

ved yesterday—Martial.



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

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WONDERFUL SEANCE.

A Mission of Materialized Flowers.

Pretty Lesson Taught at Their Exhibition.

A RECONCILIATORY COMMUNICATION FROM A MUTE—SPIRITS OF TWO LITTLE URGHINS SING "HAPPY LAND"—AN INTERVIEW WITH "DRIFTWOOD" JOHNSON.

A select seance for spirit manifestation was held at a family residence in Covington, Ky., says the Cincinnati Enquirer, on Thursday evening, January 2. A medium from Boston was present, and primarily the gathering was for the purpose of making him acquainted with several ladies and gentlemen he desired to meet. The sitting was proposed quite late in the evening, near the close of a season of delightful social enjoyment, and was at once seconded by the medium, with the proviso that he should be entranced and occupy the cabinet under strict test conditions. Nobody demurred, and a committee was requested and appointed to take charge of the entire proceedings. They conducted the medium to a private room, examined it carefully for concealed disguises, and, returning, improvised a cabinet in a corner of the parlor, to which there was neither ingress nor egress without full cognizance of the visitors.

There were no skeptics present, but the medium was a stranger, except in reputation, and thought these precautions due his sitters. He contends that no medium who is unwilling to submit to the manifestations of spirit-power, and this idea is rapidly growing into the practice of all investigators of the phenomena claimed as spiritualistic.

A hymn was sung and entrancement was found complete. Immediately two forms emerged through the opening in the curtains, a woman and a boy, and the light being very dim, the woman turned up the slightly bowed to the company. The greeting was returned and her name asked. The boy answered, giving the name, and explained that in earth-life the woman was a deaf mute and could not materialize in other condition, but she was anxious to send a message to a friend in Cincinnati, a circle of the same kind to her purpose. Then he gave the message, which was to the effect that dispute between the gentleman addressed and a lady whose name was called, over a valuable piece of personal property, should cease at once, for the article was the lady's, to whom it had been given in presence of her who made this communication.

We were present next day when the message was delivered to the Cincinnati gentleman, to whom all the circumstances were explained. Although he is a man of intelligence, a stickler for justice and entertains liberal views, it was expected he would deride the communication on account of its reputed source, but he said:

"My God! This must be the truth, for no person on earth, outside of Mrs. T. and myself, knows anything about our dispute. I trust you will keep our secret, and, on my part, I will obey the message you bring with just as much satisfaction as I would were it favorable to my claim."

MANY OTHER FORMS manifested their presence outside the cabinet, and four were out together. These last-named were man and wife and two sons—an entire family who passed from mortal life in a steamboat disaster on Lake Michigan more than 30 years ago. They had moved from Kentucky to Wisconsin in 1857, and were returning to visit friends at their old home when death called them. Two persons present remembered the names and circumstances, and the old guard was surmised that the old guard was asleep when Bradley outgeneraled them and possessed himself of the gubernatorial office in old Kentucky.

"Driftwood" Johnson came. He recognized a gentleman among the sitters, and inquired how he employed himself in the spirit-land, and intimated that he had been compelled to adopt a new vocation, "for," said he, "the supply of fuel in my present neighborhood greatly exceeds the demand, and wood could not be substituted for the kind we use."

"How about 'himstone'?" asked a visitor.

"That would come nearer the requirement."

"Have you ever seen the devil?" was asked.

"Not since I left Covington."

The form of a large woman, who gave her name as Aunt Nancy and said she belonged to Mrs. Nelson, unless she's been sold to someone. A good lady undertook to explain that nobody belonged to anybody any more, at which the large woman was distressed, and asked, in a whimpering voice:

"Don't you ever go to lib? Jess tell me dat, an' quit yer foolin'."

Explanations failed to explain, and so it seems there are districts in the great beyond which the emancipation proclamation has so far failed to reach.

The most surprising incident was a festival of flowers, a manifestation peculiar to the mediumship of our Boston friends. The form of a young lady came, in pale, blue robes, secured at the waist by a crimson sash, and there were flowers in her hair, upon her corsage, floating about her head like many-hued feathers, and her hands were filled with them. These she distributed in the most generous profusion, as if the supply was inexhaustible, and so it proved, for after disposing of thousands of magnificent blossoms her hands clasped a larger number than at first," said a lady.

"The most real in existence," replied their goddess, "when really appreciated. They are not flowers of this field, but"

BLOSSOMS OF THE SOUL.

And they represent charity, or as

the word is now improved, love—the noblest and highest word in our language—the synonym of God. It is a benevolence ever fresh and exhaustless, divine in origin and catholic in its reach, for, in the language of St. Paul: "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." These words should be written in letters of living light, and prelude the litanies of heaven and earth.

"How is love represented in the flowers?" asked the gentleman.

"Who can read the flowers alike?" said the spirit, "and translate the secret of the rose and the violet? Whence does it arise? Not from the root, that emits no odor; not from the stalk, that is as scentless as the root; not from the earth whence it grows, which contributes no more to the flowers than the grass that grows by them; not from the leaf, nor from the bud before it is disclosed, which yields no perfume; whence then the leaf or stalk or root; yet here I now find it. Neither is there any miraculous way, but in the ordinary course of Providence, for all violets and roses of this kind yield the same perfume. It cannot be but that it was potentially in that root and stem from which the flowers proceed, placed there and whence it came by that power which from the beginning planted love in the human heart, which fruitifies and perfumes all life that is worth the living, for without it there is

NO GOOD THING,

no humanity, community, family or social visitation; nothing superior to the condition of the beasts that perish. These flowers now bring typify in their brilliancy, scent and profligate beauty and the actions of love giving that which is pure and of good report, and, unlike everything in Nature besides, increasing its store by drawing from it.

"I will illustrate this idea by a homely incident. When in earth-life I had acquaintance with a gentleman who, in his young days, resided in some wealthy home, his strivings were toward this result in every honorable way, but after ten years devoted to hard work, both physical and mental, he had made but little progress. He could not understand this coyness of fortune and applied to an aged friend for advice.

You cannot reap beyond the harvest you have sown," said the old man. "What have you invested in humanity?"

"I do not understand you," answered my friend.

"What have you given in charity to those who were fainting by the wayside?"

"Nothing. I have not felt able."

"Is that all the ability to reap from this duty is by far the most difficult and distressing thing to cultivate. You should not be able to feel unable to do something from notions of love for your kind, and as long as you do feel so your fortune will not be assured. I began with less advantages than you, and was years in accumulating \$100. Then a still smaller voice became my monitor, and declared I owed part of that to charity. It was not cheerfully given, but I took \$10 from the little hoard and sent it to an orphan asylum. From that moment my real prosperity began. Everything I undertook was successful, and at the end of another year I had more than \$200. Twenty per cent of this sum was sent to the orphans, with a feeling of satisfaction I cannot describe, but it was worth more than gold. In another year \$22,000 was the sum added to my savings, and so on, increasing rapidly from year to year, till I was worth millions, but I never failed to devote at least 20 per cent, sometimes more, of my profits for the benefit of the poor. No use of money ever afforded me so much pleasure, and, as an investment I know it yielded a fortune."

"My friend adopted this rule and also became a millionaire, so you can readily see how the spirit of love increases that where it is sustained, and the more its means are expended the larger becomes its hoard. I am come to teach this lesson, and when it is made comprehensible it cannot fail to animate your hearts and govern your lives."

A second distribution of the delectable blossoms was made, more generous than the first, and the stock in reserve

SEEMED TO BE INCREASED

fivefold. It was a lesson which could not fail to impress the hearts of all who witnessed it; the flowers were as evanescent as their messenger was unsubstantial in human eyes. It may have been a case in which hypnotism garnished every thing with roses and violets, but, whatever it was, it conveyed a moral of great import and universal concern. The lady came back, leading by either hand the spirits of those who on earth had found charity their best investment, as referred to in her illustration, and they were recognized by several gentlemen in the company as men who in the affairs of the world were eminently successful, and equally eminent for the almsdeeds which they did.

Two delectable boys came out, and sang "Happy Land," and thus closed one of the most satisfying seances we have ever attended.

T. P.

Will Probably Be A Fortune teller.

"A girl baby born the other day in Kokomo, Ind., is the fourteenth daughter of a fourteen daughter of a fourteenth daughter—a record which is thought to be unprecedented." News.

We frequently read in long advertisements in the "Littles of Great Fortune teller"—the "seventh daughter of the seventh daughter, born with a veil over her face." Undoubtedly when the above-named baby arrives at that age, she will appear. The most remarkable fortune teller of the twentieth century—the fourteenth daughter of a fourteenth daughter of a fourteenth daughter, born with a veil, a cheese-cloth and a wire screen over her face."

T. W.

If you would know the value of money, go and try to borrow some.—Franklin.

NOT CONVERTED.

Ingersoll Declares That He Would Be Unhappy If a Christian.

It is evident that Col. Ingersoll's head is still level and his heart in the right place, besting warm for humanity, justice, truth and right. A dispatch from New York states that he found a heavy mail from the Christian Endeavorers who have been praying for him in convention, when he returned from his Western trip, and he said:

"No, I have not been converted by their prayers, I am glad to say, and there is no occasion for taking a 'Before and After' picture of me. I want to finish my days without the consolation of a hell."

"Did it annoy you to have the Endeavorers take such a public interest in your conversion?"

"Dear me, no," said Col. Ingersoll; "they mean it kindly, and for my good. The only difference of opinion that we have is that I believe this world is natural, and they believe that it is supernatural, something that has been constructed by sleight-of-hand by someone up in the clouds. That is all."

"But what if you should be converted?" suggested the reporter.

"That would be a dreadful misfortune, and I should be unhappy all the rest of my life."

"If you had absolute faith in the Christian religion, would it make you unhappy?"

"It certainly would. How could it be otherwise? A man of intelligence who is a Christian and who has imagination could not help but be unhappy. Just think of the hell it holds out. If he is a Christian he must believe that the people whom he knows and loves on earth are to be separated in death, and some are to go to hell and some are to go to heaven, and they are to stay there forever. It would make me very unhappy to believe that."

"Admitting the truth of the Christian religion, would you not wish to be converted?"

"Why, if there is some one up in the clouds, to whom these people pray, that gives advice and instruction how things should be run down here, I certainly would like to know it. But, you see, I don't believe there is. I should very much dislike to accept the Christian religion and all that it holds out even to those who believe it and live by it."

In a later interview he says:

"I do not think that the prayers have affected me. I believe that I have as much sense and as good judgment now as before the prayers were made, and that I am as much opposed to orthodox savagery as I was before the prayers were made. I cannot be converted unless my credulity is increased and my reasoning powers weakened. At the same time I am much obliged for the prayers. I believe that the prayers have made me a better man, and I am much obliged for the prayers. I believe that the prayers have made me a better man, and I am much obliged for the prayers."

I visited what is called the People's church at Indianapolis, Mich., and was greatly pleased with it. The church has no creed; no belief is required. It makes no difference whether a person believes in God or not, or in the inspiration of the Bible. The object is to make people better, nobler, more charitable; to educate the little children of the poor; to correct the abuses and errors of the world; to make people happy in this world. This church cares nothing about the wonders and miracles of the past, does not care whether the whale swallowed Jonah, or Jonah the whale. It turns its attention to the present and wishes to develop the brain, strengthen the body and civilize the heart. It believes that in a few years there will be hundreds of churches like the 'People's church' all over this country."

"Is there any possibility of your or anybody else organizing such an institution in New York?"

"I do not know. I have not heard of such a movement being on foot as yet."

At the results of his tour and teachings Col. Ingersoll said:

"I believe that what I say has a good deal of effect and the answers that the preachers make help the cause of free thought. If the preachers wish to hold their congregations they must drop their absurdities and preach better sense."

From this it will be seen that he has come forth from the ordeal unscathed—he remains the same bold, outspoken freethinker as before the pious people essayed to pray him into heaven.

Were it not that we might be thought too sarcastically cruel, we might be tempted to imitate Elijah in his course toward the unhappy prophet of Baal, whose ardent prayers remained unanswered, even though in the excess of their pious zeal they leaped from the altar and cut themselves with knives. Elijah urged them to "cry aloud—perhaps your God has gone on a journey, or peradventure he sleepeth and must be awakened."

But having failed to pray Ingersoll into the Christian heaven, it would be quite in keeping with past Christian practice for these pious people to take a new tack and make the Christian "endeavor to pray him into the Christian hell."

We remember how the Christian clergy concentrated their poisonous venom upon poor Theodore Parker, who was known as a radical Unitarian, and he went to Florence to die; but Col. Ingersoll was cast of a tougher fibre—he sheds their poison shafts unharmed—the poison of their subtle vice affects him not, and to the more subtle vice of their "Christian love" prayers he is innocuous. They can neither pray him into their heaven nor their hell. Altogether it is a bad case—for the pious praying people.

But why should not these pious ones thus pray? For did not David, the "man after God's own heart," pray for the wrath and vengeance of Jehovah upon his enemies—that is, those to whom he was an enemy. See the horrible, blood-thirsty maledictions, curses and imprecations, uttered in the name of prayer, in the Psalms of David.

J. C. UNDERHILL.

Hammond, Ind.

A NEW FASHION.

It Is Originated by a Veteran Spiritualist.

DR. W. JORDAN, OF MORLEY, MICH., PREPARES HIS OWN FUNERAL SERMON.

GALATIANS, chapter 4 and verse 10, reads as follows: "Am I therefore become your enemy, because I tell you the truth? These words have not been chosen because they are found in the Bible, or on account of any sacredness attached to them, but because they will be appropriate to the address that is to follow."

It has long been my maxim to let truth and error grapple, long and bitter as the contest may be, feeling confident that truth in the end must triumph.

Facts are very stubborn things, and, like Banquo's ghost, won't down at mortal bidding. They must be met by all sooner or later, face to face, ignore them now as we may. Conspicuous that the sands in the dial of my earth-life are fast running out, and, that I must very soon take a leap into a realm as yet unexplored, to finish up my tuition, perchance where cyclic rising above cycle, reaching into forever, may be as numerous as the stars that make that shining belt in the heavens called the milky way.

In consideration, then, of the probability of such an event, and wishing to leave behind me a true and reliable record of the hand that wrote me, and the purposes and experiences of my earth-life, I have resolved to do what few, if any, have ever done before me—write my own funeral address.

