

have a warm and generous impulse be- have heard physicians say that the conhind them! faces the future. the young girl who is about to step aside ' weakness or strength of your own body. from the path of virtue, "this is world, and we must do God's will at any never feel the effects of the ailment cost to ourselves." Hesitation becomes which says the life of the sufferer fixed resolve, and to the ninety and nine of the same in the moral world. Is added one more to make the hundred Contagion there depends on yourself complete.

bitterest, and opposite the best lies the if your sense of honor is only slightly worst. What can the mind conceive developed, if your self-respect is at a more unworthy of an immortal soul than low ebb, then the example a phrase so framed that it bears dis-' who wins a fortune by nefarious means couragement to him who hears it? A | --like the microbe of typhoid-finds a sentence that contains an innuendo may lodgment in your soul, is cherished and about matter. cause more evil than can be measured 'multiplied by its environment, until at When forms If a man is trying to get out of the pit last immorality has the resistless sweep such a sentence is like a heavy hand of a blizzard and tears up by the roots placed on his shoulder pushing in two for the placed on his shoulder pushing in the transformer back. To spread a rumor of evil con- tion. back. To spread a rumor of evil con- tion. If you had impregnable uprightness were right under the best of circumstances, would have no more alluring power than and he who adds to the difficulty may the fire has which may coax you to perchance make it thereby impossible thrust your hand into it, but which

to do right, and so seal the doom of a coaxes in vain. struggling follow-creature. Words are There is contagion in goodness pro-fied to judge-when these forms appear sometimes as light as thistledown in the vided you are in a condition to receive give every evidence of existence, and vind, but at other times they are as nt. A grand and glorious life rouses you heavy as lead, or they may even crush to imitation. The reputation achieved

possession should be so carefully watched sesses it, and tell our boys to go and do as your lips. Do and say all you can to likewise. I don't believe that the incheer, for God only knows the secret of fluence of a pure life can be reckoned, our lives, how much we need to hear so far-reaching, so inspiring is it. It is such words and how much influence they said that the pregnant wives of the may exert. But never, never, never, Athenians used to spend hours gazing at under any provocation, allow yoursell to some beautiful statue in the belief that philosophical propositions that relate strengthen a rumor of scandal. If there something of its beauty would be trans, to Spiritualism than to any other system is wrong in any soul it will produce its ferred to the child that was coming into or phase of thought. It is true that it own results, for the laws of the universe the world. Beauty was contagious, and are inexorable; but if the wrong is not the little one, slumbering amid the mysthere, and by any word from your mouth teries of a new life, caught it. you judge as you would not like to be of the Sandwich Islands his heroism and "spiritual science," "mind cure," "fait judged, and you would think it a great self-sacrifice were so contentions and "spiritual science," "mind cure," "fait you give the impression that it is there,

out to you. We should be helpful, not hurtful, to certainty of death as the result. Such upon these subjects in western nations, each other. It is one of the primary de- was the influence of his lonely, saintly mands of the Christian religion that we and Godlike mission that it was consid- the advent of Spiritualism. shall love our neighbor, and where love ered a boon to be immured within those This "little cloud" has not only over is there is always pity for the falling, leprous walls and to fill at last a leper's but never a word that shall make it easy grave. for them to slip further down. Open It is a for them to slip further down. Open It is a mistake to talk of the contagi- pulpit. It has caused a restatement of your month to say all the good you can ousness of vice and to ignore that of vir- life and death; it has taken away the

times to kill.

in spiritual experiences it is an idea. What miracles they may tagiousness of a disease depends largely quires to give the proofs of its existence, the "cloud in the west" has enlarged to work in one's life! "I have dreamed a on circumstances. If you are in a thordream!" cries the hopeful youth as he oughly healthy condition your system include such portion of human interest Someone hears him closes every door and the gerin cannot and attention, such various, and in many and replies: "I made my dream come enter. You enjoy absolute immunity true, and you can do the same." How from danger. If, on the contrary, you changed that future is and what fresh are susceptible, or predisposed to the ways complex, phases of human though that the whole world of science and philosophy is, at this moment, affected by inspirations are added to that soul just malady, then the germ takes root and getting a glance at the reality of things! you become ill. Whether or, not you "Nay, nay," says the saintly matron to catch the discase is determined by the it, while the realm of religious thought God's Nurses may watch over the dying and Hesitation becomes which says the life of the sufferer.

is steadily being molded by it to the theme of inspiration. This "little cloud" has presented a new proposition to science. When substances, supposed to be solid, or as solid as substance can be, that adhere together by the law of cohesion in-

nate in the nature of those substances whether of wood or stone, or when manualso, and to a far greater extent. If you Now, opposite the sweetest lies the lack spiritual strength and ambition, factured fabrics, supposed to be held together by cohesion, are instantly sepa-rated and reunited without any visible or palpable violence or any adequate of the man physical or dynamical change in those substances, it compels a new statement

When forms, apparently solid, possessing all the properties of solid bodies, as solid as any human body, appear out placed on his shoulder pushing him every heavenly and every manly aspiration of the apparently empty air, possessing, back. To spread a rumor of evil con-tion. The remains any one, and especially concern-If you had impregnable uprightness ance of flesh, and all the attributes of

ing any woman, is to do an act at which, of character, if netarious methods were, the human form, and then disappear, as the angels weep and on which the very abhorrent to you, there would be no at they have in hundreds of well attested. heavens frown. It is hard enough to do tractiveness in vicious deeds and they cases, leaving out all that are called fraudulent, or that are even doubtful, in this statement, and only accepting those that have heen witnessed without the shadow of a doubt, by minds quali-

disappear as mysteriously as they came, it compels a restatement of science. It has made a restatement of philosoby honest methods so affects us that we

like an avalanche. I say, therefore, that nothing in your build a monument to the man who posphy so broad, and deep, and high that it cannot be evaded nor gainsaid in any system of human thought. That statement is penetrating more and more into the mind of the age. The thinking world at the present moment has more thought concerning these has come, in many cases recently, in the form of what is called theosophy, and lately in the form of that which is called

judged, and you would think it a great self-sacrifice were so contagious that cure," and the like, but every human calamity if a like measure were meted scores of applicants prayed for the prive mind of any degree of intelligence out to you. ilege of continuing his work, with the knows that there never was a thought

> either in Europe or America, until after spread the literature and the art of this day, but it has taken its place in the

of every one, but seal your mouth against tue. This would be a queer world if one terrors and horrors of that change called the uticrance of a sarcasm or a suspi-could catch the impulse to evil, but not death. cion. Let it not be said in the future the impulse to good. It may serve the If it had not been for the advent of when we shall see face to face, instead purpose of the orator, who seeks a tell-Spiritualism, nearly fifty years ago, a of through a glass darkly, that you ing period, to tell us this, if he is willing parliament of religions in 1803 in Chipressed any soul back by an ungenerous to sacrifice truth to rhetoric; but the cago would have been impossible. Many utterance; for words are things, words stern and glorious facts give an em- say it was the result of liberal thought, are piercing swords, words are blizzards phatic denial to the statement. Man- Let me correct their language. It was that tear trees up by the roots, words kind are nobler and truer and more the result of spiritual thought, brought are lightning bolts that strike some-'moral than ever before. Public opin- into the world by the message of modern

ion is more generous and more just. Spiritualism, which has forbidden the If you can say nothing good say noth. We have a larger faith than our fathers statement that inspiration began with ing at all. Remember the legend of the and more true religion than has hereto, the book of Genesis or the Talmud, and stranger, who stood unknown in the fore been found on the planet. Why is ceased on the Isle of Patmos; which has crowd that was curiously gazing at a this? Simply and only because truth compelled the world to extend its vision dead dog. The poor creature had many and honesty and purity and all the backward to all the nations of the earth blemishes and they were all enumerated nobler qualities of character are con and perceive those ancient themes, blemishes and they were all enumerated nobler qualities of character are con- and perceive those ancient themes, schools. It was a revelation to the New by the lookers on, but one mild voice tagious and because the contagion of when disrobed of their forms and York educators. LILLAN WHITING.

It is not a subject any longer that revated."

