them, and they have become mediums of communication between their departments and the Catholic Bureau of Information on F street, Washington.

"Of about 2,500 clerks who had to pass between two nuns after leaving a pay-room, a large majority placed a friends that are in the light. part of their earnings in one of the outstretched boxes. I have my opinion of the ecclesiastical power which requires the sacrifice of independence and American manhood as the price

"These conditions are not confined to any one department. In the bill of appropriations of the last Congress is the item: \$1,000 for repairs on church in Indian Territory.' Your government made this appropriation for a Catholic church among the Indians, and nine Jesuit priests defeated a New England Congressman's bill.

"Is all this a part of the organized plan or not? Prior to the election of the last two United States Senators, nine out of the last eleven elected were Roman Catholics. Yet the members of that church are but 1 in 12 of of property by the Catholic Church in levies on government employes and by

BIOGHEMISTRY,

Medicine,

DR. GEO. W. CAREY,

SPECIAL READING NOTICES.

act easily, yet promptly and efficiently.

says:
"If trite and true that 'blood tells,' it From a Spiritualistic Point of View View Point of View Point of Po

across the continent almost to the suf-fering invalid, Mr. Joseph Loibl, Pittsburg, Pa. The gifted doctor was re-cently in our office, looking as hale and healthy as he did nearly forty years ago, when beginning to write for the Banner of Light. He left his medical office for two or three weeks in care of his three assistants, and Dr. Green, whom he considers the best clairvoyant and slate-writing psychic that he has ever met.

as we understand this we understand GRESSIVE THINKER, whom he has per-the law of prayer. we understand how sonally known for full fifty years. He returning direct to California, stopping over a day in Michigan, where he for-

"The Doctor, owing to his literary and medical standing, his authorship, his experiences in sanitariums and inagainst the law of nature; but if he in healing, has a very extensive practice. prays for knowledge, for wisdom, that tice. He deals candidly and honestly with his patients, sympathizing with heneficial and non-beneficial, that treats only such cases as he is certain prayer is effective. for so sure as we prayer is effective; for, so sure as we of curing and where the lesion is parapray with an earnest heart, pertinently lytic, or nerve exhaustion, he frequently

"'I can't express myself in writing

"'I am sorry I did not have my picture taken before I commenced your act. So the most of us have need to treatment. My face was thin then, but

"'New Castle, Pa.' "'Am very much better than I have

beer for five years, so much so that all my friends, and some strangers, remark the sudden change, and express sur-E. P. SINE.

and your psychic doctors, for what has in California, for a change; so I start next week for Phœnix, Arizona, and

not been allowed to grow, you would never have spoken before you thought.

helping me rapidly; mentally, spiritually—every way! I feel as though I owed you a hundred dollars for what

"Such testimonials are telling because verifiable: because of the doctor's standing as a physician of integrity, and be-cause showing what astonishing cures can be wrought by an educated physician endowed with the wonderful gift of healing. The doctor is near seventy-

also the adjoining cottage—with the exception of one room). He was very enthusiastic over the beautiful climate of

Southern California.
"He expressed himself as very anxions to meet his old friends, A. E. Giles, A. J. Davis, John Wetherbee, Dr. Storer; Dr. Richardson, B. O. Flower and many others—as well as several pa-

PSYCHOMETRY, MENTAL SCI-ENCE AND SPIRITUAL PHILOSOPHY.

DR. GEO. W. CAREY, THE NOTED BIO-CHEMIC Physician, furnishes the Wonderful Cell Salts for the cure of all diseases for FIVE DOLLARS PER MONTH. No symptoms need be sent in ordering the remedies, as Dr. Carey can disguose by clairaudiency and his spirit guide—an ancient Hindoo. Dr. Carey is the author of the wonderful book—

The Bio-Chemic System of

13 Dr. Carey's pamphlet—Blochemistry, Mental Belence or the Philosophy of Spiritual Healing and their Relation to the Brotherhood of Man, is meeting with large sales. Price 25c.

Wonderful are the cures accomplished by Hood's Sarsaparilla and yet it is only because Hood's Sarsaparilla, the one true blood purifier, makes pure, rich, healthy blood.

Schiatter and Dr. Peebles,

While Schlatter, the wonderful healer, was making his way from Denver, south-ward to Arizona, Dr. Peebles was telegraphed to hurry northward across the continent to see a patient. Hence the Banner of Light, Boston, December 7th,

left for Philadelphia and Hammonton,

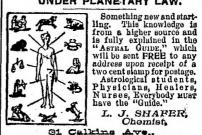
merly lived. The editor of the Battle Creek Daily Journal said:
"'Dr. J. M. Peebles, ex-Consul at Trebizond, Asia Minor, near the seat of the present Armenian troubles, a former well-known and highly-esteemed resident of this city, now residing at San Diego, Cal., is in the city on a day's visit to his sister, Mrs. C. C. Beach. He you pray for the hail not to come, and receives a cordial greeting from his

testimonials, from which we select the

wishing them should send full name. age, sex, one leading symptom, post-

ASTROPATHY

THE ART OF HEALING



S1 Calkins Ave., GRAND RAPIDS, MICH.