In doing so I hope I shall not be looked upon as strange, odd or eccentric. I aim not to tread upon the heels of time-honored custom; neither am I vain enough to fancy the least original, grander or sublime sentiments than would scores of others, could their services be procured for such, an occasion, which, in my case, is very uncertain. I entertain views, that have cost me years of earnest, careful and diligent study, with no less worthy purpose in view than garnering truths in keeping with the divine and immutable laws of Nature, and the causative principle of all formative things, and I have deferred this work to a period when I may be justly considered as living on borrowed time, lest I should be accused of a morbid ambition to revel in skeptical speculations.

My work has been performed the eternal future alone can reveal; while I can most solemnly aver that no vain ambition or hostile purpose have in any way prompted my decisions regarding questions heretofore to be brought under review.

I was born in the township of Lima, Livingston county, State of New York, March 17, 1818. My parents were excellent people, and, as far as I ever knew, well respected. Their domestic labors began in clearing a new farm, and they had become quite proficient in their work when I was old enough to remember anything about it. They were both well accustomed to hard, physical labor, and, for a violent fall by my father, March 17, 1818, he sprang a broken back, and he died in a few days, leaving me four years old, but it evidently caused his death the following spring. He was not a professor of any religion, so far as I ever knew, and what his views were is unknown to me.

My mother was a member of a close communion Baptist church, and a stern Calvinist was its leading feature. Her depravity, preordination and predestination, coupled with infant damnation, or damnation for a large portion of the human race, were by them considered inevitable, while ever at one's elbow was an infernal fiend, ready to drag one down into his burning, sulphuric dominion. On the other hand was a God, said to be angry with the wicked every day, a being that could not look upon sin with the least degree of allowance.

Such was the God-dishonoring theological trash my young and plastic mind was impressed with, and which caused me at an early age to regret I was ever born.

That I had as good and kind a mother as any child could desire is true, but priestcraft was holding almost complete sway over most minds, and to question or doubt for a moment what was handed out by the clergy from the so-called sacred desk was quite certain to end in one's damnation.

At the early age of 14 I had a spiritual experience, the memory of which to this day I most fondly cherish. By churchgoers it was called a bright Christian conversion. Through its influence and those with whom I mingled, I was led to unite with the same church my mother was associated with, thinking maybe half of the same dog might cure the bite, and for a time it appeared to do so, as I was the acknowledged son of the elect. But I have long since learned the difference between a spiritual experience and a stale church dogma.

For nearly nine years I held a position in that church, when in a public assembly, made up of four different religious sects, I saw fit to protest against the tenet of close communion, and for doing so was commanded by the leaders, who were Baptists, to sit down, which I reluctantly obeyed; but I sat down squarely on close communion, and from that day to this I have felt like treading it beneath my feet. Mother being present on that occasion, and seeing how ungenerously I was treated by my own sect for expressing an honest sentiment, promptly stepped out and bade farewell to close communion and Calvinism.

Not long after this mother's myself and my young wife united with a more liberal sect, called Christians, and with them mother continued until the day of her transition, nearly fifty years ago. Not long after joining said church I was

almost forced into the ministry, a position I felt incompetent to fill, but I succeeded far beyond my most sanguine anticipations, speaking a full hour and a quarter, as fast nearly as words could flow from my lips. I did not go from a theological school to a pulpit, but from a farm and its many cares to make my theological debut.

Then and there I became fully conscious of help from some invisible source; but how, what or who aided me was a question that may have puzzled others as well as me, but it was no delusion. Not far from five years I labored in that capacity, almost without fee or reward, when someone, not visible to mortal sight, began to ask me some very important questions, and had mortal lips been employed their words could not have been more clear and distinct to my understanding.

On one occasion when I was delivering a sermon and alluded to some of the spiritual manifestations recorded in the Bible, such as Cornelius' vision, Peter's vision on the housetop and his delivery from prison by the hand of an angel; Paul and Silas freed from the stocks and set at liberty, the handwriting upon the wall of the king's palace, when asked of the hand that wrote me, visible, and much else of a like character, when someone invisible to me asked me how I knew those things were so, and all the reply I could make was that I found statements recorded in a book called the word of God. A few days later I was listlessly wandering leisurely in a pleasant byway, all alone in the woods, when an angel of the Lord appeared to me, and much else of a like character, when someone invisible to me asked me how I knew those things were so, and all the reply I could make was that I found statements recorded in a book called the word of God. 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...DUAL LIVES...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

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

BY LOUISA BIGGS READ.

CHAPTER XIX.

After his wife's death, Arlington employed two detectives and started to Nevada, having learned the occupants of the wharf-house had purchased tickets to Virginia City. He believed they owned mines some place and resolved to spare no effort till Gilbert was found and punished for the double wrong he had done him.

When they reached Virginia City they procured horses, saddles, and other paraphernalia and started for Gold Hill, intending to visit all the best mining towns.

As they ascended a long hill by a circuitous path, they met an old woman slowly and seemingly laboriously descending. She carried a small bundle tied up in a faded red handkerchief, on a stick over her shoulder, and was covered with dust.

Arlington tossed her a silver dollar as she passed. She picked it up and ran after them begging to tell their fortunes.

Joe Middleton, the younger detective, consented, and the others listened much amused, as she described objects around him, to all but herself intangible and invisible, described his future wife, said he would possess great wealth, that Dame Fortune was leading him in the right direction, that success was only a little way ahead.

Dawson's turn came next. With much reluctance he consented to hear the pages of his future history disclosed. She demanded her fee in advance, then told him the conditions were not right to give him a reading then.

His companions laughed at his discomfiture at being so artfully swindled out of a dollar.

"Now I will tell you what lies in the future for you," she said to Arlington.

"I am afraid the conditions are not right, aunty," he said, laughing.

"They are for you," she said.

"The sun was already sinking beneath the horizon. 'No, I can not stay,' said Lawrence, showing her the sun's decline.

"Give me a dollar, and I'll tell your fortune briefly."

"I gave you a dollar."

"You must give two dollars."

"Why must I give two and they (pointing to his companions) but one?"

"Because you are rich," she said.

"Indeed, I am not. I am as poor as a church mouse. You are unjust."

"No, it is the world that is unjust. You have more than your share."

"Give her the dollar," said Dawson, pleased with her guessing.

He gave her the dollar. She said: "You will find those whom you seek after two days' journey. They live in a cabin in a little mountain."

Keep to the southwest, and turn from the main trail before sunset."

She gathered up her bundle, evidently feeling very rich, and pursued her journey down the mountain side.

The three rode on. The incident furnished them a bit of amusement during their monotonous journey. They lived at the base of a little mountain. Joe, telling him he would find his reward a little way ahead.

Sunset two days after found them undecided which course to pursue. Finally Joe said, pointing to a hill:

"Yonder is the little mountain. You had better go and see if the hut is there."

A dim path led around its base. "I will," said Arlington, laughing, "come on."

They rode in single file along the path as it wound around the hill, and came in sight of the hut described by the old woman.

Arlington was astonished, but Dawson believed it a snare for the purpose of robbing them. They hesitated a moment, then decided to go on and see who inhabited the cabin.

An old man came out, an expression of defiance on his face.

"What do you want?" he gruffly asked.

"Shelter for the night, and our horses fed," replied Arlington.

"You will find the next town; we don't keep here," he said curtly.

"How far is it to the next town?"

"Ten miles."

"Too far for to-night."

"You are well-equipped; where are you from?"

"San Francisco."

"Direct?"

"Direct, left there a week ago."

"Huntin' for someone?"

The question surprised them. "Why do you ask that?" Arlington asked.

A young girl appeared at the door at this moment. Her beauty and neatness was quite a pleasant sight to the travelers, who had seen only coarse women and miners for two days.

"Tapa, come in a moment," she said sweetly.

He entered the cabin at once, leaving the three men in bewilderment.

"You may stay," he said, returning, a brighter look on his countenance.

The gentlemen alighted, relieved their horses of the other burdens, fed them and went with their host to the house.

They were greeted pleasantly by a tall, rather handsome woman and the young lady. The girl acted as hostess and began preparing supper. They quickly guessed the woman a visitor.

She had dark eyes and a wealth of brown hair, and many wrinkles about her eyes that seemed premature.

"These gentlemen are from San Francisco, Miss Warren," the old gentleman said by way of introduction.

"Indeed, lately from San Francisco?" she asked, the color rising to her rather pale cheeks.

"We left there a week ago. You have friends there, I presume?" asked Dawson.

"I can not say that I have, though I have lived there."

Dawson may have thought she should have friends where she had lived, but he said nothing.

"Do you not like San Francisco?" Arlington asked.

"Very much disliked what little I saw of it."

He glanced over the room, perhaps wondering if she preferred life in a cabin in a wilderness, to a thriving city. Joe kept his eyes on Maggie, as she flew about getting supper, thinking her graceful countenance for a queen.

"In what portion of the city did you reside?" at length asked Dawson.

"In various places," she said, her face flushing again.

"Miss Warren had great troubles there," explained the host. "Supper is ready now, isn't it Maggie?" he said, addressing the young lady. She said, addressing the gentlemen just set up and have a lunch with us and perhaps Miss

Warren will tell you why she don't like San Francisco."

"I do not enjoy recounting the woes of my life," said the woman an hour later, when the group had drawn in a semi-circle around the fireplace, where some logs crackled and threw a ruddy glow about the room. "I dislike to talk of my troubles, but I am, even now, in great peril and hope to find some assistance to a place of safety."

They perhaps doubted her sanity. She began by relating her childhood days briefly, then her flight from her parental roof with a man, she knew nothing about to whom she was not even married, his subsequent brutality, as a matter of course. They were putting themselves in her place and mentally not commending her judgment in relating her private affairs, thinking they would have kept the story to themselves. Finally she got to a point where all took sudden interest.

"Then we moved into an old house on Longwharf!" exclaimed Arlington, looking at her sternly.

"Yes, sir, and life went very much as before till one of my husbands' companions fell in love (strange as it may seem) with a man (capable of love) with a handsome young lady, who was a rich heiress. He actually brought her to that old wharf-house in the night, and Joe Mitchell, masked as a clergyman, married them. Of course, I dared not say anything but looked at her in such a way that she was well understood. The old one's divinations for the first time during the evening."

"What a prophetic old creature she was, to be sure. I had about forgotten her," said Dawson, looking mischievously at Joe.

"I'll bet six bits she was the same old woman who came to Arlington's door and wanted to tell our fortunes. She guessed much of Nellie's history correctly," said Mr. Howard.

"Guess she was thinking more about money than anything else," said Joe, not daring to be thought credulous.

A few days later Mr. Howard and his daughter removed to San Francisco, taking Nellie Warren with them.

CHAPTER XX.

Ethel Arlington, like all religionists, still clung to many of the old dogmas of orthodoxy. It was the faith of her ancestors and must be right, she thought. True, the cornerstone was knocked from the foundation of her faith when she renounced the anthropomorphic idea of a God or Devil. Another proof went when she could no longer believe in the attributes of a loving, merciful, forgiving, all-wise, all-potent God with those of an angry, jealous, wrathful, relentless deity. Her zeal cooled somewhat as the flames of a brimstone hell died out in her mind. But she still held to the cosmic theory of the Bible, the Trinity and many other myths of Christianity fabricated in the Dark Ages. She saw gross absurdities, contradictions, preposterous cruelties recorded in the Bible, but still believed the world made in six days—the Bible said so.

She continued her charities in her parish, but no longer attended church there. Again she sought for a creed whose propogators lived according to the best of their professions.

Dr. Hunter was added to his books. His recreations were simply walks or romps with Paul. A brother physician, also a recluse, of middle age, spent many hours in Dr. Hunter's library, in conversation or among his books.

One afternoon Ethel went to the library in search of a book and found Dr. Hunter enjoying his usual sista and his friend deep in the mystic lore of the classics.

"Pardon the interruption. I did not know—" she began.

"A pleasant interruption, I assure you. Please be seated; I wish to talk to you."

She took a seat by the open window and broke off a sprig of honeysuckle that twined about the casement, and sat looking at it, half studying its beauty and half wondering what he wished to say.

"The doctor tells me you are a religionist, while he is Agnostic, you would convert him. Little Paul will get very confused ideas as his reason develops," he said, laughing mischievously.

She knew his speech was a prelude to argument, for he was an evolutionist. "I am a religionist, doctor, but not a cynic or Christian agnostic. I allow everyone individuality and freedom to think as they please."

"Then you ought to be 'churched'; that is not true orthodoxy."

"Church people are, as a rule, fanatical, I admit."

"Where, think you, came that flower?" he asked, pointing to the flower in her hand.

"God made it."

"Who is God?"

"The great divine principle of all life."

"Where is this principle?"

"Everywhere."

"When did God make that flower?"

"He made the parent plant when he made the earth."

"When was that?"

"Six or seven thousand years ago."

"You have never studied geology, perhaps?"

"No. It seems to me blasphemous. It does not accord with the Bible account of creation."

"Then maybe the Bible is wrong?"

"Some of it contains errors. It is not infallible, but—but," she hesitated.

"But some of it is right, you would say. Are you able to decide which part is right, which wrong?"

"The time of the creation of the earth could not be a mistake. The mighty architect who planned and formed it certainly had power to inscribe upon some monument or stone the date of its creation."

"Then you believe this glorious sphere, with its rich mineral deposits, its wealth of vegetation, its birds, beasts and human inhabitants, all sprang into existence in the short space of six days, six thousand years ago?"

"I do."

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. Sloman, M. C., 183 East St., New York.

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"My deluded friend, you have an appalling delusion, but you are allowing your false notions of religion to keep you from advancement on any line of science." "I do believe in God."

"You are an evolutionist, believing in a God?" "Certainly. What is man?"

"A finite expression of the great father spirit."

"Just so, thus far we agree. And that spirit sprang from a central germ; then evolved, as did everything else, to a higher excellence. There is a divine spark in man, the basis of his immortality. A. J. Davis says: 'There is nothing in any segment of iron, in any mineral compound, in any anatomical structure, in any physiological function, in any psychical process, or in any spiritual sphere of being, which may not be found fundamentally, germinally, radically or prophetically in man, in either partial or full development. Man's body is an ultimate of the material universe.'"