To live this life of the spirit which would make every day in the year a Christmas day, one thing is essential-is all essential; and that is a daily margin of silence and solitude for spiritual concentration. If one wished to learn a new language, or acquire proficiency on the piano, one would give to the study of practice definite daily hours. He would not expect, some way and some

time, in the ordinary pursuits of the day, to become a linguist or a planist without the devotion and concentration and study. The same law rules the development of the spiritual nature. Īt requires the definite time as surely as does the development and enlargement of the intellectual life.

#### +LIVING IN THE SPIRIT.

No one can live in the spirit who neglects this period of silence, and solitude in perfect receptivity to the divine message. To dress, to breakfast, to rush hurriedly into the midst of activities without that margin of concentration and consecration. is to invoke disaster: is to fail in poise, in fineness of percep-Take a tion, in spiritual sensibility, little season from the early morning, while the day still lies fair before one, to stamp it with what impress he will 'hold it up to a divine reason till he and sees it to have a purpose and beauty, and be related to the eternal order of the world." It is to-day that is important.

To-day is a king in disguise;

To day is the special test. Is not this, then, the lesson of the Christmas tide-that life, as a wholenot merely on certain dates—is to be lived as unto the Lord; lived in segurity, n elevation of spirit, in radiant energies, which are but the manifestation of generous and wide and tender sympathies. So shall this be the most beautiful and blessed of Christmastides.

Occult Boston has always offered a theme to the student of latter day con-ditions; but occult New York certainly equals or exceeds it. The alasses here led by some latter-day mystic or prophet defy description. Swami Vivekananda here with a most flourishing array of nupils and devotees: and among other eading ones is a singularly interesting woman, the Countess Norraikow, the widow of a Russian, though herself Ca-"faith nadian born, and a cosmopolite by resi-dence. She has traveled widely, has crossed the ocean eighteen times, and has in her forty years or so of life concentrated the experience of a dozen lifetimes. Mme. Norraikow is a natural mystic, and has been dairy out in a natural her cradle. She says that she sees around, all the time and any time, as many persons who are invisible to the eyes of others as she does of those of the visible world. She insists that she knows very little difference between those visible and these (to others) invisible; that the companionship; of the one are as real to her as the other. The Countess is a writer and is one of the editorial staff of the new Metaphysical

Magazine. Agazine. Miss Josephine Locke, of Chicago, has been lecturing in New York this past week with the success of arousing enthusiasm in the teachers and others who thronged a large hall to listen to her and study the exhibition of the art work of the children of the Chicago public

and that of the patient could be sum ciently controlled and directed toward miner's home next day and expatiated on his theory to his patient, till at last and working for a good course. restoring the lost sight it would be acthere was a partial return of the sight. The work was kept up for fully a month, until the miner was able to work, and now he can see very well with the aid of

a pair of spectacles. His second case was that of a man afflicted with rheumatism, who had not been able to walk for several years. Montgomery tried rubbing the patient's legs with his hands and concentrating his thoughts on a belief that the work would be effective. The rheumatic was not cured, but he was relieved so much that he could walk about, and the pain almost disappeared. A physician's rem-edies were applied, and now the patient is almost sound.

The next person to be relieved by the healer was Judge Brazie, of the Fayette County Oriminal Court. After the mine riots of last year he was completely broken down and forced to take to his bed from nervous prostration. He had eminent medical attention, but it did Little good, and a trip for bealth did not revive him. Mr. Montgomery, a close personal friend, called on Brazie one that I can understand it correctly hands for half an hour, stroking it gently and rubbing the back of his neck. The next day Brazie was so nearly well that he notified the temporary Judge in charge of his court that he would assume his duties again the following Monday, which he did. He has been a well man

since. A few days after, the mother of Miss Mamie Brown, a near neighbor of Montgomery, asked him to do something for her daughter, who had been subject to epileptic fits constantly for seventeen years. The young woman was unable to leave her home, and Montgomery went to see her. She was in a fit when he arrived. He took her in his arms, and by stroking her head and face soon had her in her normal condition. He called every day for a week, and at the end of that time, without the use of any remedy except his magnetism. Miss Brown was restored to health, and today is a bright, hearty girl, having recovered her strength and youthful spirits.

From time to time others came to be healed of rheumatism and other common ills, and in nearly all cases Montgomery was successful. However, there were many cases in which he was not entirely successful, and in some no relief was given. He made no pretensions. and promised no one to do more than

try his power, asking that as little as possible be said about his work, as the people calling on him seriously inter-fered with his personal desires as to the manner of spending his time. However, his fame spread abroad, and letters by the hundreds began to come in. People all over the country asked him to help them. Some asked for tokens blessed by him, and all sorts of anxious inquiries were made. These letters he could not answer, but those who came to see him he treated with the best of his ability, being successful in most cases, and always using the same meth-

ods. The local newspapers have been print-ing news of his work from time to time, and quite an interest has been created among prominent people. At the re

doubt if any men ber's horse, in the last four years, has done any more work for them than I has been advancing the Christian spirit

that Elder Harkins shows in his statement against me, I have made a mistake. I say against me, because I'm a Spiritualist. I am a Spiritualist because believe it is possible to communicate with the Spirit-world. I have just as good proof that the departed dead do communicate with us, as I have that the telephone and telegraph transmit a mes-Anderson are run by electricity. I can-not see the force of either, but believe

them to be true. Now, I want to know if the elder and is Christian members wish to pay me off, for what I have done for them, with a club. If they do, they will see good sleighing in July before they get my horse again, or any more of my money. The Bible says: "Ye may have every thing, but without charity ye have noth ing. I do not understand all of the Bible, I confess, but I wish my Christian friends would answer this statement in the Bible in a common sense way, so wlth day, and said he believed he could do him good. He held Brazie's head in his consider it foolishness for people that believe in the Bible to deny the possibility of communicating with the Spirit-world. If it were utterly impossible, what would be the force of such a command as this one found in Deuteronomy: "There shall not be found among you

a consulter with familiar spirits, wizard or a neeromancer." And it is added, "All that do these things are an abomination unto the Lord." If it were not possible, such a command would be foolishness. And to say that those doing these things "are an abomination unto the Lord," would be worse than

foolishness. This is one of a thousand proofs in the

Bible of communication with the Spiritworld. If the church would attack Spiritualism as an evil, they might have foundation of some support, but when

they call it an untruth and an impos-sibility they deny the statement of the Bible. The Christian church does not have to

go outside of its own walls to find a meium. And still one elder calls his own

flock fools, knaves, etc. Brother, do not call thy sister of brother a fool. I call you brother be-cause 'I do not think a man has any claim on Christianity that cannot cal any man brother, no matter what he belioves.

My wife, Mrs. S. E. Farmer. is a dium. Not because she wants to be one but because she has to be. And i you elders only knew one-hundredth part of sorrow and affliction that she and hundreds of others have passed through, you would not slander her or any other medium. She will tell you under oath that she hears spirits talking to her often. Can you believe her, one of your own church members, as well as one of the writers of the Bible that you never saw? Ask her and find out Don't take my word for it. And in the

meantime throw down your club and let us all use reason and good logic and good sense. My motto is "Good will and love to all humanity." Yours, S. E. FARMER,

the gaping crowd that will collect at some opera-house to jeer and greet them with coarse ribaldry, and often with curses, and many times, disgraceful fights?

The only answer to the above is, "money;" and until the Spiritualists themselves grow to that plane when they will give up the curiosity-hunting and take the solid truths of the philosophy as it is given by our able mediums who may be developed in our own families, or those who are already developed, or the almost innumerable able lecturers, they may expect that fakes will continue to thrive. The Spiritualtelephone and telegraph transmit a mes-sage correctly, or that the street cars in ists have no right to condemn others for patronizing these fakes, for there is hardly a town where the Spiritualists have the courage to say a word against them; but if they have a duty, and if when they say they wish to elevate the tone of this dear philosophy they are honest, then everyone will strive to expose every fake they find, and by so doing they will surely elevate, and do that which most Spiritualists prate so much about, that is, make it popular. But the people in this town are in advance of most towns, for they will not patronize fakes, and usually their stay is short.