Showing the Great Good Dr. E. C. Watkins is Doing.

E. C. WATKINS, M. D.-My Dear Sir: Inclosed find check for your third month's treatment. I am so far recovered that I shall need no more med-icine, I think; but if so will advise with you. I desire to express my sincere thanks to you, and through you to that Divine Power on which you rely for guidance in your profession. Very few at the present day, compared with the many who, under the law, can append M. D. to their signeture are willing to M. D. to their signature, are willing to acknowledge openly divine aid, and when one comes to the front, unless it be like the late Dr. Henry G. Clarke, who was called home some years since, he is thought to be a pretender, or, in common parlance, a quack, and I regret to say it. The profession, as a class, encourage the saying; but when one who has never seen a patient can diagnose his case, as you did mine, and send the needed relief, I need no better proof of his calling as a healer and that the Divine Power is with and within him. Again, Dear Doctor, accept my sincere thanks, and hope you may long survive to benefit your fellow-men. JOHN B. PARKER.

19 High St., Everett, Dec. 23, 1805.

Special Notice.

DR. J. R. CRAIG, 1528 Market street, San Francisco, Cal.—Dear Sir, Enclosed find order for another month's treatment for myself and wife. I do not know whether I need any more or not, but I will take another month, and, Doctor, I am proud to say that I feel better since I have taken your treatment than I have for twenty years: and my wife has improved wonderfully, and we are much pleased with your treatment and psychic power, and hope you may live long and do much good for suffering humanity. I have recommended you to many of my friends, and think they will send to you for treatment.

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Dr. J. R. Craig, California's well-known and successful clairvoyant physician, will diagnose the most difficult and complicated diseases without leading symptom, age, or sex. Address, with four stamps for reply, Dr. J. R. Craig, 1528 Market street, San Francisco, Cal,

Free to Spiritualists.

I will mail one week's trial treatment of the famous Australian Electro Pill Remedy free to all renders of THE PRO-GRESSIVE THINKER, or seven weeks' treatment for only \$1.00; for catarrh, kidney, liver and stomach and general complaints. Special terms to agents. Address with stamp, Dr. E. J. WORST, Ashland, Ohio.

Mothers will find "Mrs. Winslow's Soothing Syrup' the best to use for children while teething. An old and well tried remedy.

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ONLY SCIENTIFIC METHOD

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D heal your ills with our Psychorized Magnets. \$1 and \$2 per pair. 1zark, Mystic Healer, 1891 Wash ington Boulevard, Chicago, Ill. 328 CANCERS.

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stamps and the address of three progressive
friends, will receive a copy of "The Soul and the
Stars." Uriel Buchanan, 9710 Logan Ave., Chicago.
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THERE IS NO DEATH. By Florence Marryst, author of "Love's Conflict," "Veronique,"ets, Price, cloth, \$1.00; paper, 50 cents."

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OPECIAL TREATMENTS FOR SUCCESS IN BUSI-

IMMORTALITY,

PSYCHOMETRIC.

know that it is hard to be separated, I have now in my hand a lady's but, my sister, you are still here. watch. You have been several times You have got to work and to toil, and not give up to grief. Sunshine and prosperity will yet warm your heart and bring happiness to your home. [Satisfied.] I have now a money-book, and this comes from one who is full of anxiety, and that is all about a man, and you have reason for it. It is hard for me to advise. You have had suspicions, and they are correct, but you must not blame me for telling you just what I see, and I advise you not to wear your heart out trying to reform him. He wants to do what is right, and is anxious to do right, but it is his companions, and I tell you the best thing to do is to change his position; get him into a place where he will associate with good company. His heart to you is true and he has been faithful, but he cannot do anything, as he has temptations on every side. Just change his position, and everything will be all right. EAR in mind that the back chapters of the charming story, "Dual Lives," are sent free to all new subscribers Subscribe for the paper for at least three months, at twenty-five

you just what I see for you.

of a supposed dead man. The obsequies proceeded until the grave was reached, when the coffin was opened for a farewell look by the friends. No sooner was this done than the corpse sat up, the man being in a cataleptic state. He recovered soon for all you was worth to get yourself after, and declared that he was conscious during all the preparations for burial and the funeral services, but was unable to move. He jokingly remarked to Rev. Phillips that the latter gave him a good send-off. "Yes, better than I will next time," was the reply. To-day the minister was summoned to Breesport, the man having died "in dead earnest" this time. The

A STRANGE CASE,

Illustrating the Fact That the

Signs of Death Are Not

Infallible.

called upon to officiate at the funeral

has so terribly impressed Rev. Phillips that he has since been prostrated. This incident illustrates the fact, as set forth in Vol. II. of the Encyclo-

World, that hundreds have been buried

EVA A. CASSELL.

sensation of talking to mourners over

the same coffin for the second time

A Pen-Picture of the Woman. TO THE EDITOR :-- You readers might like a pen-picture of Eva A. Cassell, the lady who has caused the very interesting discussion in The Progress-IVE THINKER. Most people think she must be a large, energetic woman, strong-minded - perhaps wearing bloomers. I saw her for the first time at Onset, last summer, and was surprised to find her a person so different from what I had imagined. I beheld a small, gentle little lady, with sweet voice and retiring manners; very youthful, as she married when very young, and is now in the thirties-a very different person from what I had of a living. supposed. It is hard to believe, gazing upon her placid countenance, that beneath that quiet exterior, masked by the pretty face, that the avenging soul of the reformer stands ready to score the world for its wrongs to posterity. out, and the little lady is transformed into the earnest speaker on reform,

An Interesting Work.