"The Bible teaches the earth to be a flat surface. It was thought to be so when the Bible was written. The sun and stars were thought to revolve around it. Even in the last century books have been written trying to prove the old mosaic idea of a flat surface true. Some great minds, along the columns of unfolding centuries, have overstepped the creeds and barriers and fearlessly investigated and proclaimed the truth, as Roger Bacon, who, in the thirteenth century, distinguished himself by important discoveries in astronomy, in chemistry, in medicine and mechanics; Galileo and Kepler 400 years later. If those men had been servile to sectarianism, they would never have made those discoveries. Galileo's constant observation discovered the satellites of Jupiter and their motion, the horned phases of the planet Venus, the extremities of the ring of Saturn, the spots on the sun's disc, which showed its motion around its axis. For these discoveries he was thrown into prison by the Inquisition and made to retract. Talk about the Bible being infallible! Civilization, in its progress, will not agree with you that God made that flower when he first formed earth, or rather when the earth formed itself as a sequence of revolutionary ages after being put in motion by the first spark of intelligence. The ashes, or first earth, could not have been adapted to flowers or a more elevated life. But in a lapse of a few million years, according to Mr. Bailey's hypothesis, and the discoveries of other eminent men and later scientists, the earth about the poles must have cooled off sufficiently to have been highly adapted to the production of organic life."

"About the poles! Under five or six hundred miles of ice! Why should they think that?"

"They get the deduction by examining the lands, bordering the polar regions. Siberia was once a highly civilized and densely populated region. The abundant production of nitre there, which is produced wholly from animal substance, is one proof—the tusks and remains of gigantic elephants and other animals, the polar bears, and a tropical climate. Then, in the plains and mountains, near the river Irish, are ancient mines and burying places, where ornaments of gold and copper are found embossed with exquisite workmanship, which prove great antiquity. Great hamings and pickaxes are also found, which must have been wielded by the arms of giants."

"The Bible tells of a race of giants," said Ethel.

"True, but so much time has elapsed since those mines were operated that the props which support the earth of the excavation have petrified, and fine metals, as gold and other minerals, copper, etc., are found in those once wooded spots. This change was a tedious process and required many ages."

"Perhaps, though those strange formations and changes may have come from the action of fire and water, so that Bible chronology may not be very incorrect. Then, I do not see a God in your theory."

"My idea of God is the only rational conception of a divinity. He is the soul of all suns and worlds. Yet this deity is not infinite till the world has reached its highest point of development, as it also develops with the earth's changes. A spark of divine intelligence, from some well-developed sphere descended into space and started a vibration in the attenuated ether, which at once took up a whirling motion. This force once started expelled the more volatile substance from the aeriform matter, which gradually condensed as it grew larger and its rotary motion increased. As but a separation from milk by a whirling motion, finally, this world matter became resolved into elementary conditions by the principles of gravitation, centrifugal and centripetal force, and formed what scientists call the cyclic stage of the world. This spark of intelligence developed and emitted other sparks that formed a boundary ring or circle of light, while the work of condensation went on in the center. The spirit or soul of the world is above, around, about it, not in its chaotic depths. This intelligence has watched our world through all its various stages. The six or seven thousand years which is, according to the Bible account, the duration of our earth is but a drop of water on the ocean compared to the time of its growth. After the cyclic stage, which comprised millions of years, came the Helioic time, when the earth hung as a fiery sun; then the Pyroic or red-hot ball stage, a lapse of many million years more; the Azoic period, when the great ball had sufficiently cooled for fishes and earth to form, but was yet devoid of organic life; the Palaeozoic stage, subdivided into the Silurian, Devonian and Carboniferous ages, which developed millions of mollusks, swarms of the finny tribe and a luxuriant growth of plant-life; the Mesozoic time, subdivided into three great periods, the Triassic, Jurassic and Cretaceous. These stages comprehended many millions of years. A remarkable class of great animals were developed during those ages; the chalk deposits and other interesting strata were laid down. Then came the Cenozoic time, subdivided into the Tertiary and Post Tertiary; these subdivided again into the Eocene, Miocene and Pliocene comprised many millions of years, and are the periods from the first existing remains to the most modern tertiary deposits. The Glacial stages have doubtless comprehended as many millions of years as either of the other stages. As the crusts of the earth thickened about the poles, by the deposits which have never ceased to accumulate, by the same water on the north and descended in the ice, and the ice thickens with the cycles of time, though the accretion is slow."

"Then the earth will eventually be frozen over, according to your theory."

"It seems so."

"But those sparks, or intelligences, where have they lived through all those various changes of the earth?"

"They have been the life of animal existence since the Azoic period, they have grown brighter during the world's advancement, and are still glowing and multiplying, and will continue to do so while the earth's alluvial period lasts. Anterior to that time the life-giving principle surrounded the earth, and was a quickening spirit in the transition from chaos to order, and materialism, which are elements of the ether and give the earth polarity. As sparks from a burning log are some brighter than others, so are those sparks of intelligence from the deltic soul, some brilliant and capable of great illumination, while others are weak."

"But fire-sparks die out; the ashes fall to the earth, as does the external body of man; but the volatile substance ascends, or is caught up in the grand march of evolution to fulfill its destiny. The spirit of man ascends to the higher world destined for him by the Infinite mind. But while he shone on earth, while the spark of life held out to burn here, it influenced other souls or minds in the great waves of mentality. As each mind is a spark of the great divine mind, and intimately conjoined, all minds are more or less dependent on some other mind. The material body of man is the ultimate of all the material kingdoms below it. Yet the spirit will go on in its grand progress till it reaches the state of beatification designed for it."

"Then we will ultimately become gods, or are gods now in a finite sense?"

"We are all gods, as Jesus said, John 10:34-5. Yet we are not as near perfection as the inhabitants of older and greater worlds."

"What are you two talking about?" said Dr. Hunter, rousing up and rubbing his eyes. "I have been dreaming the earth was a huge ball of ice and God was a fiery trying to warm it."

"Your dream is something like the doctor's theory," Ethel said, laughing.

"I am tired of theories. I would rather have something more demonstrable in the form of fact."

"The doctor's afternoon nap always makes him hungry," Ethel said, as she went to order lunch.

"My deluded friend, you have an appalling delusion, but you are allowing your false notions of religion to keep you from advancement on any line of science." "I do believe in God."

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"True, but so much time has elapsed since those mines were operated that the props which support the earth of the excavation have petrified, and fine metals, as gold and other minerals, copper, etc., are found in those once wooded spots. This change was a tedious process and required many ages."

"Perhaps, though those strange formations and changes may have come from the action of fire and water, so that Bible chronology may not be very incorrect. Then, I do not see a God in your theory."

"My idea of God is the only rational conception of a divinity. He is the soul of all suns and worlds. Yet this deity is not infinite till the world has reached its highest point of development, as it also develops with the earth's changes. A spark of divine intelligence, from some well-developed sphere descended into space and started a vibration in the attenuated ether, which at once took up a whirling motion. This force once started expelled the more volatile substance from the aeriform matter, which gradually condensed as it grew larger and its rotary motion increased. As but a separation from milk by a whirling motion, finally, this world matter became resolved into elementary conditions by the principles of gravitation, centrifugal and centripetal force, and formed what scientists call the cyclic stage of the world. This spark of intelligence developed and emitted other sparks that formed a boundary ring or circle of light, while the work of condensation went on in the center. The spirit or soul of the world is above, around, about it, not in its chaotic depths. This intelligence has watched our world through all its various stages. The six or seven thousand years which is, according to the Bible account, the duration of our earth is but a drop of water on the ocean compared to the time of its growth. After the cyclic stage, which comprised millions of years, came the Helioic time, when the earth hung as a fiery sun; then the Pyroic or red-hot ball stage, a lapse of many million years more; the Azoic period, when the great ball had sufficiently cooled for fishes and earth to form, but was yet devoid of organic life; the Palaeozoic stage, subdivided into the Silurian, Devonian and Carboniferous ages, which developed millions of mollusks, swarms of the finny tribe and a luxuriant growth of plant-life; the Mesozoic time, subdivided into three great periods, the Triassic, Jurassic and Cretaceous. These stages comprehended many millions of years. A remarkable class of great animals were developed during those ages; the chalk deposits and other interesting strata were laid down. Then came the Cenozoic time, subdivided into the Tertiary and Post Tertiary; these subdivided again into the Eocene, Miocene and Pliocene comprised many millions of years, and are the periods from the first existing remains to the most modern tertiary deposits. The Glacial stages have doubtless comprehended as many millions of years as either of the other stages. As the crusts of the earth thickened about the poles, by the deposits which have never ceased to accumulate, by the same water on the north and descended in the ice, and the ice thickens with the cycles of time, though the accretion is slow."

"Then the earth will eventually be frozen over, according to your theory."

"It seems so."

"But those sparks, or intelligences, where have they lived through all those various changes of the earth?"

"They have been the life of animal existence since the Azoic period, they have grown brighter during the world's advancement, and are still glowing and multiplying, and will continue to do so while the earth's alluvial period lasts. Anterior to that time the life-giving principle surrounded the earth, and was a quickening spirit in the transition from chaos to order, and materialism, which are elements of the ether and give the earth polarity. As sparks from a burning log are some brighter than others, so are those sparks of intelligence from the deltic soul, some brilliant and capable of great illumination, while others are weak."

"But fire-sparks die out; the ashes fall to the earth, as does the external body of man; but the volatile substance ascends, or is caught up in the grand march of evolution to fulfill its destiny. The spirit of man ascends to the higher world destined for him by the Infinite mind. But while he shone on earth, while the spark of life held out to burn here, it influenced other souls or minds in the great waves of mentality. As each mind is a spark of the great divine mind, and intimately conjoined, all minds are more or less dependent on some other mind. The material body of man is the ultimate of all the material kingdoms below it. Yet the spirit will go on in its grand progress till it reaches the state of beatification designed for it."

"Then we will ultimately become gods, or are gods now in a finite sense?"

"We are all gods, as Jesus said, John 10:34-5. Yet we are not as near perfection as the inhabitants of older and greater worlds."

"What are you two talking about?" said Dr. Hunter, rousing up and rubbing his eyes. "I have been dreaming the earth was a huge ball of ice and God was a fiery trying to warm it."

"Your dream is something like the doctor's theory," Ethel said, laughing.

"I am tired of theories. I would rather have something more demonstrable in the form of fact."

"The doctor's afternoon nap always makes him hungry," Ethel said, as she went to order lunch.

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ETICS IS GENIE.

THE PROGRESSIVE THINKER.

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Terms of Subscription.

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As there are thousands who will at first venture only twenty-five cents for the PROGRESSIVE THINKER, we would suggest to those who receive a sample copy, to solicit several others to write with them, and thus be able to remit from \$1 to \$10, or even more than the latter sum. A large number of little amounts will make a large sum in the end, and will enable the publisher to keep the paper going, and thus keep the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscription. Solicit others to add to the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

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SATURDAY, FEB. 1, 1906.

Really Refreshing.

THE PROGRESSIVE THINKER has not noted anything in many a day which has given it such real satisfaction as the following letter from Rev. John Rusk, pastor of the Church Militant, Presbyterian, of this city, to Col. Ingersoll, of date January 14:

"COL. ROBERT G. INGERSOLL, Adrian, Mich.—Dear Sir: The Militant church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or race, is desirous to extend to you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how.

"The motto of our men's club is, 'Act in this world, theorize in the next.' Some of our most earnest workers hold your views, others are devout Christians. All work together, however; think for themselves, and no criticism of creed is exchanged.

"We have a volunteer orchestra of twenty-five pieces, a legal committee composed of over thirty of the leading lawyers of Chicago, who are each pledged to try one case a week free of charge for the poor or to take up the prosecution of lax city officials or law-breakers.

"Our committee of physicians hunt up the poor and care for the sick; delegates are visiting the police stations and curing drunkards by practical methods. The health committee of ladies fights the saloon by trying to provide for the workingman a better clubhouse, not by intemperance.

"Knowing your interest in honest, practical work for humanity, and feeling that the fact that I am a Christian and you are not should not prevent us from working together for the uplifting of humanity, and leaving it to the individual to judge for himself what is true, I earnestly invite you to give us the assistance of your valuable presence in building up a movement great enough to embrace and love all humanity, from the highest to the lowest. Very sincerely yours, JOHN RUSK."

It will now do to hurry up these ascension robes. Verily, here is proof that the lion and the lamb can lie down together. We hope Col. Ingersoll will accept the invitation, and we'll be in attendance, sure.

An Awful Revelation.

Was infinite wisdom at fault, or has there been a reconstruction of the human anatomy since the days of Solomon? The wisest of men, he who wrote with an inspired pen, whose great teachings it is infidelity to dispute, says, Ecclesiastes 10:2:

"A wise man's heart is at his right hand, but a fool's heart is at his left."

It may be there are no wise men; that all are fools; for, unless a freak of Nature, all men's hearts are "at the left." Here is holy writ telling the world in positive terms that every preacher who lives is a fool; that churchmen, their wives, sons and daughters are all fools; else inspiration is not to be trusted. It places every believer in an endless hell in the same category. To reject inspiration is to go to hell; to accept its teaching is to identify one's self with Doctstick's quondam friend: whose name it is impolitic to mention. Indeed, this is an awful revelation.

A Jesuitical Proposition.

The Oak Park Club, of this city, is antagonized by Rev. Palmer S. Hulbert, who claims such clubs are breaking up the social life of the home. He proposed in a discourse the other evening, that he would join the club, attend regularly its meetings, pay assessments and participate in all its present modes of entertainments, and induce his churchmen, as far as possible, to do the same, conditioned that the club shall be limited to Tuesday evenings, and that on Sunday they shall attend church exercises, Wednesday evenings prayer meetings, Saturday evenings Bible class, and the other evenings of the week remain at home with their families; provided, further, there shall be no parlor dancing or card parties in the home.

The proposition of the hunter to the Indian as to the division of game seems in point: "You may take the goose and I will take the turkey, and you shall take the turkey and I will take the goose."

The Fine Italian Hand.

Advices from New York say the Paulist Fathers of that city have placed a sign in front of the Church of St. Paul announcing:

"A mission to non-Catholics; everything religious; nothing controversial." The movement is an organized crusade, says the dispatch, to win converts to the Catholic church. It has the approval of the leading spirits of Catholicism in this country. From 1,200 to 1,500 persons attend nightly, a very large percentage of whom were Protestants who came to the exercises with Catholic friends. A rule of the mission allows no Catholic to enter unaccompanied by a Protestant. Additional lectures, tracts are distributed by thousands among attendants. The fine Italian hand is converting the gullible for the priests to pillage.