My stay in Elkhart has been most pleasant, marred only by one small cloud. I was called to speak the last consoling words over the remains of the daughter of Mrs. H. McLachlan, who passed to the higher life from Peoria, Ill., on January 22d. Our spirit friends talked in such a consoling manner that the many friends of the deceased who were present said that it has been a great source of conversation since, and was the means of calling out the two largest congregations on Sunday, my last day here, that I have had, this being the first spiritual funeral in this town

for many years. I go to Grand Rapids, Mich., for the month of February, and would like to make engagements for March with any society that is wanting a speaker. Address me in care of Mrs. C. H. Hluckley, room No. 81, Hermitage Building. M. F. HAMMOND.

Walk in the light and thou shalt see thy path, though thorny, bright.-Bar-

Features-the great soul's apparent seat.-Bryant.

Heaven, the treasury of everlasting joy.-Shakspeare.

Fashion must be forever new, or she ecomes insipid.-Lowell.

The virtuous home is the basis of all national prosperity.-Anon.

Be more prompt to go to a friend in adversity than in prosperity.-Chilo.

Any feeling that takes a man away from his home is a traitor to the house hold.-H. W. Beecher.

God oft descends to visit men, unscen, and through their habitation walks, to mark their doings.-Milton.

All our actions take their hues from the complexion of the heart, as landscapes their variety from light.-Bacon. The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity .-- W. Nevins

The great men of the earth are but marking-stones on the road of humanity; they are the priests of its religion. Mazzini.

Hope writes the poetry of the boy, but Supt. Knife & Bar Co. | memory that of the man .- Emerson

... DUAL LIVES ...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

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

### BY LOUISA BIGGS READ.

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CHAPTER XXI.

"Papa," said Maggie Howard, one lovely afternoou three years after their their removal from the old cabin in Nevada to San Francisco, "papa, it is too fine to remain in doors; let us go out?" "Where do you wish to go, daugh-

ter? "To Golden Gate or Deer Park, Sutro Heights, the gardens-any of those beautiful places,"

"I am sorry I must go this afternoon to Protrero. Perhaps you would like to go with me there?"

'I detest machinery and the humdrum of business. Then laboring men never seem to me to be happy and I was never happy when we lived in-when we were she said, hesitating to say what poor," she said, hesitating to say what she felt, for she knew her father wanted her to live a useful life and not to ignore the poor.

"My dear, the laboring people are not happy. I know it is said they are the happiest people on earth, but it is false. They try to make the best of their few advantages, but they have too many cares, anxieties, struggles and depriva-tions to be happy. Their natures are no more servile than the wealthy class, yet they must curb their pride and obey their superiors. I was once poor and very, very unhappy. Your mother was an invalid and I wanted to provide for her the comforts our more fortunate neighbors enjoyed but could not even get her necessary things. My fortune changed but came not by economy or hafd labor, though by persistence and ambition which are closely allied to both. I became rich in one hour but no one knew it but your mother and she did not live long enough to enjoy it. I kept my nugget and worked on, occafinding glittering dust in the sand until you grew up and your old nurse and housekeeper died. Then I decided to enjoy my treasure with you by nurchasing a home in a city where we could obtain the luxuries our earth affords us.'

Mr. Howard's wealth was a surprise to his daughter and protege, Nellie Warren. With characteristic eccentricity he purchased and furnished a home. then took them to it and told them to their sunazement and supreme delight it was their home.

"Oh, Nellie, it is a wonderful as Aladdin's palace," Maggie exclaimed, as they went through the richly-furnished

"True, my good friend," she replied, "and your father is quite as wonderful as the good genii. I once dreamed of are untruthful; nor a doctor, for such a home and awoke to find it a delu- many reasons; nor a banker, for their

A year later she became Nellie Dawson and went with her husband to reside in another portion of the city, but never failed to visit the "home folks," as she called Mr. Howard and his daughter, at least once a week.

Maggie went to Golden Gate park on the afternoon mentioned. As the car sped along old times and scenes filled her thoughts. The old cabin and its desolute surroundings would have made her mental picture a desert compared with her present situation had not an oasis loomed up in the form of a pair of the handsomest blue eyes she had ever beheld and to her belief were the hand-

pieces. Joe and I will take a cigar

while we enjoy a friendly chat. It makes no think of the old mining days to have a neighbor call around and sup with me. Maggie arose, said good night to both and withdrew. "You speak as though you had en

joyed life in the mines very much," said Joe. "I have enjoyed the mines."

"But your present pleasant home much more, I suppose?"

"I am not sure of that. After my good fortune began I liked mining. One is always expecting good luck. It is like fishing—one always has hope. But mines are not the place for women and old folks. I am too near the port of eternity to wish to gather more treasures. I must soon embark for the better land or the Plutonian regions. care not which place it is so I may meet my friends there."

"You are despondent and without rea son for being so, as it seems to me you have too happy a home to think of giving

it up yet," Joe said, soothingly. "Our wishes are not consulted in this matter. According to the course of nature my earthly span is nearly run. I do not mind that, save for one reason. It is not my wealth. Were I alone I would as soon be back in the old cabin rying griddle-cakes and venison as in this mansion with its tapestries and bric a-brac. Women love those things and I enjoy them because they make them A man is a selfish cur whose happy. ighest pleasure is not in seeing his famhappy. If a man loves his wife and children he is willing to sacrifice some of his pleasures for the sake of theirs have more triends on the other side of life than on this, but I know Maggie will miss me and I want to stay here till

I find her another protector." Joe smiled in spite of his effort to look grave. He felt flattered by the old gentleman's confidence. "You are over-anxious for her, Mr.

Howard," he said. "No, parents can not be too anxious

for their children's destiny. Before I go I hope to find for my daughter an honorable husband." "That is certainly an important thing

to do, but women make their own choice anyway, and-----"

"My daughter will never take that liberty," he said, positively, interrupt-ing his speech. 'I shall choose Mag-gie's husband if I am spared to do so. She will not object. I will not consent to how bligger with a burger for there sion. I am half doubting its reality profession is swindling. Merchants are now." homes. Perfection does not belong to men nor gods, so I shall not expect that but I shall require my daughter's hus band to be her equal.

Joe wondered what he meant. Was he giving him to understand by so many uscless words that having no great worldly stores, he need not hope to gain Maggie's hand?

'You are right, Mr. Howard; a poor man of any profession, or with no profession, has no right to aspire to the hand of a rich heiress." "You misunderstand me Joe. Money is

not the question. It does not make men. A man is molded by nis instinctive charsomest that ever existed. As they had acter and early education. You can us looked into hers she experienced an ually tell what kind of a man a boy will emotion she could not define. Some make by thoroughly knowing the character for the possessor's devotion; but as the wrong; they are taught to cheat women "I do not understand you," said Joe, doubting the old gentleman's sanity. "To be more explicit, then, I mean that men are so dishonest with women they expect honor for dishonor, purity for taint. Tell me, candidly, Joe, did you ever know a strictly honorable

cruel that be denies his wife that privilege." "Mr. Howard, a woman who has a right to the name of woman, would not want to go to such places," said Joe, in horror at the thought. "Why would they not?" ful, his spile more serene than any

angelic, too-"Enough. If a woman is too pure to go where a man does, she is too pure to associate with him. If a woman is too refined for a man's sphere, she should

have a separate one. If women are born angels and men devils, they should live in different worlds. Why should a pure wife have a rotten husband?" "Husbands ought certainly to be true to their wives. Men should sow their vild oats before marriage," said Joe.

"Joe, would you marry a girl after she had sown her wild oats?" He made no reply, so the old man coninued:

no more right to his wild oats than a woman. I will never allow my daughter to marry a man who has sowed his wild oats. They might sprout and come up to be sown over again. If a man is a lady." "She is a widow, I believe?"

and has no right to a pure wife." "I do not know, Corso, "A man may have erred and regretted it; you would give him a chance to re-

form, would you not?" "I would, conditionally. If he were willing to take a wife who had made that she is a widow." "Where is her husband, then?" "If she ever had a husband, society

does not recognize the fact." "Society! Where do you place yourself? Do you associate with a woman scorned by societ? I know you would not. Tell me, Cousin Maud, that there is some cruel mistake. What does she in man is sin in woman."

from what I have seen it- Yet, if your pian of giving purity for purity, taint

do that 'if there is a doubt about her marriage "Her maiden name was Ethel Arlington. Corso almost groaned. "Then it is

> probable she has never been married? he said. "As I have told you, I do not know." "I must know, Maud. She is the handsomest woman I ever saw. Please

find out the mystery of her life for me." "Find it out yourself. I tell you I am satisfied." "You are the truest woman I know,

"I am not sure that she ever had one."