Boston, Mass.

and carries conviction to her hearers.

This is a pen-picture of the lady whose

pen stirs your readers into activity.

MRS. T. F. HOWARD.

To THE EDITOR:-I have read and re-read The Encyclopædia of Death, and Life in the Spirit-World, and I cept what can come from them, but must say that it is surely one of the you do not understand that all of us most interesting works on the subject C. H. YOUNG.

J. M. PEEBLES, A. M., M. D

SPECIALIST IN ALL CHRONIC

spends not upon any one time-worn system or nine days wonder for his wonderful cures, but upon science, upon knowledge of diseases and their romedies,

aving carefully studied all therapoutic agencies and their curative properties. Impartially he uses those best adapted to each case with un-

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CORRECT DIAGNOSIS FREE,

SAN DIEGO, CALIFORNIA.



now, and beyond that I do not find any sorrows for a good many years to come. I would be pleased to read a brighter observation, but I must tell brighter observation, but I must tell brighter observation, but I must tell brighter what I good for your content and a low edd.

Rev. T. E. Phillips, pastor of the Mehoopany Presbyterian Church, had a novel experience, January 3d, at the liberties for which they stand.

The Doctor handed us a long list of the century is second functal service what I good for your content and the liberties for which they stand.

The Doctor handed us a long list of the century is second functal service wheat I good for your country's institutions and the liberties for which they stand.

The Doctor handed us a long list of the century is second functal service wheat I good for your country's institutions and the liberties for which they stand.

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The Doctor handed us a long list of the century is institutions and the liberties for which they stand.

The Doctor handed us a long list of the century is institutions and the liberties for which they stand.

The Doctor handed us a long list of the century is institutions and the liberties for which they stand. religion is also found at a low ebb.

"Does not the fact that in every

our population. The great acquisitions | more important statements and refer-Washington are made possible by their office. "From Soul to Soul." By Emma Rood money obtained directly or indirectly Tuttle. Lovers of poetry will find gems of thought in poetic diction in this hand-

religion in Spiritualism-no Christianity. Why," said the dear brother, "they don't even pray. They don't believe in prayer." There never was a greater mistake, and I cannot conceive how such an idea became prevalent. There is no

one that can pray with the effectiveness of a Spiritualist, because Spiritness of a Spiritualist, because Spiritualism teaches us the science of life and death, the science of the two worlds, the science of our souls. And as we understand this we understand the science of the two worlds, the science of our souls. And the guest of Mr. Francis, of The Proand when to pray. Pray, my friends-pray with all your heart, but pray in accordance with the law of mature. If you pray for the rain not to fall upon a leaky

roof, when it is raining all about, that

is against the law of nature. And if

it is within the law that it should, all the prayers in the universe will not avail. If a dyspeptic prays for health, and all the time keeps taking injurious food into the stomsch, that, also, is

ing will send forth thought-waves that will reach and draw to you friends and helpers from the beautiful unseen and helpers from the beautiful unseen world beyond. But prayer does not necessarily mean good; prayer for the in twenty years.

How thankful I am to you for what you have done for me. I haven't felt so well wenty years.

W. H. LEAVITT, "Bradford, Vt." culmination of an evil deed will be answered just as quickly as for a good pray, first for light, for wisdom, for judgment, for strength of mind to discern the good from the evil; we may know what to pray for, so that the thing brought by this persistent will-power prove not a curse instead

of a blessing. But prayer for one thing to-day, another to-morrow. availeth naught. It is an earnest, persistent, everpresent thought; the thought ever uppermost in the mind, every day, every hour. Thoughts, wishes, desires, are all prayers. So be careful how you think; pick and cull the weeds from among your thoughts as you pick the shook my limbs by the hour! Oh, it weeds from out your garden. What seems like a miracle! It is not yet a we think is as all-important as what

do not think. But do I hear some one say: "I often speak before I think." Let me then to Ramona, Cal., to stop with my tell you, those spoken words are but the seed-harvest of thoughts oft thought before; those spoken words medium, of Bay City, Mich., Mrs. Sarah the seed-harvest of thoughts oft are but the scattering of the seed from J. Pennoyer, writes: 'I want you to some weed thought; if the weed had know, doctor, that your treatment is

Thought disciplines the mind; mind you have done for me.' makes the man. Oh, sweet prayer; sweet and allpowerful, whether addressed to God, father of all life; or addressed to

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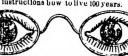
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