WONDERFUL UNFOLDMENT.

Professor Lockwood Again Triumphant.

Comparative Religion.

Brahma, the God of the Brahmins, is represented as triple-headed. Additional to his own there are engrafted on his body the heads of Vishnu and of Shiva. Brahma himself is the supreme, eternal, uncreated God. He governs the world, and is the prince of beneficent spirits. He is assisted by Vishnu, who is the preserver, the savior of men; and by Shiva, who is the destroyer, otherwise the avenging arm of Brahma. These three deities, combined in one, acting in harmony, each in his individual sphere, constitute the one great and mighty God of the Hindus.

Churchmen say, those who worship Brahma are Pagans. They send missionaries to those "groveling heathen," and labor to convert them to a belief in their own God, who they think is the only true one; all others are idols.

Born of Christian parents, reared in a Christian country, educated in Christian schools, and having listened to Christian Sabbath bells through a long life, and familiar with Christian creeds, it is very difficult for the writer to distinguish between the triple-headed God of the Brahmins and the triple-headed God of the Christians. Vishnu of the Brahmins, in one of his visitations to earth, appeared as Krishna, a man of wonderful endowments, who performed still more wonderful miracles. He returned to the Father, when his mission to earth was ended, and assumed his place in the godhead. He afterwards, appeared as Buddha, again fulfilled his mission, and again resumed his place with his associate divinities.

Shiva, in the Brahmanical system, seems the counterpart of both the Christian's Holy Ghost and Devil. Armed with the terrors of almighty power, he wanders through creation, inviting the evil to acts of wrong and violence, and then he lets fly the fiery shafts of divine vengeance. A seeming friend to the vicious, he is at the same time a terrible terror—a sort of Anthony Comstock, inciting to crime that it may be punished.

So identical are these two systems, the Brahmanical and Christian, one seemingly copied from the other, we have made an earnest search to see which was the elder. We find Brahmanism the older religion; its three Gods had existence long anterior to the combination of Father, Son and Holy Ghost; and instead of Jesus being the elder brother, both Krishna and Buddha outrank him in age, Buddha being more than five hundred years his senior.

The Fruit of Belief.

The following news dispatch to the press tells its own pitiful tale. Such scenes are natural outgrowths of church teaching, a hell on earth for the victims of belief. Churches are exempt from taxation, that damnation may be taught therein for the glory of God. Days are set aside as sacred that the flames from a bottomless burning pit may be flung in the faces of the people. Schools sustained by money wrung from the hands of penury, that the imaginary shrieks of tortured souls shall fall on children's sensitive ears to make them good. Chaplains are salaried with the people's money to serve in legislative halls, in the army and navy, to teach hell for the comfort of those who make oppressive laws, and for those who slaughter our enemies. If this case of Mrs. Miles was an isolated one it would be different; but they have been common to all the ages of church rule, and will continue so long as such wicked doctrines are proclaimed from Christian pulpits, or are believed in by a Christian people.

ANA, Ill., Jan. 10.—Mrs. Catherine Miles, wife of William Miles, a prominent farmer of Greenwood township, was tried here to-day and ordered to the asylum. Mrs. Miles' particular hallucination is that she is dead and in torment, and at times she shrieks and cries with pain, as if suffering from the punishment of hades, as biblically described. Her sufferings are seemingly horrible to endure. Eye-witnesses hide their faces and turn away, unable to bear the sight of the woman's apparent torment. A few nights ago Mrs. Miles attempted to burn her husband to death. She weighs 250 pounds. Leaping from bed in a fit she dragged Mr. Miles from his couch by the hair, and threw a lighted lamp on him, scattering him with flames. The flames, however, were smothered by his rolling on the floor. The unfortunate woman has been married 20 years. She is a Free Methodist preacher.

Each Alike Guilty.

A clergyman writes that in his opinion we err in holding Protestants and Christianity generally responsible for the wrongs and violence of Catholics. He says: "The excesses of which you justly complain were all committed before the Protestants were in being."

The objector cannot be ignorant of the fact that Christianity was fashioned and molded into form by Catholics. Every rite and ceremonial and belief was shaped by the mother church. Not a dogma prevails among Protestant churches which does not owe its paternity to Catholicism. These were forced on the world by persecution and slaughter. Every sacred day and every holiday observed by Protestants was inherited from their vile ancestors. Every saint in the church calendar is of papal origin. Her historians were Catholics. Her sacred books were first found in the hands of the fathers of the Roman church, and in all probability were forged by them. The first commentaries on the "Holy Scriptures" were written by Catholic priests, in whose lead Protestants have slavishly followed. Knowing the wickedness of the parent church, no trust can be put in anything coming through her corrupt hands.

The thief in possession of stolen goods, with guilty knowledge of the original owner, who labors to conceal his own connection with the crime, is in law and in fact held to be as guilty as the original thief.

Violence was the instrumentality employed to make Christians, without which it would be a feeble force in the world at this time. It was advancing civilization that arrested the church in its course, which Protestants for several centuries were as culpable as Catholics. Both seem to have been guided in their action by malignant demons.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

WONDERFUL UNFOLDMENT.

Professor Lockwood Again Triumphant.

Comparative Religion.

In 1879 Prof. Lockwood discovered that the needle of the Electro-Galvanometer was deflected by a sudden volition of consciousness, from which fact he argued that man's conscious ego operates through electro-structures of brain ganglia, and has its affinity for matter as is witnessed in the telephonic and phonographic service of the day. This deflection of the Galvanometer needle was doubted by many, but Dr. Firochhoff, of St. Petersburg, Russia, in 1893 demonstrated the same fact, a notice of which, together with Prof. Lockwood's claim, was published in one of the June numbers of this paper in 1894.

In 1874, at the National Association of Photographers, at Buffalo, N. Y., in a lecture upon The Photometry of Color, Prof. Lockwood affirmed that every well developed negative taken of the human, not only reproduced a likeness of the individual, but that accompanying this phenomenon the individual, pathological state was reproduced also; "indeed, when the entire truth of molecular reactions is known, under proper conditions of lighting, and a complete analysis, there will be found to be no secrets in nature—none in human existence. All that we are physically or psychically, is recorded in the chemical reactions of our environment, by processes as subtle as they are silent and certain."

In September, 1887, a gentleman living at that time in Philadelphia, had a negative taken of his niece, who had been exposed to scarlet fever, and a stereoscopic picture made from this negative discovered well-defined pimples of scarlet fever in process of formation, four days before they could be seen in the face of the patient, to the naked eye. And now Prof. Roentgen of Vienna, has discovered a process by which the interior of the human body may be photographed by means of one of Prof. Crookes' vacuum tubes; which is a vacuum or air-tight glass tube, through which an electrical induction current passes, and which possesses a wonderful penetrative power.

This so lights up the interior of the body that its physiological and pathological condition may be accurately ascertained. This is a complete verification of the position taken by Prof. Lockwood, in 1874, and is in exact accord with the principles of molecular reciprocity and reactions, affirmed by him at that time. And now Prof. Lockwood affirms, that inasmuch as conscious volition operates through certain electro conditions of brain ganglia, that in the not distant future inventive genius will discern an electrode which, attached to the cerebrum, will register, in written language, man's innermost, silent thought.

People who live in centers where Prof. Lockwood is to speak this season, and those who may attend the camp-meetings where he is engaged, should not fail to hear these instructive discourses, and witness the wonderful scientific demonstrations accompanying them. We take great pleasure in calling the special attention of the officials of camp-meeting, to him, and advise them to secure his services if possible, for the coming season. He is a star of the first magnitude.

Every Family Should Have It.

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

The Great Gold Conspiracy

And How It is Leading to National Bankruptcy and Universal Repudiation—the newest and greatest lecture by Leon Lewis—will be delivered within easy distance of Chicago on the most favorable terms. Mr. Lewis will be glad to make dates with societies which are interested in the money question. Address him at 1394 W. Congress street, Chicago.

Jury Would Not Convict.

A jury trial on an appeal case from Justice Ball, of Chicago, was heard on the 13th ult., in Judge Freeman's court, wherein Walter Wilnot was tried for playing ball on Sunday. The defendant admitted he played ball on Sunday, as charged, but denied that it was an offense in law. The jury rendered a verdict of not guilty. Oh, the wickedness of the human heart. Further legislation in favor of a day of rest will be prayed for.

A Glorious Victory.

Talmage is the victor in his aspiration for his associate pastor's position, the trustees of the church having decided to accept Rev. Allen's resignation.

"DUAL 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.

Missionary Work.

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopedia of Death, and Life in the Spirit-World. You can prove yourself a blessing to others, by aiding us. Vol. I., in paper cover, containing 400 pages, is to be sent forth free, on conditions mentioned in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

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To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, to each of our present subscribers, and those who may hereafter subscribe for THE PROGRESSIVE THINKER. See conditions in another column.

Remorse not only turns God against us, but turns us against ourselves.—Thomas.

Prophecy as Viewed by a Celebrated Astrologist.

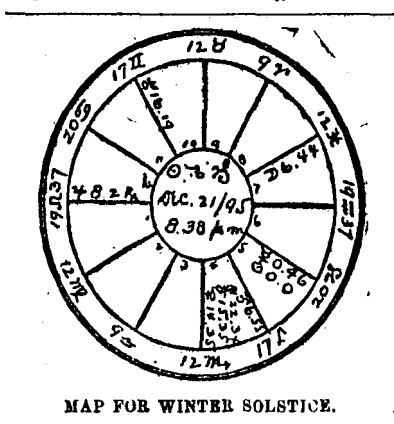
HOROSCOPE FOR 1896.

Important Events All Over the World Forecast by the Stars.

THE JINGOS WILL BE SILENT—BUSINESS STAGNATION NEXT FALL—MOB VIOLENCE, CRIME, EXPLOSIONS, EARTHQUAKES AND STRIKES.

It was not many years ago that the Rev. Jasper, as the result of much cerebral activity, arrived at the startling conclusion that "the sun do move." The reverend gentleman, however, was probably not aware of the fact that in this apparent movement of the solar orb was vested the key to the destinies of nations, else with a view to a further enlightenment he would no doubt have included the fact in his pronouncement.

For it is principally to the positions of the planets at the time of the ingresses of the sun into the four cardinal signs, Aries, Cancer, Libra and Capricorn that the astrologer deduces



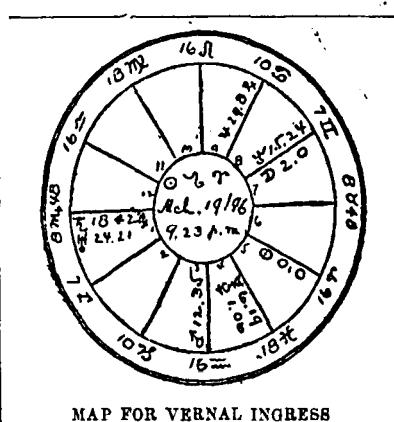
MAP FOR WINTER SOLSTICE.

his judgment relative to mundane affairs, although the eclipses and the neomenias are important modifying adjuncts which assist him. The occult basis on which is founded the theories which govern this branch of astrology—first promulgated by that metaphysical astronomer, Claudius Ptolemy—is no part of this article; scientific observation has amply verified the principles enunciated by his Tetrabiblos.

We find much of interest to humanity in a study of the heavens for the year 1896. The map for the winter solstice contains some salient points relating to the present status of the Venetian controversy. The moon is heavily afflicted in the house of war, denoting beligerent inclinations on the part of the general public. Our diplomatic relationships, however, will at no time of the year merit serious apprehension, and after the close of the present Congress the jingo statesmen will be out of a job. The olive branch will wave aloft, and during the summer quarter, which begins at the June ingress, the foreign question now agitating the public mind will be brought to a satisfactory issue, and republican institutions will be the gainer thereby.

It is a significant testimony in our favor that Gemini, our country's ruling sign, occupies the cusp of the seventh house (foreign relations) in this figure, as well as the fact that Mercury, its ruler, who is also lord of the tenth (the government), is exalted therein in good aspect to the forceful Mars. Naught could be more felicitous for the honor of the nation.

In the chart for the present winter solstice, which dates from the 21st of the present month, we find the tenth



MAP FOR VERNAL INGRESS.

house strongly opposed, denoting much adverse criticism for the President and his official supporters during this period. Neptune in the eleventh likewise augurs ill for the popularity of legislative measures indorsed by the present session.

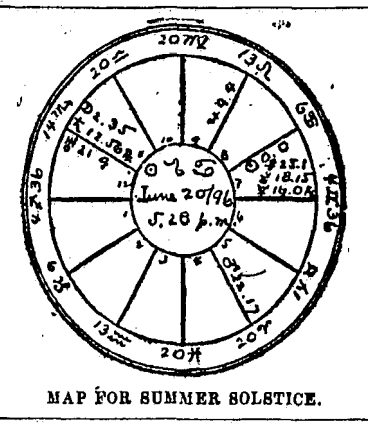
The vernal ingress in March gives promise of much easier conditions respecting the country's finance; the tendency of stocks will be upward, confidence will be restored, and a much brighter outlook is given for trade and industries. This condition will continue throughout the summer.

But the autumnal equinox ushers in a distrustful period, resulting in business stagnation and a falling away of trade and commerce. This figure is also significant, from a political standpoint. Herein we find Jupiter elevated in the tenth house or mid-heaven (the government), in favorable aspect with the cusp of the first (the people), indicative of harmony between the masses and their rulers, which, taken in connection with the national advantage promised by the figure of the June ingress in the final outcome of the present diplomatic imbroglio, is a significant presage, if not for the continuance of Cleveland rule, at least of the Democratic hold on the government reins.

The present appalling prevalence of crime is such as to startle even casual students of criminology, except they be versed in those scientific and incontrovertible theories advanced by the science of astrology. The law of astral physics has never received so strong an argument in favor of its

truth as has been recently vouchsafed by the direful results which followed hard upon the centering of the celestial arbiters in Scorpio—than which no sign in the heavens is of a more bestial nature.