"Maud, be candid," he said, looking

Maud. You would not associate with a guilty person. I admire you more than any woman I ever saw, except-except Ethel Arlington." "Ah, has it got so far already?" she

said, smiling morosely, then added; "Do not think of her. You must not "Do not think of her. You must not fall in love with a Northern lady, at least not with Ethel. She is cold, unimaginative, unpoetical. She please one of Southern blood." She could not The morning stars began it, at the dawn And the circling spheres go swinging

"She is proud, but not cold." "You are mistaken, Corso. She is absolutely frigid. Yet, I like her. I cannot tell why, for I like sentiment," "I like her, too, and I can't tell why, for, to my way of thinking, a woman's character should not be questioned. Yet I feel there is some mistake. I do not

Chorus: Blessed are they that work care for the opfinion of the world, but I must be satisfied." 'You are duite too exacting, Corso. She has the same right to demand to know your past before having any asso-ciation with you. I think you had bet-

and motion and toil are life; And the idle shall fail and falter and ter form no attachment in the north. There are handsome Jewesses and Moorish weinen in your native country. As the stars tread paths appointed and the sun gives forth his heat, You can find a wife there."

"I might interry a daughter of an Al-gerine Böreber. They are usually So the sons of men shall labor, ere they loiter in leisure's seat: rich," he said; laughing. "Yes, why not?" And Kings are to serve the people,

"One objection would be, I should And wealth is to ease the poor, have to sit cross-legged at the table, only four inches high, dispense with knife and fork, precede the meal with 'Bismillah, Allah,' and succeed it with And learning to lift the lowly, And strength that the weak may enan ablution, assisted by a slave. I

Turks, Cousin Maud, that you have not

thought of. They are despotie, I will

admit. But they never game for money, nor even trifles. They never proface

the name of the deity; resentment to

them is crime; it is infamy for a Turk

to remember injuries. In some respects

they are less barbarous than nations that boast of high civilization."

"Do not ask me. Cousin Corso. I can

for misconduct." "The penalty is death by drowning,

[TQ BE CONTINUED.]

CREEDS.

with you.

I reverence the Bible. if it be

Translated first, and then explained to

By churchly laws and customs I abide

If they with my opinion coincide: All creeds and doctrines I admit divine

Excepting those which disagree with

Let sink the drowning if he will not

Upon the plank that I throw out to him;

Let starve the hungry if he will not cat My kind and quantity of bread and meat;

Clothed in such garments as are made

Let freeze the naked if he will not be

know,

me;

mine.

swim

for me.

"Why horrid?"

out shuddering.

it."

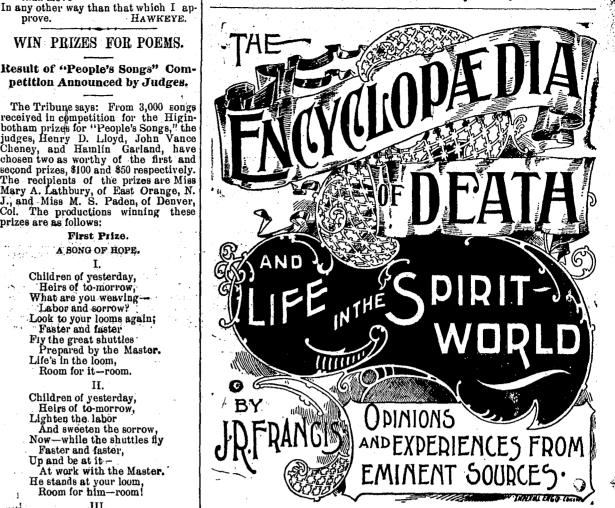
Chorus: Blessed are they that work! For they Shall inherit the earth in the dawning day!

"My dear Corso, I could never con- Lo! The burdens shall be divided, and

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FEB. 8, 1896

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# THE RECORDER OF THE THINKER

Castilian blood flowed in his veins

Twere better that the sick should die

Twere better sinners perish than refuse

To be conformed to my peculiar views:

than move

prizes are as follows:

First Prize.

A SONG OF HOPE.

I.

Children of yesterday,

Labor and sorrow? Look to your looms again;

Faster and faster

Fly the great shuttles

Room for it-room.

Children of yesterday,

Faster and faster,

He stands at your loom, Room for him-room!

Children of yesterday,

Heirs of to-morrow,

Of labor and sorrow.

The Lord's at the loom,

Room for him-room

Miss Paden's Verses.

AMERICA'S BEATITUDE.

your ears shall anointed be

and singing it unto earth

And earth shall forget her groaning,

And learn the song of the spheres: And the tired shall sing that are moan

ing, And the sad shall dry their tears.

For they

dawning day!

For the song of the spheres is motion

yield at the end of the strife.

Shall inherit the earth in the

populous land and sea!

of creation's birth.

O, bark! for the hour is coming when

Aye, listen! 'tls rising and swelling o'er

Following is Miss Paden's song, win-

With despair and disaster.

Turn it-and lo, The design of the Master!

Look at your fabric

Seamy and dark

ner of the second prize:

III.

Lighten the labor

Un and be at it -

Heirs of to-morrow.

Heirs of to-morrow,

What are you weaving-

Prepared by the Master. Life's in the loom,

H.

And sweeten the sorrow.

prove.

vere better that the world stand still

than live, Unless they take the medicine I give;

of Corso Capello she had to ad mit them uncommon and unequaled. When she listened to his rich, Southern voice she mentally acknowledged it the most musical she over heard. His form was more erect, his movements more grace

"They are too refined, too pure, too man's she had ever seen. All the men she had ever met in America dwindled into insignificance by comparison. Ethel knew that before her friend called

on her the next day, and told her his mother was a Castilian woman, but his father, her mother's brother, was from the north? Corso Capello had spent most of his life in Algiers, Morocco and Mogadore, 'His mother's father, a Jew merchant of Mogadore, left him a fortune at his death.

"Tell me something of your friend," said Corso Capello to his cousin, a few evenings later.

"What can I tell you, Corso? She is "Of course you would not. A man has handsome, you know that. She is nice-ly educated and used to the best society of our country; that you can see also She is an heiress and an orphan. I know no more, nor do I care to, I am quite satisfied that she is a perfect

libertine he don't need a wife. If he has ever had wild oats, he is tainted

"You do not know, Maud? You are trifling with me." "No, I am not. Ethel does not say

the same error, overlook it, and acknowledge her pure, and his equal, I should then see in him reform. But he

would not do it. You say a man may have erred. You would say a woman may have sinned, were you pleading for the opposite sex. What you call error

"I must admit the justice of your reas oning, Mr. Howard. You have put this matter before me in a different way

for taint, was strictly adhered to, but few men would find wives in this generation, though it might be acwise rule and have a salutary effect on the gener-ations to follow."

If women were as particular about choosing virtuous husbans as men are virtuous wives, the world would soon be reformed. Mothers make it a point to teach their boys to select a wife whose character is unquestioned, who is virtu-ous beyond a doubt; but she never

You say a woman forfeits her right to

have never treated her harshly or been unreasonable. She will obey me, and I demand that she become an old maid, or

g0.

given me a few things to think about. It is late-I must bid you good-night." "Good-night," said the old gentleman then chuckled to himself, as he watched

other ever since they first met in the old log cabin. But I'll show him that my daughter is not so easily won. I

these days."