Much violence is betokened in this direction throughout the ensuing year. Indications especially point to the debauchery of women and cruelty to children, in which respect the summer months will be the most unfortunate.



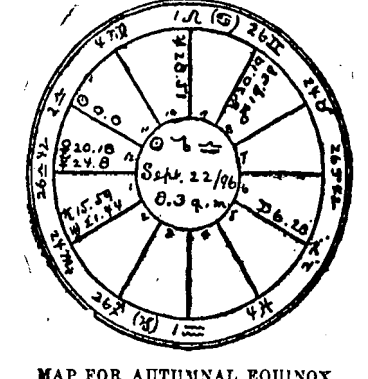
MAP FOR SUMMER SOLSTICE.

as will be shown by a glance at the figure for the summer solstice, where we find Scorpio on the cusp of the twelfth (ruling prisons and crime), with Uranus and the malevolent Saturn placed therein.

The evil demon will be abroad in the land, and many daring robberies and much crime and violence will occur during the heated term. The position of the fiery Mars in the fifth house of this same map bodes ill to pleasure parties and excursions; disaster will be frequent and theatres and hotels will suffer through fire.

The winter months will be remarkable for colliery explosions, seismic disturbances, and will be somewhat severe in temperature, with considerable downfall and a late spring. There will be much unrest among the toiling masses, which is further verified by the map for the vernal ingress—which rules from the entry of the sun into Aries, March 19th, until the beginning of summer—an ominous figure in many respects.

Herein we find the malefics, Saturn and Herschel, posted on the cusp of



MAP FOR AUTUMNAL EQUINOX.

the ascendant in the accursed sign Scorpio, in quadrature to the warlike Mars in the fourth house. There will be strikes and rioting, and the laboring classes will resort to excessive measures. Carnage and bloodshed will ensue, and the breach between master and man will seemingly widen.

The summer months, however, bring more pacific conditions in labor circles, and though the economic problem will remain a serious one, no further disturbances of this nature need be apprehended until October and November, when there will be a slight recurrence of these aggressive tendencies.

In the month of October the planet Mars will be transiting Gemini, when there will be an alarming increase of conflagrations, of incendiary and of crime throughout the country, and many lives will be lost through accident on land and water.

While the year in its entirety is not particularly an auspicious one, we will happily be free from epidemics, or distempers injurious to the general health of the populace.

There will be new and startling discoveries beneficial to mankind, education will make rapid strides, and there will be an inquisitive and persistent tendency of the human mind towards the investigation of those laws of causation which find their expression in the world of effect.

ASTOR-HAZELBLOOM.

An Example to Follow.

Following the advent of the new year, the Washington Times seconding some of the great journals of New York City, has hospitably opened its regular Sunday edition, to the extent of a column, to the consideration of the claims of modern Spiritualism.

This is but a partial recognition of our cause, which all really progressive journals should hasten to initiate, and which they will do a little later on. But we are duly grateful for this favor. For obvious reasons this is a consummation which the friends here heartily welcome and fully appreciate. And it is in evidence that it will redound to the liberal character of the paper, no less than it will unquestionably increase its usefulness by extending its circulation. It will doubtless be judiciously proved by those called upon to contribute to its maintenance.

The cause righteously demands the utmost toleration and latitude on the part of the metropolitan press of the country. Too long has prejudice, ignorance or indifference fatally served to bar the subject of Spiritualism, especially in any of its higher phases, from receiving a public hearing even approximately commensurate with its heavenly teachings. Not until within a few years have the great journals of the country deigned to allude to it at all, save in terms of disparagement, ridicule or contempt. This stage of opposition, however noticeable in the evolution of popular recognition toward all great movement for the betterment of the race, is passing away. The dawn of the twentieth century is to usher in a more considerate era. Similar action to this of the Washington Times will blaze the way.

GEO. A. BACON.

Washington, D.C.

PROF. W. M. LOCKWOOD.

He is Startling the People of Boston.

The Molecular Hypothesis of Nature Enthusiastically Received By the Boston Progressive Thinkers.

Social reciprocity is usually the mental thermometer by which we estimate our feeling of attachment to any locality, and to the friends we come in pulse with. Taking this sentiment and aphorism as a postulate of real data, we found ourselves in close touch with the friends and thinkers at Berkley Hall from the time of our introduction. Our first Sunday with these kind and wide-awake people will be something pleasant to think of when our hair is white and we recall past events of pleasant retrospection. Accompanying us to the rostrum was President Banks, Vice-President Dr. Storer, Brother Moses Hull and wife, and Mrs. Cadwallader, of Philadelphia. President Banks asked Brother Hull to make the address of welcome on behalf of the society, and to give us the right hand of fellowship and introduce us to the audience. This was done in that fraternal spirit and manner that Brother Hull, with his extended rostrum experience, knows so well how to do.

Among other things he said to us that "we would find the Berkley Hall Society as wide-awake mentally, progressive and responsive as any he had come in contact with; and he believed that our further acquaintance with them would mark an era in our life-work." What he said to the large audience concerning the character of our lectures and their scientific value to the spiritual philosophy would disturb our conscientiousness if put into print; besides, I may fall below the mark indicated by Brother Hull. That I have been most royally received is true, and I feel that the Molecular Hypothesis seed has fallen upon the mental soil that sprouts truth, when truth is sown and its value demonstrated.

The Molly-peculiar crank, who has "superior to earth controls," from Mars, Saturn or Sirius, and who "knows from these higher spheres" (isn't Mars, Saturn and the Dog-Star high up), all about the Molly-chubbeiness, has not as yet bobbed up, as he has in some other localities, and by such mentalities just referred to, that Spiritualism is regarded as a mental arena, where controls from these "higher spheres" Buan mare? than your controls do, who belong to the earth-plane. We have not met, as yet, this element here; and from this prestige of mental pretence—from these weaknesses of the flesh and incantations of ignorance and egotism, may the "Guid Lawd" deliver us.

The Berkley Hall Society is numerically stronger than other similar organizations in Boston; and with active, energetic workers like President Banks and Vice-President Dr. Storer, and Secretary Hatch, Corresponding Secretary Lewis and Treasurer Libby, at the head, and two hundred equally active mentalities in the pew, success, progression and growth are predetermined results. But the Berkley Hall Society has an inner core or plexus, a wheel within a wheel, that lubricates, and brightens, and cheers, and sustains the outer certical structure. It is called "The Helping Hand."

Of course it is a woman's hand, and I just wish that Brother Francis and wife could once come into the fraternal grip of this hand. If they didn't see stars of good things, and angelic hosts of things yet to come, in this orderly, self-sacrificing and persistent corps of workers, then my log-book is wrong side up. Just think of it, you who want to learn how, every Wednesday evening at six, a grand supper of "Boston baked beans," and cold meats and light biscuit and pies, and cakes and coffee and fun, till you can't help eat, and that is the best part of it, and all of this for fifteen cents. Then from the dining-room in the basement you go to the hall above, where for ten cents more you can hear music discoursed by artists, and speeches and songs and readings and declamations, and lots more fun in the fraternal spirit with which this work is carried on, until actually I forgot all about "the fall of man," and those bloody truths that were said to have been stuck into Jesus, all in accord with "that divine scheme of salvation?" It was a great oversight, undoubtedly, on my part, but my anatomy was too full of beans and fun to have any room for that night-mare of superstition, over which so many have periodic Christian colic.

Furthermore, I don't believe that Hatch, or Libby, or Allen, or Doc Morris, ever thought during that whole blessed evening how this yarn of salvation helped to bolster up the integrity of a Deity that had confessedly made man—if the story be true—an anthropomorphic brute. And it seems stranger that nearly twenty millions of people in this country pretend to believe this self-contradictory fable, which, if not true, ought to send 95,000 clerics to "David Jones' Locker" for getting money under false pretense, since all of them are engaged "selling seats in heaven for cash down." Let the clergy everywhere take their stand with the me.

Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

W. M. LOCKWOOD.

MOTTO:

Success, Honor and Equality, First, Last and Forever.

unlists everywhere insist that with what measure of moral and judicial reasoning mediumship is judged, ecclesiasticism in all of its infernal schismatic pretense shall be judged; and we are strong enough in point of numbers to make the political seat of every judge so hot that he will have to line his anatomy with judicial equity before he can take his seat.

The Veterans' Union here are doing a splendid work in molding public opinion to the recognition of Spiritualism as a philosophy and truth, in publishing tracts for distribution upon such topics as "Modern Spiritualism, Theoretical and Practical," by Alonzo E. Newton; "The Roll of Honor," containing the names of 148 of the most distinguished thinkers, philosophers, savants, statesmen and crowned heads that accept and openly avow their belief in Spiritualism; "Opinions of Distinguished Divines on Spiritualism," and among the rest a tract upon "Barbarism of the Christian Religion," as voiced in extracts of sermons from Rev. Spurgeon, Ambrose, Rev. Kimmons, Rev. Edwards, Rev. Thomas, Boston; also extracts from "Baxter's Saint's Rest," and the Bible, showing the ferocity of the mental organization belonging to those exponents of ecclesiastic diction. That philosophical "mirror," that reflects the fierceness of human feeling and impulse, is a valuable acquisition in the laboratory of truth, and with the "philosopher's scales" will go far in making moral tests; and every political and religious schism, sooner or later, will have to pass this inspection of civilization, or be relegated to those seats in obscurity where it is hoped they will have time to shed their teeth of animism, and their barnacles of pecticism, before mixing again in the affairs of progression.

We visited the Banner of Light and were shown through the different departments by Brother Dole, who introduced us to the management and its assistants. We found Brother Day in the attic, but who manifested such interest in our work that next week we agreed to have our picture taken for the Banner, from which "a half tint" will be made and published, with a sketch of our special work, in the presentation of the "Molecular Hypothesis of Nature," as the bedrock of the spiritual philosophy.

There is a democracy here in the spirit with which the leading Spiritual papers are verbally advertised that is refreshing; and I was glad to note that not only at Berkley Hall, but at the State Convention of Spiritualists, THE PROGRESSIVE THINKER received its full share of public notice with other papers. And when it was asked who would receive subscriptions for it, Brother Hull responded so quickly "Here," that I momentarily forgot that I had a commission to do the same thing. In all of these wide-aw

N. W. KOONS, MEDIUM.

THE OLDEST MATERIALIZING MEDIUM IN THE SPIRITUALISTIC FIELD.

He Still Obtains Some Most Extraordinary Results.

To THE EDITOR:—Through the influence of "Grandpapa Gilbert"—an old veteran in Spiritualism, whose silvered locks have withstood the blasts of more than three-score and ten, but thanks to his bright prospects, has several additional years left him to buffet against time and tide on mundane shores and preach the soul-stirring truths obtained through spirit agencies—my brother and I were induced to pay Mr. Koons a visit. It is well understood by most Spiritualists in the United States that N. W. Koons is the oldest physical medium now living in this country, he having been developed one or two years after the "Rochester knockings." Being made aware of this fact, it will be seen that my desire to see him and sit in one of his seances were increased and made more intense on this account.

A SUBLIME SPECTACLE.

*To see one of the oldest mediums, to sit in one of his seances, to converse with and hear him relate the experiences that have filled up his forty-six years of active and close communion with the loved ones on the other side, strikes the senses of one—especially if his experiences in Spiritualism have been limited—first with awe, then with wonder and amazement, at his inordinary relations to this cold and hard world as experienced by most of us.

Oh! if everyone could live like he does. None are dead to him; they are only just inside the curtain, which his noble nature has made possible for him to lift at any time—when he can take his father, his son, relations and friends dwelling in Spirit-realms by the hand, receive their caresses and assurances of continuity of life, caress them in return, talk with them face to face and listen to their sweet and angelic music, made on instruments that he has placed at their convenience, and more than this, listen to their sweet words of advice how to live in order to reach the highest and best in the wonderful spheres awaiting us, and at the same time giving a history of the subliminal world, or all of it poor mortal ears are attuned to hear and understand; and this, all of this, by spirit agencies, once human beings, who have basked in the radiant light of never-ending eternity for millions of years as we count time.

How grand! How noble! How sublime, awful and soul-inspiring to be in such sweet communion.

No wonder the hardened sensualist doubts. No wonder he who has only come in conscious relationship with the physical world, looks with a sneer of incredulity upon reports like the one I have under consideration. I know it seems to them unreasonable, as if it could not possibly be true, and that the writers and reporters are laboring under a deceptive delusion. But the true investigator knows whereof he speaks; he cares not for the scoffs and sneers of the revilers; he is only sorry for him—pities him, laying the blame upon his sensual environments, creeds and dogmas, that have ever held and tried to hold the world to the narrow, selfish path hewn out by ignorance and superstition.

We repeat, the anxious investigator who is willing to abide by the evidences of his own senses, who has the stamina to be a man, or woman, relying upon the God-given faculties of a conscious mind, to seek, hunt and search the domains of heaven, earth or hell, for knowledge in regard to himself, his being, and not willing to allow some other to do it for him, will find an oasis in the truth of the doctrine of spirit return that will awaken his spiritual nature from its slumber on the bed-rocks of the cold earth and make it a stepping-stone from embryonic littleness up gradation after gradation, into realms of unspeakable joy and gladness that will last forever.

But let us divert our thoughts from this ethereal theme and come back to the physical. We are still physical, and must necessarily meet the conditions of the physical, to get a glimpse at the spiritual.

A VISIT TO THE VETERANS' HOUSE.

On the 25th day of April, 1895, my brother and I drove up to the farmhouse of N. W. Koons, which was in a rural district in the northeastern part of Franklin county, Ill. His house was unpicturesque, and, like many others of us, is not blest, or cursed, with enough of the luxuries of this world's goods that need give our executors or heirs very much trouble in winding up our estates. But I will remark that the old farm-house was surrounded by a beautiful inclosure, where was set in rich profusion trees, shrubs, flowers and grasses, that sent out their sweet perfumes, and from which the chirp of the insect, and the fit and warble of the feathered songster were reflected as a recompense to hearing for what it lost of its charms of vision.

Here in these artificial cloisters could be heard the chirp of the young bird, as it tried its wing, and the twitter of the mother as she darted from bush to bush, or vine to vine, in the soft mellow lights and shadows that had been directed in an artistic manner by the hand of this sensitive, whose receptive nature carries with it, it would seem, only the beautiful and the good. We were sorry and grieved to find Mrs. Koons, wife of the medium, confined to a bed of sickness of some du-

ration; but found her quite congenial and anxious to please us and make us at home while under her roof, and ready with apologies because of her inability to do more for us.

To look at Mr. and Mrs. Koons was to have an emblem of honor, honesty and way-down, deep soul-goodness painted upon your receptive faculties, which would leave its impress upon your soul to stay, and do you good when you had gone from their presence.

But in spite of the unfavorable conditions made by the sickness of Mrs. K., "old Grandpapa," ever active in the cause of Spiritualism, hustled around in assistance, inviting a few of their relatives, who cheerfully laid down their cares, pertaining to shops and farms, and at about eight o'clock I found myself seated in a circle, formed in the

SHAPE OF A HORSESHOE, with Mr. K. making the negative, supported by his sister, Mrs. Taylor, who is also mediumistic, and who on that occasion was filling the place of Mrs. Koons, wife of the medium.

Mr. Alpheus Taylor formed the positive, with myself and brother and Mr. Britton Koons next in order; while the wife of Britton Koons and my old friend already spoken of occupied the centre. There were twelve or thirteen in all comprising the circle.

A small table was placed at the head of the circle, between the positive and the negative, on which was laid a tin trumpet about two feet long, one inch in diameter at the larger end, while the opening of the smaller end was not over one-eighth of an inch. In addition to this, a bowl of water, a handful of matches, a tambourine, a couple of French harps and a little bell constituted the other articles that were placed on the table.

After having my attention called to these, and taking in the situation of things generally in the room, the lights were blown out and the members of the circle sang a song or two. In a few minutes after I heard a noise upon the table, like the displacement of some of the articles upon it.

Next, came a blast of trumpet and song, came the sound of the harp and tambourine in the air, near the ceiling overhead. I was struck with amazement and wonder at the perfection of the music.

ENTRANCING MUSIC. It was no faint, away-off music, as I had expected, but it comprised the full capacity of sound that could be produced on these instruments by the strongest of human hands. The music continued for some time, so life-like, so real and so perfect, that I almost forgot to realize the source whence it was coming in the enjoyment of the melodious strains that came like the evening zephyrs upon my well-attuned organs of hearing.

To say that the beating of the instrument was perfect, and that the blowing of the harp was all that could be desired, does not express my conceptions of their beauties.

Finally the music ceased, and before I had time to recover from the surprise of this part of the exercises, two little lights shot up from the table toward the centre of the circle, over our heads; they were immediately followed by other lights of a similar character, dashed, shifted and pirouetted from one place to another, when all at once

A COMPLETE HAND, illuminated by a phosphorescent light obtained from the matches, appeared just before my eyes. The fingers and thumb were in motion, the purpose of which seemed to spread the phosphorescent substance over a greater portion of the hand and forearm for their illumination.

The hand came and touched my hand; it felt somewhat harder than a human hand, cool and a little moist. It then patted me on the head and cheeks, and caressed me in many ways. From the familiarities and liberties taken, I supposed it was the hand of my father in Spirit-life, and was informed, by an affirmative motion of this hand, that it was the same.

It caressed my brother the same as myself; and being asked by my brother to show him its little finger, it immediately turned itself and placed that finger into his hand, and then my brother recognized it by a peculiarity in the shape of the last joint, it being very crooked on account of an injury he had received, and by another characteristic of this member of the hand which is a family mark. The hand then came back to me, and placed this finger in my hand to be inspected by me, and I could not have asked for any greater proof of identity. You will remember that this hand was lighted up completely, the reflections being so great that I could see my own hands while examining it.

There were several other hands materialized and illuminated in the same manner as this one, but none lingered with us as this one did. Then there was a noise on the table again, and before I could think what would be next our ears were greeted with a salutation from the trumpet, in midair and above us. My brother and I were introduced to this spirit agency as King the First. He saluted us and informed us that he was greatly pleased to meet us on this occasion and have a chance to give us some proof of spirit return, and the reality

of Spirit-life awaiting us on that side of life. I can remember only a few things that were said by the trumpet; but among other things he informed us that a great many of our friends were present and anxious to manifest themselves to us; but they, like us in earth-life, sometimes prevented the very thing they most desired, by too great an anxiety among themselves.

He answered a great many questions of a scientific nature in a very intelligent manner, and on some occasions the answers were wonderful on account of their depth of thought and tact.

Mr. Britton Koons, who is very well versed in spiritual philosophy, was the principal in leading out this intelligence at the trumpet. It was very amusing at times to hear him and the trumpet discussing some knotty problem, and it was wonderful to note the superior intelligence manifested from the invisible agency and teacher from Spirit-realms.

The discourse was finally ended in an admonition for all to desire the highest and best spiritual influences always; that by so doing our lives would be so directed that the greatest good would follow possible to us; and many other things in this line that the most skeptical orthodox would have surely been put to shame in any attempt to criticize it.

THE ENCHANTED TRUMPET.

The next thing we observed was the levitation of the trumpet; it passed slowly around the circle; there was nothing observable touching it; but two illuminated hands were seen a few inches from either end, and about six inches below. The trumpet was perfectly visible from the reflected light from the hands underneath it; you could see the trumpet from one end to the other, and I took occasion to reach out my hand and touch it.

On the following evening, promptly at eight o'clock the little circle met again, with some of the persons included in the previous meeting absent. I picked up a violin that chanced to be lying near my chair, and after the lights were blown out I commenced playing a little waltz.

When I had played but a few seconds the familiar hand I had seen the night before appeared just before my eyes as a greeting, and then whirled, turned, and revolved in mid-air, in company with other hands, all aglow, keeping time to the music. The scene was beautiful; it put one in mind of the children playing with lighted tapers on a dark night, only there was rhythm and harmony and time in every movement. This scene was finally brought to a close by the familiar hand coming back to me, and with its middle finger of the right drumming on the D string of the violin in accompaniment to the tune I was playing, and afterward lovingly patting me on the head. It then went to my brother and put its little finger in his hand for recognition, and then caressed him by patting him on the head. I could see the hand, and his head, as well as hear the sounds, by the lights of the matches that it carried with it.

I then played a faster tune, and the tambourine was operated by some unseen agency in mid-air, near the upper ceiling of the room. I have heard experts manipulate this instrument, but never did I hear this performance excelled.

I will say that we recognized the familiar hand as my father's; and it seemed that his lights would, or about, go out, or he would drop the matches, and then you could see other lights, or matches, being brought to him by other hands than his; you could see the matches and hear the exchange as they were transferred to his hand.

There was a very familiar spirit friend, a son of the medium, whom they called Frank. This one seemed very dear to "Grandpapa" Gilbert, before mentioned. The latter had brought in a handful of flowers and evergreens, and placed them in a glass dish partly filled with water.

The old gentleman requested this spirit son to prepare and give me a bouquet. I heard a light splash of the water in the dish. Something like a half minute elapsed, when I felt a light tap on the under side of my upturned hand, and immediately a bunch of flowers were laid on the palm of my hand. They were nicely arranged, and the different varieties selected with taste and care. In like manner one was handed to my brother, and also one to our old friend "Grandpapa."

Then the old gentleman requested that the spirit son take his brother, who was sitting in the circle, a bunch of flowers. In about thirty seconds the brother cried out: "Well, he has brought me the dish, and there are no flowers on it." The dish containing the water was then carried slowly around the circle, nothing touching it, but a single hand, floating along about six inches beneath it, and lighting up the vessel so completely that you could see its entire shape, the waters that it contained, and a few floating flower leaves resting on the surface of the water. There was the usual trumpet-speaking, and many other things were done, too tedious to mention.

And now, while this long narrative may not be interesting to the old veterans in Spiritualism, I am sure it will be of interest to the new investigator; and if everyone could feel as sure as I do about the genuineness of these manifestations, their interest would no doubt be increased. I see some old Spiritualists are rather doubtful about materializations, but as for myself I cannot doubt these phenomena after I have seen what I have seen. If our spirit friends can materialize a hand and an arm as I saw on this occasion, one that you can feel, see, and hear slapping and banging around on tambourine, on your head, and in

fact doing everything that a mortal could do with his hand, they can just as surely materialize their whole body.

These seances were the second that I ever witnessed. My first was with Dr. Harry Slade, the slate-writing medium, whom I entertained in my own house. I attended some twenty of his seances, and as I never could detect a shadow of a fraud in his slate-writing, I was forced, against my will, to accept the great and soul-inspiring truth of spirit return. In his seances I received communications from my father and sister, when I knew that the medium did not know their names; and the first letter I received from them was when I had not requested them, and really was not expecting them. They were received on the slates, after I had carefully cleaned them, taking care to rub very hard with a sponge and with my hand, wet in water, after which I placed a bit of pencil between them and held them in my own hands, while the medium was sitting some four feet away and never touched the slates until the writing was complete.

I then took slates from home, that the medium had never seen, and obtained writing on them before they ever left my sight and hands. In Mr. Koon's circles these same relatives assured me that they had written letters to me through the mediumship of Dr. Slade.

I have had other proofs of the reality of spirit return even more convincing than this, if possible; proofs that I do not care to mention only to special friends; so that it matters not how much and how many exposures may be reported, and how many sneers and unkind remarks may be cast at me from the unbelieving and incredulous, the reality of spirit return is a fixed and unalterable fact, so deeply impressed on my mentality that all the storms of ridicule and the aspersions of orthodox hate and persecution fall as harmless and ineffectual on my conscious being as the flitting shadows on a moonlight night.

J. J. FLY, M. D.

HE SLEPT SEVEN YEARS.

A Pennsylvanian Alive and Well After His Long Nap.

After a cataleptic sleep of seven years, William Depue, a prominent citizen of this place, has suddenly returned to consciousness and good health.

This remarkable case has puzzled all the physicians in this neighborhood for years, and has been the subject of discussion hereabouts whenever doctors came together or when two or more came together on the street.

The result of all this was that the sleeper slept on until the awakening came, and Mr. Depue, to the surprise of his family and everyone else in this neighborhood, got out of bed and announced a determination to go to work.

He set about his usual labors as if he had been asleep but seven hours instead of seven years, and is as vigorous and healthy as ever he was. The only result of his long sleep is that his eyesight has become dim, and it is feared that he may soon become blind.

To all inquiries for information in regard to his strange experience, Mr. Depue answers that the time he was asleep has been a blank. When he awoke he was dumfounded to learn that he had been slumbering seven years, the space of time appearing to him to have been but one night of usual and ordinary rest.

While following his usual avocation seven years ago, Mr. Depue became ill and was taken home. Doctors were summoned but could find no ailment. Unconsciousness speedily followed, and he sank into the sleep from which he has just awakened. During all this time he did not recognize anyone. Food was given to him through a tube inserted in his mouth.

Bushkill, Pa.

The Encyclopedia of Death.

To THE EDITOR:—I wish to state that the books, Encyclopedia of Death, and Life in the Spirit-World, Vols. I and II, were promptly received. Having perused some of the contents, I think them invaluable. I have never read any books which were similar or equal to them. The Encyclopedia of Death ought to be placed on the shelf in every household, for it may be the means of saving many a dearly-beloved one from premature interment.

DAISIE HOGAN.

Indianapolis, Ind.

Get an Additional Subscriber.

How easy for it is for any one of our present subscribers to get an additional one. You are not only repaid for so doing, but you do a magnanimous deed. You not only obtain Vol. I. of The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, free of charge, but the new subscriber gets one also. You will find no difficulty whatever in obtaining one or more to club with you, and thus aid in the grand work of elevating the world to a higher plane.

Several already have enlisted in the work, and sent on clubs. Every Spiritualist should realize that he can not live altogether for himself, but that he must let his light shine so that others can see the right way. This book is sent forth free to all our subscribers who send one or more new subscribers with their own subscriptions. See full particulars elsewhere.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which pertain to Spiritism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

Some Pointed Opinions in Regard to Fake Mediums.

SOME PLAIN TALK.

Fake Books, Fake Mediumship and Persecuted Mediums.

It seems that an attempt is being made to foist a new element of fakism upon a long-suffering public, by the publication and circulation of a fake book, which is introduced to Spiritualists and the general public by F. E. Pierce.

The author, whoever he may be, not content with having carried on a business for a score of years which should not only land him in the penitentiary, but keep him there for as many years as he claims to have defrauded the public, now has the gall to offer his book to the public for the modest sum of two dollars, evidently thinking there are enough Spiritualistic suckers to bite at his book and make his venture successful.

Evidently, realizing his duplicity, meanness and general cussedness, he did not dare to place his name in the circular, knowing full well he would incur the righteous indignation of every decent person, and if F. E. Pierce has any decent regard for the properties of his own reputation, he will recall his circular and engage in a less reprehensible business than exploiting the shame and crime of a fellow-mortal.

The late expose of Dr. Henry A. Rodgers, who admitted his guilt, the shameful conduct of another "Rev." who has repeatedly disgraced himself and the cause which he represents, and who has lately come to grief in Canton, Ohio, ought to be an object-lesson to Spiritualists and Spiritual societies for all coming time.

Think of these persons offering as an excuse for their devilry, "Spiritualists demand the marvelous," and "My friends persuaded me to go into the unholy business."

Persons who are ready to engage in such work under the plea that it is demanded, would engage in horse-stealing for the same reason, if there was a reasonable chance of escaping detection.

How often have we heard the plea in extenuation of the conduct of these fakirs: "Oh, they are mediums." Are they? Then so much the worse for them and the more criminal their action, and the sooner we cease to condone their crime by this plea the better will it be for all concerned.

Let it be fairly understood that the fact that such persons possess mediumship cuts no figure whatever so long as they are willing to engage in the damnable business of prostituting their gifts and swindling the public for the dollar there may be in it, and when convicted by unimpeachable evidence, as well as by their own admission, give them a term in the penitentiary.

They are none too good for it; it is where they belong and where they ought to go.

Let every society who has ordained a speaker or medium, recall their credentials when found to be unworthily bestowed, and if not forthcoming let such persons be published in every Spiritualist paper in the land, and if need be in the secular papers as well. When this is done, there will be an end to all this nefarious business.

The crop of "Reverends" and "Professors," which has grown so rapidly in the Spiritualistic field, is altogether too large to be healthy; it needs weeding sadly, and it is high time the work was begun. Persons possessing genuine mediumship, backed by character, who are conscientious and honest in their work, seldom get into trouble and are not subject to arrest and persecution, and it behooves the National Spiritualists' Association and all other societies to look well into all the facts in the case before squandering their funds for unworthy purposes.