A figure of a man entering his gate ended his soliloouy. It was Dawson on his night patrol. He had stopped for

should have to confine myself to coffee and sherbet-the Koran prohibits wine." could not support the cosmical theory of the Bible, she concluded, like the Catholics, that it was not intended to be

marry a man whose honor is unques-tioned." "You are right," said Joe, rising to "Maggie deserves all the truth and honor man can give her. You have

Joe walk rapidly from the gate. "I thought I would give the young gent a backset. They can't fool me. I have known they were in love with each

have not laid up my gold to be given to a master over my little girl, and that seems to be a husband's prerogative

the glass of champagne Mr. Howard never failed to have ready for him.

CHAPTER XXII.

When Ethel Arlington found she

say?" "She refuses to say anything," "Maud, you are exasperating. You call her Mrs. Arlington. Why do you "Yes, it would have a salutary effect.

thinks of giving that advice to her daughter, because, if she did, her daughter would remain an old maid.

that name when she enters those evil places habituated by men. I say yes, and so does a mar. He should no longer be called a man, but a brute. I have raised Maggie to respect my wishes. I

rirts might have called it love and pined possessor did not seem to have devotional tendencies, at least toward her. she tried to erase all thought of them from her mind.

After walking about the park fo an hour, enjoying the beauty and fragrance of the flowers, she retired to a grotto or summer-house to rest and examine the book she purchased on the way, before returning home. She was almost hidden by the vines and intensely interested in her novel when a gentle-man, busly engaged cutting the leaves of a magazine, took a seat very near before either was aware of the other's presence. Both were somewhat startled, their eyes meeting involuntarily.

-" he began as he "Pardon me——" he began as he arose and lifted his hat but stopped suddenly, a glad gleam of recognition brightening his eyes. "Mr. Middleton, I believe?" shc said

smiling bewitchingly, yet betraying no They expect honor for dishonor, virtue emotion-not even surprise. "Miss Howard, I am delighted to

meet you,"he said impulsively. "I have wished-really, what a lovely day," he stammored, checking his speech and feeling very foolish.

"Delightful, indeed," she said, as she consulted her watch. She was surprised to find the hour-hand pointing to six o'clock, which was her father's invariable supper time. "I must go at once," she said rising.

"Time slips away when one gets inter-ested in a book." She did not wish to appear rude, but she would not keep her father waiting his suppor.

"Allow me to accompany you," he said, mastering the thought that perliaps she wished to avoid him, which made her go so soon.

"Papa would be pleased to see you. I am sure," she said simply. "He usually accompanies me when I go out."

He felt like saying that he was not so much interested in her papa's pleasure or displeasure as her own. Her reply meant consent at least, so he said nothing and gallantly offered her his arm to the car.

Mr. Howard welcomed him warmly. but did not fail to remind Maggie that she had kept him waiting a half-hour for his supper, which was now cold, no doubt, he said, unless the cook had been so good as to take it back to the stove.

"I always eat my supper punctually at six o'clock," he said turning to Joe Middleton, "and I call it supper, too. Those who wish may call their evening meal dinner, but I take my dinner at noon. I should be tempted to scold you, little daughter," he said, looking toward Mag-"had you not brought me so pleas ant a visitor. You will dine with us. of course, and spend the evening?" he said, again turning to Joe.

There was no escape. Joe wondered if he would have to stay all night. The thought might have been pleasant enough but he feared he would appear ridiculous to Maggie. He would liked to have made the old gentleman understand that his visit was not especially to him, but saw no way of doing it, so decided to flatter him by allowing him to think that it was.

After the meal was over the old gentleman said to Maggie, much to her surprise and Joc's disappointment and vex-

"Now, little girl, you may go to your room and practice one of your new pleases, but is so brutal, cowardly and

nan: "Many, without a doubt," he replied quickly, in great surprise.

"They were strictly honorable, were they, possessing the virtue of a chaste woman

Joe's face flushed the color of a beet He racked his brain for an equivocal reply. He dared not answer straightforward lest he might commit himself.

"Really-I-you are hard on your sex. Mr. Howard."

"No, I am not. You know few men have the virtue they demand of women. for profligacy. They are unreasonable in their demands. A man should be a woman's equal to marry her. Don't beat about the bush, Joe; tell me, did you ever know a virtuous man who was not an exile or monstrosity? If you have he was a prodicy. You need have no trou-ble to recall him to your mind."

"Men are not expected to be as chaste as women. Women are pure by nature; they are angels. Men are more like brutes; they are physically strongertheir natures are stronger: consequently they become addicted to evil habits that are revolting to the finer sensibilities of God made them coarse and women. lustful: it is not their fault."

"They made themselves so. God had nothing to do with it. They are not so chaste as women because they have made it a custom to be otherwise. Men have been brutes so long they think it is their nature to be brutes and charge God with the crime of giving them that nature. Adultery is no less a sin in the eyes of God, committed by a man than a woman. God does not discriminate if he is just. A righteous God would not give the parlor. Her friend, Mrs. Cummings, men more liberties than women. Men, you say, are physically stronger than women and have strouger desires. It is also argued they are mentally stronger, thus more competent to hold high offices of State, make laws and have many privileges that women are not allowed. How do they use these prerogatives and prove their superior mentality, wisdom and tact? By legislating in such a man-ner they are not denied anything their beastly natures crave. lustful, They even make discretion unnecessary. They make laws to build liquor saloons, gambling dons and houses of still greater infamy; then make laws to issue license or in other words, give legal authority to openly run these nefarious places; then legislate again and give themselves at all. the right to go there for their nefarious practices. Wise, strong-minded, indeed, but if a woman was guilty of such con-duct those qualities would find a differ ent terminology. The adjectives, weak-minded, foolish, reprehensible would

sound more appropriate and deserved. I believe in calling things by their proper names. If a man is a villain he deserves that epithet. A man will go with brazen face to those vile places then find fault with his wife for the least impropriety. He gives himself the right to go where he pleases and do what he

understood, and, if read at all, particusign you to such ceremony, though the lar passages should be selected, such as: wine could be easily dispensed with. "The Lord is my shepherd, I shall not want," or "Do good for evil." It was Certainly do not marry an Algerine lady, unless she be a Caloglis." "Why a Caloglis?"

very necessary, also, to have those pass-"Because they are more civilized. Turkish and Moorish blood combines ages marked, or else ln searching for them one's eyes might fall upon conflictadmirably. What slaves the poor Mooring statements, or contrary laws made by the same God, such as "Depart from me, you accursed, into ever-lasting fire," ish women are to their cruel Turkish masters." "Many good qualities distinguish the

An eye for an eye, a tooth for a tooth." It might occur to the searcher after pleasant readings and truth that if the Lord was man's shepherd, he should have guarded him. and not made it necessary to condemn him to everlast-Or if it was right in one age ing fire. to demand an eye for an eye, or in other words be unforgiving, unrelenting, why say in a succeeding age, "Love your enemies." Such contradictory readings seemed strange, coming from a God "un-

changeable, the same yesterday, to-day and forever. Many of the church rites and cere-monials would have shocked Ethel could she have witnessed them from a standpoint wholly unprejudiced by re-ligious superstition. She could not un-

derstand why Jesus demanded his disciples to eat his flesh and drink his blood. As a symbol it sounded very foolish to the unprejudiced, civilized car; but it was evidently a literal com-mand, "Whosoever eateth my flesh and drinketh my blood hath cternal life." and if that punishment was inflicted The text was positive enough. It seemed to her, as to the Jews of Christ's time,

upon the women and men of the United that it was a "hard saying." States it would have a salutary effect. Nevertheless, though not cannibalisit, that was the law, and Ethel Arlingtic enough to eat her god, she clung to ton had violated it, would youthe doctrine of the trinity.