I sympathize with Brother Kidd and other Spiritualists of Canton, Ohio. It is not the first time the cause has been "knocked flatter than a pancake" by disreputable masquerading under its glorious banner. Spiritualism, however, is very much alive, and has come to stay. If it could be killed it would long ago have succumbed to the follies perpetrated in its name, and the foolishness of its professed friends.

Let every true friend of the cause demand integrity in mediumship and character in all our workers, and we shall stand victorious before the world and over all opposition, and there will be such a flocking to the standard of Spiritualism as the world has not yet seen, and the prophecy of Dr. E. A. Holbrook will be fulfilled.

The entire fraud will out—the false will be separated from the true, and of this disgusting reminiscence of the past no one will have a relish or need.

The things revealing and to be revealed are too grand and glorious for the truthseeker to turn back and spend his money upon such miserable mountebanks.

"But charity never faileth," and even the fakirs must be saved.

"The heights will be gained by sore and bleeding feet," but they will be gained.

WILL C. HOGAN.

Rochester, Ind.

BEAR 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 cents.

Mrs. Lillie Speaks With No Uncertain Sound.

To THE EDITOR:—In No. 37, December 21st, page 6th, of your paper, under the caption of "Exterminate the Breed," I find you take the stand which I believe to be essential to the welfare and advancement of Spiritualism. You say: "A war of extermination should be waged until all that class of offenders shall become extinct," and that they need not apply to the columns of your paper hoping to be restored to popular favor. This I believe to be the right course to pursue. Spiritualism is passing through a crisis. Its phenomena, which are its cornerstone and foundation, are being basely counterfeited, and that, too, in every one of the essential phases. The only safeguard of the true phases of mediumship is to drive these counterfeiters from the field. To allow them or our friends to apologize for or condone their offense, is only to strengthen them for another display of their duplicity upon unsuspecting victims elsewhere. It is in such times as this that Spiritualism needs the strong arm and influence of the Spiritual papers to stand in no uncertain way for right and against the wrong. And unless this is done, the movement, with all these barnacles attached to it, will become a byword and reproach. Thanking you, I am fraternally yours,

R. S. LILLIE.

Cincinnati, Ohio.

HERE AND THERE.

The So-Called Pagans Pressing the So-Called Christians.

JAPANESE COMPETITION—SIMPLICITY OF LIFE IN JAPAN ENABLING ITS PEOPLE TO WORK FOR ALMOST NOTHING.

To THE EDITOR:—It appears from the New York Sun that Japan's rapid advance in manufacturing industries of all kinds, and the possibilities of Japanese competition in every line of productive business, are seriously concerning manufacturers, producers and business men generally on the Pacific Coast. They believe that Japanese competition is becoming a danger, and they are particularly exercised over the apparent apathy toward the situation among Eastern business men.

Some ten days ago the Chamber of Commerce and the Manufacturers' and Producers' Association of San Francisco held a joint meeting in that city to consider the question and to appoint committees to investigate the subject, with the purpose of presenting to Congress "unimpeachable facts and figures with which to break the lethargic indifference of the East." It was the general opinion of the members of the two bodies that the situation was even now serious, and that American manufacturers could not too soon take measures to protect themselves against the cheap labor of the Japanese. Committees were appointed to investigate every line of industry in which it is known the Japanese are competing, or preparing to compete, with goods made in this country.

As instances of how far the competition of Japan has already gone, a great many interesting facts were related at the meeting in the Chamber of Commerce. It was stated that nine carloads of buttons had been purchased recently from Japanese manufacturers by an American house. It was said to be entirely likely that the plant of the Oakland Nail Company would soon be removed from Oakland, Cal., to Japan, because of the very much smaller cost of equally good labor in the latter country. A Japanese firm is now negotiating for a nail-making plant, and another for a jute plant. Several Japanese steamship lines have lately been established on the Pacific to Australia and to this continent.

The Japanese inroads have been greatest in lines of textile goods so far. This is especially the case in regard to cotton goods. One merchant told of a piece of silk tapestry for which French artists asked \$10,000, which had been exactly duplicated in Japan at a cost of only \$700.

Watches every bit as good as those retailed in the United States for \$1.50 are now being made in Japan to sell at about 25 cents each. Watches that cost \$20 to make in this country can be made in Japan for \$3. Skilled workmen in the Japanese factories get but three to five cents a day, and this is ample to supply all their requirements. As a rule, the average Japanese workmen in the manufacturing industries now coming into competition with Western industries work for wages that would not keep an American workman in tobacco. One of the members of the Chamber of Commerce told of having recently bought in Japan ten boxes of excellent parlor matches for one cent.

What a wonderful people these "Godless" pagans are. They can work for a dime a day and still be happy.

OBSERVER.

As the name indicates, Hall's Vegetable Scissors Hair Renewer is a restorer of the hair, including its growth, health, youthful color and beauty. It will please you.

"The Priest, the Woman, and the Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influence and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.



GRAND TEMPLE OF THE MAGI.

1910 Washington Boulevard, Chicago.

SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

This change will be of benefit to many of our members, especially ladies who can not well attend the evening meetings in the degrees mentioned. Besides, this arrangement will enable us to devote more evenings to the higher degrees.

We have been so exceedingly busy in getting the new edition of the M. T. B. into the press, that we have been unable to make a report of our visit to Lansing, and the success which attended our labors there. It was a grand success from first to last. One class of mystics, which included three members from Detroit, made a large advance, some of them to the twelfth degree.

While we were holding the series of convocations in the Michigan jurisdiction, we were joined by one of our ordained speakers in the field, Brother Allen F. Brown, of St. Paul, who became a Master of Grand Circle while in Lansing. Brother Frederick White, G. M. of Minneapolis, also paid a visit.

In addition to the other interesting events which transpired, we had the pleasure of participating, as a body, in the "one minute's re-lighting" of the nuptial candle upon the exact anniversary of the union of our friends, Brother and Sister Ruthford, of Detroit. It was an unique ceremony, and very enjoyable. The young couple were presented, by their loving fellow-members, with a elegant solid silver candlestick, which is to perform the important office of holding that particular "light of Gem" hereafter. We hope to see the same candle lighted upon future occasions many times.

Brother A. J. Champion is justly proud of his temple, and he may well be, for it has created quite a change of thought in Lansing already, as I was informed by a prominent editor in the city.

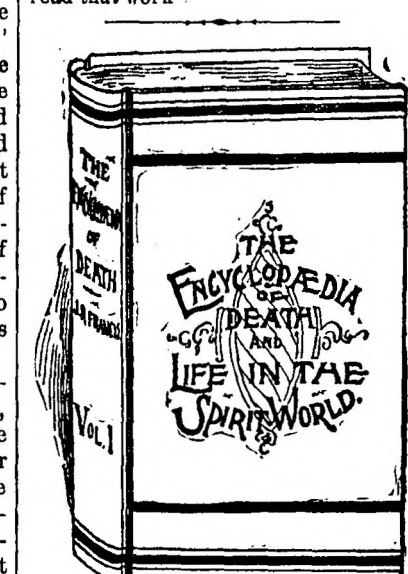
We are thinking some of making our visit to Cleveland somewhere about February 14th to 17th. If we conclude to do so, notice will be given in the temple and in this paper.

We hope to have the Mystic Test Book out by February 15. It is mostly in print now, but the binding is slow work, as we are having it put in fine morocco this time, flexible covers and full-gold trimmings. We are going right on now to get out a new book of lectures, containing none of those published in the "Religion of the Stars."

OLNEY H. RICHMOND.

G. M. Jurisdiction of the U. S.

YOU 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 Encyclopedia of Death, and Life in the Spirit-World. Every Spiritualist should read that work.



VOLUME II.

Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is the same as the same volume of the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

BEAR IN MIND.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the first volume, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

Bear in mind, that in order to get the Encyclopedia of Death, and Life in the Spirit-World, Vol. I., bound in paper, free, you must get a new subscriber to join with you. It would bankrupt any paper on this earth to give each of our present subscribers this 400-page book free without any recompense whatever. In order to be entitled to the book, each of our present subscribers must send a new subscriber, which partially aids us in bearing the burden. The new subscriber will also be entitled to the book. See full terms elsewhere.

What Some Have Missed.

You, who have not read Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician—if fact, everyone—can

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

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

Walter Howell is deeply interesting the Spiritualists of St. Paul, Minn.

E. W. Sprague, speaker and platform test medium, of Chicago, Ill., is in Indiana, for February and March. He can be engaged for April, May and June. Address him at Ft. Wayne during February and March. Permanent address 905 Grove street, Meadville, Pa.

F. C. Van Orman writes that he has recently been organized at West Superior, Wis., a society called the Northwestern Society of Occult Philosophy, with a present membership of thirty, which will grow to about fifty within a few months. The aim is to investigate, as fully as possible, the various phases of occult and psychic phenomena. They desire a medium who can give good manifestations of spirit-life and particularly materialization.

Theodore F. Price writes from Philadelphia, Pa.: "I have been waiting some time for my case to be called up again, but the legal or illegal dead-end is still the same. I am not ready to be sprung at any time; but I feel safe in the hands of the executive committee, who have my case in charge here, backed by the National Spiritualists' Association. I am now booking all the dates I can for this spring and next fall and winter; but as I did not think of leaving Philadelphia for the field for another year, I did not begin to book dates for societies abroad till now. I am now smooth sailing, as most of them have their speakers and mediums engaged. My dates for next spring are as follows: March 1 and 2, Worcester, Mass.; March 22 and 29, Springfield, Mass.; April 12, Providence, R. I.; April 19 and 20, New Bedford, Mass. I have also arranged for week-night meetings at Lowell, Mass., and Milford, N. H., and would like to hear from societies in the East or West who desire a speaker and test medium for May or June. I will also hold public and private seances, aside from my regular meetings, in adjacent localities during the week. Those who desire to communicate with me, address Theodore F. Price, 608 North Eighth street, Philadelphia, Pa. I have concluded my second engagement with the Spiritual Conference Association of Philadelphia, and will begin my public seances in my own rooms again, although detectives are going about in all sorts of guises, seeking for more victims for the police docks and prisoners' van, those who have the heaven-bestowed gift of mediumship and the courage to face the seekers after spirit life, and the benefit of their powers, or who may be driven by necessity—as it has been the only means of a livelihood of several—into the evidence of spirit return, and the consolation of communications from the immortals to those who still dare to seek. The spirit of the day of the Inquisition is rampant in Philadelphia, and the hissing snake of persecution must not only be scotched, but killed. Stand together, friends, and your colors for spiritual liberty, for the battle has but just begun."

J. J. S. writes from Lockport, N.Y.: "The United Progressive Society, of Lockport, N.Y., at its yearly meeting, chose the following officers for the coming year: President, Mr. J. J. Swobe; vice-president, Mr. C. E. Briggs; secretary, Miss Mary G. Doty; treasurer, Mr. George Kitzredge. Our society is small, but the few are determined to maintain a spiritual platform in this old orthodox town. We had Mr. R. S. Lillio, of Cincinnati, with us for two lectures, and she fired terrible shots into the broadsides of that rotten old ship of orthodoxy. Our hall was well filled, and at each session of two hours' duration she held them spell-bound. Our wish is that she may be spared for many years to give to the world the grand truths of spirit life. If our platform could be filled with such talent, and less by test and fakir frauds, our cause would prosper far better; but when you have to listen for an hour to senseless jargon, and then to tests which have no connection or relation with anything on earth or in heaven, then the world laughs in scorn and we hang our heads in shame; but we hope that time will work a great reform in this line."

C. B. Gould writes from Cleveland, O.: "Prof. D. M. King, of Mantua, Pa., lectured in this city on the 9th inst., before the American Institute of Anthropology. His subject was 'Conscious and Unconscious Personal Influence on Human Life.' The audience was the largest of the season and marked attention was paid to the speaker. The American Institute of Anthropology is the outgrowth of the old Mantua Institute of Phrenology and Psychology, which in turn was founded by Brother King, and his untiring labors and liberal contributions of money, laid the foundation for the present work here. Outside of the Institute, which is in no sense a religious or sectarian organization, Brother King's many friends in this city will be glad to learn that he will assume the management of the Mantua Institute of Phrenology and Psychology for the coming season. When under his guiding hand the financial, as well as the spiritual departments of this camp have always made a satisfactory showing. The interest which Clevelanders are manifesting on the increase, and a larger attendance here is anticipated for the coming season."

The Pioneer Press of St. Paul contains the following reference to Walter Howell: "Walter Howell, of London, England, announced that 'The Day After Death' would be the subject of his discourse on Sunday evening, and when he appeared in A. O. W. hall last night he was greeted with an audience of men and women that almost filled the spacious room. If there is anything in Mr. Howell's theory, the thing he should be desired by all, for the future is far more pleasant than the present, according to his ideas. When death arrives the jasper gates of the hidden world will be thrown open wide by angels and a convoy of old friends will be there to welcome the new-comer and to transport him into the realms of seraphic beauty. Mr. Howell's theory, from the point of view of the Spiritualist and the hell of sin experienced in this material world. The man who has led a pure and good life shall enjoy ecstatic bliss, but the spirits of others shall remain in an undeveloped state. 'Nevertheless,' said the speaker, 'there is opportunity

for repentance in the spirit-world and soon or later influenced by the brighter and good spirits, they had redeemed themselves, join the band of the good and enjoy ecstatic life. Let me tell you," said Mr. Howell. Only a moral character will make a worthy citizen of heaven. If you want to see the dawn of life after death you must let the light of heaven dawn now. If you do you will behold your destiny on the day after death when the sympathy of nature will charm you through the roads of seraphic beauty."

A. Markley, of Topeka, Kansas, writes: "The First Society of Spiritualists is now in a more healthy and prosperous condition than it has been for some time. On Sunday, December 29, occurred the annual election of officers. Prof. A. W. Wardell, vice-president; J. E. Baldwin, recording secretary; A. Markley, corresponding secretary; C. W. Pencyl, treasurer; O. Olney; A. H. Stanyon, H. A. Wolf and Mrs. P. Frisbie, directors. The president is an educated gentleman, an orthodox minister, and now realizes the knowledge of our beautiful, spiritual religion, and is willing to work with might and main for the advance of the cause. He delivers a very interesting lecture every Sunday morning at 11 o'clock. Mrs. Etta Seaman, of Concordia, Kansas, is now filling her second engagement with the society and we expect to have her services every other month during the entire year. She is a grand inspirational speaker. The hall is full to overflowing every Sunday evening to hear from the talented young medium. We have no difficulty in having large audiences when we have first-class inspirational speakers. The ladies of the society have organized a Ladies' Aid."

G. Stater writes that Dr. Rothermel is lecturing and holding seances in Milwaukee, and giving general satisfaction. C. E. Robinson, president, writes that the Spiritualists of Vicksburg, Mich., recently planned and executed a heat surprise for their workers, C. Dent. After remarks by Mr. Robinson, expressing their appreciation of his work, Mr. Dent was presented with a fine silk hat as a testimonial of their regard for him. Mr. Dent made a felicitous response, thanking them for the gift, and promising to work with new zeal for the cause. The Vicksburg Spiritualists have engaged the I. O. of O. F. hall for a series of lectures, and engaged Mr. Dent as their pastor."

Geo. F. Perkins writes from Milwaukee, Wis.: "Our engagement with the Unity Society is nearing its close and I think it may be said it has been very satisfactory and pleasant to all parties concerned. Our audiences have increased from the start, although very little advertising has been done. My lectures have been favorably commented upon by the outsiders that are casual attendants at spiritual meetings and many of whom are brainy people and influential in the city. There are some grand people in the society who unselfishly devote their time and money to legitimate means of presenting our grand philosophy to the people. President Bigler is a business man, holding a very responsible position in a large manufacturing establishment. Mrs. Jackson, secretary, is a lady prominent in social circles and energetic and a very talented lady. Dr. Ray, corresponding secretary, a young, rising dentist, holds a promising position in the city as a business as well as a social man, as do also many others. Dr. O. Williams, treasurer, is a man of integrity and good, practical sense. Mr. and Mrs. John Bump, Dr. and Mrs. W. H. Baker, are also prominent and influential workers. One and all seem to be generous, cordial and upright in their treatment of their speakers. We have received patronage from some of the first people of the city this month, and altogether we wish we had not planned to go to other fields so soon. All societies wishing our services may address us at 512 Milwaukee street, or to Secretary C. F. Ray, 415 Chestnut street."

George H. Brooks has been filling engagements at Topeka, Sterling, and Hutchinson, Kansas, and Kansas City, Ark. During February he lectures at Milwaukee, Wis., for the Unity Society. Address him while there at 870 Cambridge avenue, for engagements during March, April and May.

Peter Pfeiffer writes that he is pleased with the Encyclopedia of Death, and states that when a child, four years old, he was dressed in his last gown for the grave, but was brought back to life again. In his next year he had another death, and the third occurred last November. The Encyclopedia explains his feelings fully.

Frank T. Ripley, lecturer and platform test medium, can be engaged on liberal terms for February. Address him at Oxford, Ohio.

The People's Home Spiritualists' Association held its regular meeting, with President Jenifer in the chair, at Bricklayers' Hall, 93 Peoria street, January 19, and it was attended by a large audience. Dr. S. White presided, the meeting by lecture on Spiritualism, which was well received. Mr. Silas Arthur Hunt followed in his musical readings. Then came Dr. A. Hasencler and Dr. DeLaur in some very fine tests. These meetings will be continued every Sunday evening at 7:30 p. m.

We are pained to learn that Farmer Riley, of Marcellus, Mich., is sick again from nervous prostration, and is unable to hold any more meetings. It is too bad that such an excellent medium should be thus afflicted. We hope he will recover soon.

J. W. Kimball writes from Williamsport, Pa.: "The First Church of Spiritualism was organized to-day at Byer's hall. Mrs. Mary Crail acted as organizer. She is the pastor, and has done much toward projecting an organization. The lectures are all well attended; to-day the house was crowded and the speakers were warmly received. The orthodox churches have become members through the lectures and tests of this gifted woman. Next Sunday is the last we will have her for some time, as she will fill previous engagements in the East and South. This will leave us with local talent. We would like to hear from some good physical medium whom we could engage for a month or two. It looks queer to see the interest some of our orthodox brothers and sisters have manifested in these meetings. The president of our society was a deacon in one of the Baptist churches, and has only left them about a year ago. We feel greatly encouraged."

The Daily News of Elgin, Ill., says: "Friends to the number of sixty odd filled the parlors of Mr. and Mrs. H. Scovell, of 163 DuPage street, last evening; it being the wedding day of the bride and groom. Mrs. Scovell is the well-known and popular speaker for the spiritualistic society in this city. Dr. Dame performed the marriage ceremony on the journey of life together. At the close of the marriage ceremony a number of presents were given to the happy couple."

Mrs. Mary H. Lyman writes: "The meetings of the First Society of Spiritualists are progressing as well as any of us might expect. Our attendance has doubled in the past month. We now hold three services on Sunday, 11 a. m., 2:30 and 7:30 p. m. We also hold a Wednesday evening circle, known as the First Society of Spiritual Unity Harmonical Circle, which is well attended, where proof is given of the presence of loved and living friends. We have been highly favored, through the generous assistance of Mrs. W. Lindsay, who has rendered us excellent music as our pianist for several Sundays past. If all Spiritualists would enter into the work, only mindful of the great good to be accomplished for the advancement of humanity, in three months' time we would claim the attention of the civilized world."

Rev. Julia Hill gives an account of her labor at Buck Creek, Ind. She held a meeting at the house of George Fasnot, where she addressed many investigators. Mr. Fasnot is a good trance medium. She lectured at Lafayette and West Point. She can be addressed for engagements at 559 North Jackson street, Darrington, Ill.

Dr. Barrington writes from Burr Oak, Iowa: "We have so far given five lectures here in Burr Oak. The first they have ever heard here on Spiritualism. The audience increased in numbers and interest at every meeting, and the truth is gladly received, and people are set to thinking and agitating these questions, and are seeking for light. We have been ably assisted here by Prof. Smalley and wife, blind musicians, who are Spiritualists and deserve to be brought to the notice of our people in this section of the country; especially as they are a very estimable couple, and highly prized by their life-time acquaintances here."

The Daily Standard, of Sterling, Ill., says: "A large audience greeted Prof. Van Horn, and Savin at the G. A. R. hall yesterday afternoon and evening. The first part of the meetings were devoted to short talks. We were then, gentlemen, after which very interesting and mystifying spiritualistic manifestations were given. Mr. Van Horn called up a number of those who have gone before and communicated what they had to say to his hearers. Prof. Savin is really wonderful at the piano. He says he knows nothing at all about music, and that he plays entirely by the inspiration of spirits. Some of his selections were very difficult, and his wonderful manipulation of the ivories was the wonder and admiration of the audience. These two gentlemen will hold their last services at 2 and 7 p. m., next Sunday, in the G. A. R. hall. They will then leave to fill an engagement in Chicago."

B. F. Hayden writes from Crawfordsville, Ind.: "Agnel ware in the field assisting the angels who let the light shine in dark places. We have had a few days ago and will stay for a short time. As soon as we can secure a public place we will deliver lectures followed by tests of spirit presence, and hope to create an interest in the beauties of our philosophy. There is quite a sprinkling of liberal element here, though unorganized, hence it is kept in the background. We will answer calls to lectures and give public tests. We will give private sittings anywhere. We will answer calls for week-day meetings within fifty miles of Crawfordsville, and solicit correspondence with individuals and societies. Here, as everywhere else we go, we meet the bright face of THE PROGRESSIVE THINKER, and only hear it mentioned in words of highest praise. May its appreciation increase until its pages are scanned by a million eyes."

Mrs. Hattie Warren writes in approval of Eva A. Cassell's ideas on "The Beast in Man," and thinks she enunciated the true keynote to outrages upon women, namely, the immoral system man has originated, which casts a sensual psychology over the race, actuating men to outrage.

Hermann Fasher, of San Diego, Cal., sends his little pamphlet on a vast subject, "The Cause of Extinction," and "The Evolution of the Physical and Spiritual Universe." Price, 25 cents. Mr. Fasher is open to engagements to lecture after the middle of February and during March.

Mrs. Georgiana McIntyre, of this city, writes: "The second recital and reception tendered to Mrs. Cassie McFarlin and Miss Ariel Dodge was a success; not only was the program well carried out, for nearly every number called for, but more encored. The audience was such as to inspire each and every worker, and the night, perfect as it was, enabled friends to come from far-off suburbs. Mrs. McFarlin, Miss Ariel Dodge and myself will occupy Lodge Hall, No. 11 N. Ada street, Tuesday evening, January 28th, at 8 o'clock p. m. Admission will be 25 cents."

The Swedish Spiritualists will hold a meeting February 2, 7:45 p. m., at 168 North Adams street, near Chestnut street. Ellis Isidorus Jacobson will lecture.

Mrs. Ada Foye, fresh from her vacation, will resume the platform of the First Spiritual Society of the South Side, No. 77 Thirty-first street, on the first Sunday in February, conducting both afternoon and evening services. She is now located at No. 96 Thirty-first street, flat 4.

S. M. S. writes: "Sterling, Ill., is enjoying a spiritual influence such as we have not experienced in some years, through the advent in our midst of two well-known mediums who jointly conducted services last Sunday, at the G. A. R. hall of a most interesting description. These mediums are Albert Savin and G. W. Van Horn, both of them fine psychics. Prof. Savin, gave a fine inspirational discourse. He was followed by Prof. Van Horn in character readings and beautiful tests and messages. In the evening a similar program was given. Next Sunday another meeting will be held, at which the whole angel realm is expected to be present. The work, so favorably begun, shall be kept blazing forth as long as possible."

Mrs. S. C. Scovell, who is lecturing in Elgin, Ill., writes: "Our Sunday evening meetings, where we have all the churches to contend against, is an average of one hundred and fifty to two hundred people. Our social and entertainments are well patronized, and the friends here are pleased to say it is my work, and the earnest support of my husband in seconding my efforts which has effected so radical a change. We have with us now two wide-awake and efficient helpers in the persons of Brother and Sister Brown, late of your city, who have cast their lot with us, and we are thankful to have such earnest workers who are true to the cause and their own mediumistic gifts."

H. H. Haller, of Saginaw, Mich., was a helpless paralytic until last Thursday, when Mrs. James Strange, a faith cure healer, restored him to consciousness and commanded him to walk around the room. To the surprise of all who had witnessed the proceedings, he did so with comparative ease.

Dr. H. V. Swearingen writes: "The Fort Wayne Occult Science Society is now enjoying the services of Mrs. Hillegoss, of Anderson, Ind. She is filling an engagement for the present month (January) with this society in a manner most acceptable to its members. In-

deed, many of them like her lectures and answers to questions as well as those of her predecessor who has been long in the field and has attained reputations of national magnitude. No two in inspirational lecturers or platform test mediums are exactly alike in every particular. Each one has his or her peculiar individuality with which the work done is stamped, and all are equally valuable to the cause as a whole. Mrs. Hillegoss has a peculiar faculty of inducing the Nebuchadnezzar people, and she has by no means any sympathy with fossilized creeds or dogmas. Upon the principle that 'what never catches flies' she literally kills orthodox with kindness, heaps coals of the fires of Spiritualism upon the heads of her creed-bound listeners. She has been for the past year the pastor of the spiritual society at Anderson, and their relations have been mutually pleasing, and the cause of truth has profited greatly thereby. She is a great worker with as well as lecturer."

Dr. D. Winegarden has finished his engagement with the Bowers Mills society, and is now open for engagements. Address Ball Box 303, Grand Rapids, Mich.

Mrs. M. S. George writes from Lincoln, Neb.: "We have had with us the past few days, Nebuchadnezzar people, and she has by no means any sympathy with fossilized creeds or dogmas. Upon the principle that 'what never catches flies' she literally kills orthodox with kindness, heaps coals of the fires of Spiritualism upon the heads of her creed-bound listeners. She has been for the past year the pastor of the spiritual society at Anderson, and their relations have been mutually pleasing, and the cause of truth has profited greatly thereby. She is a great worker with as well as lecturer."

A. W. S. Rothermel's address for the present: General Delivery, Milwaukee, Wis.

B. N. Lawrence writes that Mrs. A. R. Courson, of Minneapolis, has been giving numerous very satisfactory public and private tests at River Falls, Wis., astonishing skeptics with the accuracy of her demonstrations.

Peter Pfeiffer writes that Mrs. J. H. Hurlst, of Syracuse, N. Y., is one of the best test mediums in the United States. She speaks German, French and Italian, and gives tests to thousands.

Silas Boardman writes from LaCrosse, Wis.: "The Society of Modern Spiritual Thought still lives, and does what it can to exemplify the principles of true living; but, as yet, we have not so far prevailed against social prejudice as to assimilate the aristocratic element, and in a social sense we can hardly be regarded as riding on the tidal wave of success. Yet we are convinced of the truth and beauty of Spiritualism, and do not mean to give up the ship. The medium who is working with us and for us now is Mrs. Emma M. Nutt. She met with us and became a member of our society December 28th; lectures every Sunday and Wednesday evening in LaCrosse, Wis. We have also had Mr. Johnson, of Toledo, Ohio, and Mrs. Hibbits, of Muncie, Ind., both of whom are splendid mediums and did much to advance the glorious cause of Spiritualism. If more good mediums would locate in Findlay, he or she could reach eight or ten good towns from five to fifteen miles' ride, in which are many Spiritualists and many whose minds are groping in Spiritualism. We have also had Mr. Johnson, of Toledo, Ohio, and Mrs. Hibbits, of Muncie, Ind., both of whom are splendid mediums and did much to advance the glorious cause of Spiritualism. If more good mediums would locate in Findlay, he or she could reach eight or ten good towns from five to fifteen miles' ride, in which are many Spiritualists and many whose minds are groping in Spiritualism. We have also had Mr. Johnson, of Toledo, Ohio, and Mrs. Hibbits, of Muncie, Ind., both of whom are splendid mediums and did much to advance the glorious cause of Spiritualism. If more good mediums would locate in Findlay, he or she could reach eight or ten good towns from five to fifteen miles' ride, in which are many Spiritualists and many whose minds are groping in Spiritualism. 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