Ethel's nearest neighbor was a Quaker lady, a young widow, whom she greatly admired for her modesty, truth and love of justice. An attachment sprang up between them, and they became great friends. exchanged visits almost daily

and invariably drove out together. One day she ran over to spend an hour with her friend, and heard a strange, rich voice talking earnestly in greeted her with her usual sweet smile,

then with the conventional, half-audible "Allow me," presented "My cousin, Corso Capello." Since her sad experience Ethel saw all men very much alike. If one was handsomer than another she did not notice it. If one possessed finer quali-

drink; dr Look as I look, do always as I do, And then, and only then, I'll fellowship ties or greater intellect than an ordinary mortal, she respected him a little more, but he had no especial attraction That I am right, and always right, ] for her. She had long believed her grandmother right when she said there Because my own convictions tell me so And to be right is simply this, to be Entirely and in all respects like me; was no such thing as love separate from deep respect, and she was growing to believe there was no such thing as love To deviate a hair's breadth, or begin "It is sentiment, a sign of weak-To question, doubt or hesitate, is sin.

ness," she had told herself often since her unfortunate experience. But when she looked into the dark, sparkling eyes

(From U. S. Journal of Medicine.) Prof. W. II. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We

any utility rays is a second s

each shall know his own; And the royalty of manhood shall be more than crown or throne;

dure.

And the flesh and blood of the toilers shall no ionger be less than gold; And never an honest life shall be into hopeless bondage sold!

For we, the People, are waking, And high and low shall employ The splendid strength of union For life, liberty and joy!

Chorus: Blessed are they that work!

For they Shall inherit the earth in the dawning day!

UAL LIVES" is a charming story that all should story that all should read. Back chapters of it sent free

to all new three months or yearly sub "So far they excel the men of our scribers. Take a trial trip with us. country. But what a horrid place a Turkish harem must be."

BOOK REVIEWS

not imagine a plurality of wives with-"Human Culture and Cure. Par Second. Marriage, Sexual Develop-ment and Social Upbuilding." By E. D. "The women are satisfied. They are spared the misery of doubting their Babbitt, M. D. Pp. 242. Price, postlords, at least. They know the rules of naid, 750 a harem before they become wives. Those women are virtuous."

Dr. Babbitt has always something valuable to say, and he says it in a clear "I should think they would be, with manner, so that his thoughts are readily such a ponalty hanging over their heads grasped and retained. In this part of his extensive work he takes up social subjects, beginning with marriage, the sexes, their relations, dress reform, the freedom of woman, the care of children, the development of man in society, the ideal city contrasted with the wretched-"Well, suppose, just for the whim of ness of the present, and the grand work of co-operation and true socialism in the "Ethel Arlington is not guilty. She future.

is as pure as an Algerine Jewess. I am going to call on her this evening. Per-He is not an extremist, although advanced and liberal, and students of the haps I will gain some enlightenment re subjects he treats will rarely find any-"And what if the the internation of the internation of the international thing to disagree with, and an abun-dance to praise. His views are fresh and new, and have the vital quality of awakening thought, as well as furnish-ing material for suggestion. Many of the theories and explanations

of this work depend on Dr. Babbitt's studies of what he has happily called 'fine forces," and the reader may not Believe as I pelieve, no more, no less; That I am right, and no one else, confess; Feel as I feel, think only as I think; Eat what I est, and drink but what I drink; always find the data for evidence, yet the whole has a charming plausibility, and is supported by the author's previous writings.

### Married.

"Dual Lives."

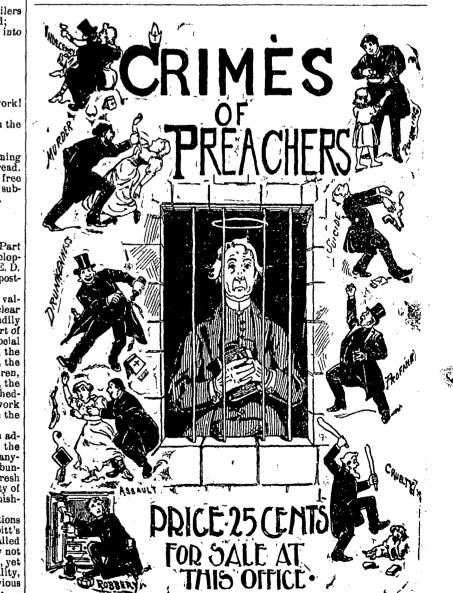
At the home of the pastor, 1003 South Fourth street, Springfield, Ill., Jan 23, 1896, by the Rev. Anna B. Lepper, Mr. Claude C. Jones and Mrs. Marie Dlehl, One Fol. 12mo, 407 Pages, Cloth, \$1.50. GENERAL DIVISION. They will reside in Decatur, Ill., and are well known there as earnest work-1. RESEARCHES IN JEWISH HISTORY.

**3. RESEARCHES IN ZOROASTRIANTSM. 3. DERIVATION OF CHRISTIANITY.** ers in the cause of Spirltualism. 4. WHENCE OUR ABYAN ANCESTORS?

ROBBERY

TO THE EDITOR:--I feel so full of mys-tic life I cannot express my gratitude for the benefit I have obtained in the reading of the "Dual Lives," by Louisa Biggs Reed. Although we have the same name, we are not related as I know of. I never saw the author. Have you it in book form? If so, I want it. I can't wait until it is finished in your paper, if you have it. PAUL G. BIGGS. Austin, Ill.

The charming story by Louisa Biggs Reed has never been published in book form. Mrs. Reed resides at Hutchinson, Kan.



Researches in Oriental History, Soul of Things; or Psychometrik Researches and Discoveries. BY G. W. BROWN, M. D.

BY WM. AND ELIZABETH M. P

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Service and

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**4.** WHENCE OUR ABYAN ANCESTORS? The whole comprises an earnest but fruities search for a Historical Jesua. In this rolume the dows are clearly shown not to have been. The Messianic idea is traced to the Bac-trian Philosopher, 250 years B. C., and its history is outliked, following the waves of emigration, until it is fully developed into Christianity, with a mythical hero, at Alexandria, in Egro, soon after the commencement of the divisian era and the thread of the sead on training the records of the part in the sead on training the ercords of the part; in facts are mostly gleaned from Christian authority; and no per-bon ost read it without instruction end profit. Whether of the form ale that contains with the author of otherwise. For an exting the Contains of the search whole of the search whole of the search of the search of the form of the second of the part; in facts are mostly gleaned from Christian authority; and no per-bon ost read it without instruction end profit. Whether of otherwise. For an est this office. ROMANISM AND THE RE PUBLIC.

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undag apitetine a

# A THINKER'S THOUGHTS.

# Mortal Eye.

#### REFINED MATTER-SUPERNATURAL-SPIRIT REALITY-WHAT IS GOD?

Can any man truthfully dispute that our invisible thoughts are things, and not admit by so doing that a house or a time-keeping watch, etc., can be made before it is clearly seen by the invisible eye of the invisible man, or spirit-thinker?

The body material, or earthly outward man, is crude matter, a fit casket or house for the invisible snirit, soul, mind or thinker to occupy and use while progressing on from a lower to a higher and more refined state of existence.

In man's earthly transitory state he is crude matter all through from birth to doath, though he live to be very aged. When first born he is the most helpless creature living on earth; he is a real know-nothing or fool. He, or it, would soon die of starvation if left without the help of a fond mother's hand to direct its rosy lips to Nature's lacteal fountain, or to an appropriate substitute. Once introduced to its present fountain of life and continued existence on earth, it easily and eagerly fills its little stomach, impelled by intuitive instinct so to do; and all is well. But still the dear object of a parent's love is only a little lump of crude material. It continues to live in this helpless state for many

months. It may have concealed within, the seed or germ of a thinking mind, but it has not a spark of intelligence. If hungry, or if hurt, it cries. It is utterly ignorant of what it does, and will as soon handle fire as an apple or a tinkling toy. Therefore we may declare it to be a mere ball of human clay, or of material flesh, blood and gristle. Final-ly it appears to manifest capability of receiving impressions of the invisible thoughts of its parents and 'others, and long before it can talk it will express a few wants by motions; and by the daily handling and the "baby-talk" of more mature persons it becomes so far hypnotized as to appear to have a mind in embryo, which is the first signs of a thinking being.

It may be one, two or three years of age before the germ seed of mind or spirit commences to so manifest itself as to use the first intelligent word. The child has now progressed beyond or above the state of a simple know-nothing or fool.

As a physical being it is nothing more nor less than an expression of the pri-mary invisible gases, solidified into a state of tangible matter set up in the form of its natural progenitors. But the invisible, indwelling mind, the real thinker, grows from this stage on, constantly increasing in acquired knowledge and wisdom until its earthly or animal man reaches its highest state of perfection at extreme old age. Still it, the invisible thinking soul, continues to "expand undivided, and to spend unspent," as Pope, the great poet, expresseth himself.

We cannot see any of the elementary gases, yet we know they exist, being eternal things used by the eternal law of fitness and force to create or formulate all worlds or systems of material worlds and things, through the eternal and chemical power or action of the eternal agencies of attraction, repulsion and cohesion, which, being quickened through the ever-present, ever-acting currents of co-eternal positive and negative electro-magnetism, that is everywhere present, existing throughout the boundless regions of space, but is, nevertheless, all invisible matter so considered in its highest possible perfection.

The invisible mind of man has so far progressed in the knowledge of the arts and sciences as to be able to condense said invisible agencies from atmospheric air to assist in talking at long ranges of distances.

In consideration that all the above noted invisible agencies are actually highly sublimated, ethereal, superfine matter, may we not safely affirm that At five o'clock in the afternoon, how-the invisible thinking mind of man is as ever, when Mrs. Meachamp was begin-

identity as worlds, and either float about FAKES AND FRAUDS. in unlimited space, and harmlessly jostle Regarding Things Invisible to grind and smash one another into impalpable dust. But nobody need fear any such terrible, unnatural results, since we have learned that all are governed by such unerring laws and powers invisible as not to vary in the paths of their appointed orbits and annual and

lunar time, not a single inch or a single minute since first seen by mortal eyes. All is matter, crude and void of intelligence, only in progressive degrees of perfection, from the lowest to the highest and most refined state of spirit mindmatter. Yet all things, natural laws, etc., are beneath or under the governing power-force-and influence of one great supernal law of laws, which is self-existing in a superlative degree, from everlasting to everlasting, omni-present, omniscient and omnipotent, the one over-ruling creator of all things and beings, worlds and time unlimited. The supernal law, ruling all other natural law or laws, is all good. Being so, it cannot act wrong in any degree whatever. If we want some other name for it, it must be less than good. Even the word God, which has been in use hundreds and thousands of years, to desig-nate all power and all good, is made by discarding one o from good! Thus, then, we see the one only supernal law of laws being all good, is all God, and, therefore,

we have no further need of controversy about who or of what is God! E. D. BLAKEMAN.

A Camp-Meeting Proposed. TO THE EDITOR.-The special com-

mitte appointed at the Leavenworth County Spiritualist Association, on October 5, 1895, for the purpose of taking preliminary steps to locate a Spiritualist camp-grounds for Eastern Kansas and Missouri valley, met at the parlor of the Bevort Hotel, Kansas City, Mo., on Saturday, December 28, 1895. Called to order by chairman J. H. Lan-

caster. Isaac Farley, of Melvern, Kan., was chosen secretary pro tem. The com-mittee reported that they had been un-able to decide upon a location for the proposed camp, and desired further time. The question of renting one of the city parks of Kansas City, to hold the next annual camp-meeting the first two weeks in September, 1896, was discussed for some length, without any def-

inite action taken. Mr. J. B. Arthur, proprietor of the Bevort hotel was selected as a committee of one to see what arrangements can be made towards securing a park to hold the next annual camp meeting, and so-licit all the assistance and help possible from the citizens of Kansas City, and make his report to the committee at their next meeting. O. G. Richards, of Eudora, Kans., was chosen permanent

secretary of the committee. It is the earnest desire of the commit-tee that all who are in sympathy with the move to establish a camp correspond with the committee, giving their views and what material aid they are willing to give for the purpose of establishing a permanent camp-ground at Kansas City.

A general invitation and request is ex-tended to all who can to attend the next meeting of the committee. No further business, the committee

adjourned to mest again on March 31, 1896, at Kansas City, Mo. ISAAC FARLEY, Sec. Pro tem.

DOG'S SECOND SIGHT.

Remarkable Occult Power Possessed by a Fine Deer Hound.

L.C. Meachamp, living on the edge of Arkansas, is a great hunter, and has a fine deer-hound, Dan, of which he is justly proud. A few days ago Mr. Meachamp was going squirrel hunting, and in order to keep Dan at home he was compelled to tie him up. The hound whined and begged, but finding his master was obdurate he at last lay quite peacefully before his kennel all day.

# Spiritualistic "Punch and Judy" Shows.

Barriel House the Son of Sunday in Second Second marker of the

PLAIN WORDS AND SOUND SENSE. It is a very sad commentary on the credulity of Spiritualists when we read about so many exposures of so-called mediums, and the exploits in fakedom published in almost any daily and spiritualistic newspaper. These bloodsuck-ers of Spiritualism fatten and flourish at the expense of Spiritualists. We sneer at the credulity of our church friends for swallowing the medicine at which our reason revolts, but we swallow and advocate things that Munchausen would rebel against as impos-sible. Volumes have been written on fakirs and their confederates and abet-

The majority of Spiritualists spend all their loose dollars on these vampires, who reap their harvests week after week, month after month, and, in many cases, for years, before the day of retribution overtakes them. Then, very fre-quently, they only change their base of operations to another city, and so on to the end of the chapter; but always preying on so-called Spiritualists. This same class of Spiritualists, or spiritists, This

never have a dollar to advance the cause; never have a dollar for an honest medium, simply hecause she cannot produce the Punch and Judy shows they are accustomed to regard as spirit mani-festations, and consequently she suffers

the pangs of poverty and distress be-cause she is "no good." I have invariably noticed this in spiritualistic meetings and at lectures. Let the lecture be ever so good, or the sub-ject ever so entertaining and instructive, unless test; are given there is no animation in the audience. But if the lecturer is also a psychometrist, this same class of our brothers and sisters tumble over each other in their eagerness to place some token on the desk and trust to fate for a reading. This will occur at all sessions where readings are given, and they are so greedy they will not give the stranger within their gates a chance to place his little token

there also. Perhaps a test to the stranger would be the means of convin-cing him of the beautiful truths of spirit communion. When the service is nearing its close.

and the usual collection is to be gathered, what a commotion ensues. Some desire to get out before the plate has a chance to reach them, and usually suc-Those who remain have a recoed. signed look, and fumble a good deal in getting their coppers separated from the nickel, for fear they might make a mis-take and put the nickel on the plate. I had the pleasure of passing the plate on one occasion, and a lady kept me standing at least two minutes fumbling

for her pocketbook. Of course I antici-pated a half-dollar at least, judging from her outside. She deftly sorted out a small penny and placed it on the plate, while an evident sigh of relief escaped her. I could not resist the inclination to look over the proceeds of my labor. The majority of the coins were copper, next came nickels. then a few ten cent pieces, with an odd quarter of a dollar, which I compared to a genuine test from the spirit side of life. This, my friends, is a moderate showing of the way would-be Spiritualists have of car-

rying on this glorious cause, with its untold possibilities for the advancement of the human race. Are you not ashamed of it? I can assure you that I am. About test conditions for the medium.

What is the use of applying tests to the medium and pay no attention to his or her confederates? There is not a fake medium without his abettors. Use commonsense and rational judgment in your investigations, and your fake mediums will go out of business. When I attend a materializing seance, I note those who blow the loudest trumpet about the wonderful manifestations witnessed by themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not present. I make a mental note for future themselves and someone else who is not the present some

and apparently deeply interested in something she was saying. While these two were so engaged, another white ob-ject appeared in view to the left of the medium, and was immediately ap-proached by another of the confeder-ates. Here were three spirith appearing at one and the same time! "Wonderful indeed, if true; but, alas, our, wonderful medium performed the wondorful feat alone. She duplicated the church trin-ity-one in three and three in one. While standing in the center, showing her face, her right leg was gatended in

her face, her right leg was gatended in a horizontal position, her 100t, dangling a white cloth for one of hey dear friends to recognize as her long-depaited child, her left hand held something white to the left of the body, and another friend immediately recognized it and held an animated discussion on different perfumes.

Friends, this is the sort of phenomena medium, place proper restriction on medium, and secure all means of ingress and egress. You are musters of situation and the medium can begin business. If found true, let it be known. It will be the means of convincing many honest skeptics and agnostics. If found fraudulent, expose him without mercy. Scoundrels of this description should have six months' imprisonment twice a

year for life, at hard labor. H. M. EDMISTON.

### Infants in Hell.

TO THE EDITOR:-I, noticed an article in THE PRCGRESSIVE THINKER entitled "Hell-Fire Revivals," which brings quite vividly to my mind many of those so-styled meetings, but they have been greatly modified to suit the taste of the so-called stylish churches at the present time. If everlasting punishment was preached to-day until you

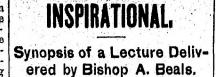
could smell the perfume of brimstone, their attendance would be small. I recollect some forty-nine years ago, in a small church in Lower Canada, I attended a meeting in the Presbyterian church with my mother. She was what is styled a hard-shell Baptist and very conscientious. The minister remarked in his discourse that he believed there were infants in hell not a span long. I being quite too young to understand it, asked my mother what he meant. She said I should not ask such questions; I would understand it better as I grew

older. 1 thank God-or rather, thank my investigation in Spiritualism, for the knowledge I have of a hereafter or future state of existence.

Oh, what a pleasure it would be to sit in the presence of the Almighty, pick on a golden harp and wear a golden crown and know that father, mother, or

talking to her. Just a short, time ago she came to me in a trumpet seance held at my house by Mrs. Hibyits, of Muncie; talked to me and also sang a yerse of an old familiar hymn. It was in reality a love feast.

Last evening I had the pleasure of sitting in Miss Daniels' circla-trumpet medium from Waterloo, this State. It was simply grand, and her guide. Capt. Stevens, is a fine spirit mand also the little Indian, Bright Eyes., A great many voices that were amiliar to all were there. Brother and Sister Powers, who entertained us, were both consider-ably indisposed from an attack of the grippe. The aged couple are veterans in Spiritualism, whose heads show the frosts of many winters; but Spiritualism The aged couple are veterans leaves no dread of the so-called death. I understand that Miss Daniels and Mr. Pierce held a very interesting seance at the resdence of Dr. H. V. Sweringen on Friday evening, when one of the late sisters of the hospital made herself known to the doctor and gave them



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The following is a brief synopsis of a lecture by Bishop A. Beals, purporting to have been inspired by the spirit of Thomas Paine. It will be seen that the "author hero" is not disposed to accept the telephone as a finality, but proposed to convert the whole universe into a whispering gallery, dispense with the Associated Press dispatches, and send the average newspaper to grass:

In approaching you mortals once more through the organism of one of your own number, my soul is drawn out as it ever has been by a love for humanity and a I have spent a few dollars on. Is it not desire to elevate mankind. So, while I time to stop? It is very simple to do so. am here in the capacity of a spirit able tions offered for the suppression of this wonderful phase of Spiritualism by genuine Spiritualists and their enemies, fakirs and their confidences. A super state of the set of enough to pay a fair remuneration to the present as a friend-as one who in all medium if found honest. Exclude all his relations with man has sought to from the room but your friends and the make them happy by first making them wise and just. As on the earth plane of human experience I sought to secure pothe litical freedom to every foot of Amer-egin ican soil, so did I assiduously work to give man religious and spiritual free-dom; and no better subject can I select to-night than that which I wrote upon: THE ACE OF REASON.

On the earth-plane I worked for po-litical and religious freedom by placing on record such truths as I knew would conduce to these ends because of man's power to reason, and from the higher fields of existence to-day I am permitted to bind to earth those ideals of truth and duty without which you could not under stand the full value of this life or its re lations to the next.

Taking a retrospective view you can

see the progress which the American people have made since my exit from the mortal form, for while yet sur-rounded by fields of decay and change they are beginning to recognize tho underlying powers which evolve the higher forms of thought and action. Hope and desire are the stars that scintilate around the human brow. The reigion of Spiritualism fills the interstices of crude beliefs of the past, and honest skepticism of the present, with a divine light, so that while you look upon this as the reasonable age, free from the intolerance and blind credulity of the past, it begins to appear as a beautiful whole rounding out in the sphere of mental unfoldment. The religious teachings of the past

were defective because they lacked the deep and perfect expression of eternal life which has come to this age through the higher understanding of the magnetic and spiritual laws of the universe. In the light of these laws the future is photographed on the soul of the prescrown and know that father, mother, or some loved one was being doomed to everlasting punishment in Gh, what a loving, orthodox God! in the option of the higher education. Not only have the theological shackles been broken, and the hurtful tendencies which ever come of a sordid, slavish fear been cor-rected in the case of millions, but a feel-ing of fraternal sympathy of helpfulness is being infused into the institution of society. Legislators often build better than they know: preachers sway their hearers by a new power; which draws instead of drives, and medical men are beginning to see that disease has dynamic or spiritual origin-that the soul is sick before the body, and must be made whole by restoring equilibrium to the vital forces. The great practical truth of to day is,

that every part of the universe is related to every other part: there is no such thing as isolation in all the boundless realms of being. The law by which a disembodied spirit can return to the home of its birth and impress those in a rudimental sphere of existence with the fact of eternal life, and of the relations between mind and matter, soul and spirit, is as old as humanity, and as much a law of nature as the principle of gravitation; but being more refined, and important, and impossible to be understood by those who live merely in externals, its expression has been delayed. awaiting the higher civilization of the ninetcenth century Be not discouraged then, O children

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WAS

eternal an entity and as never-dying as they are?

All things in existence are matter, even the most purely primitive element-ary gases; each kind in perfect isolation from another.

from another. By the long ages past each preceding human generation of progressive, in-visible thinkers or minds of visible mor-tals, has been unceasing in the line of investigating and evolving progressive thought. Every new discovery of scien-tific light, truth, morality and wisdom has been carefully garnered and handed down, or rather, I will say, handed up, to each succeeding generation, by which mcans the invisible spirit has been add-ing knowledge to knowledge, until our most advanced thinkers are becoming what may well be termed angels of goodness, love, truth, purity, mercy, and meekness; or they do at least excel in some of these virtues and principles, if not in all. All this is the legitimate condition of the unseen spirit-man. But how does it compare with the physical or earthly man? Behold how little progress has been made in the improvement of his bodily strength and longev-

ity. While the mird, the thinking, inventing, ever-progressive part, is still pressing onward and upward to still higher states of perfection and renown, the condition of the outward visible man remains stationary, or nearly so. In fact, were it not for the invisible, governing spirit, the mental educator, the physical powers of man would sink neaver to the condition of dumb beasts. Just where the end of progressive spir-its, or the perfection of invisible souls, will find a resting-place, I know not. But I feel sure that if the source and the opportunity of gaining knowledge were suddenly and utterly denied me for the nort fifty years my spirit would for the next fifty years, my spirit would be miserably unhappy, while that un-happiness would so prey upon and affect me as to cause my soul to long for a total bodily annihilation and deliverance from this house of clay. that I might go hence to the Spirit-land and dwell in "a house eternal, made without bands," as was once pointed out or spoken of by St. Paul. If, then, the present unseen spirit of man must have the only avenues of obtaining unlimited knowledge open to it to-day, in order to satisfy the everpresent desire for knowledge, which, to the spirit, gives power and happiness here in this world of crude matter, in order to add to and porpetuate his happiness. I feel sure, reasoning from an-alogy, that the spirit will never arrive at a state of existence in the unending æons of eternity when, if the privilege of gaining more and more knowledge shall be abruptly cut off, its happiness also would come to an end.

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A total loss of the soul's identity as a living being, may as well be lost as to have it find an end to progress. If such a time ever comes to the soul, it will

ning to look for her husband's return, Dan became so unusually restless that she went out to see what was the matter. In spite of her repeated efforts she could do nothing to pacify him, and at last, to her utter astonishment, he broke the rope and bounded away over the fence with the medium's name and address, rope and bounded away over the fence and into the wood. He was gone probably half an hour, when he came running back, panting and almost breathless, with his master's hat in his mouth.

Mrs. Meachamp became alarmed, and calling their son they set out to call Mea-champ, the dog all the time bounding along in front and leading the way. At last they came upon Mr. Meachamp lying helpless in the woods, where, at pre-cisely five o'clock he had fallen in a little ditch and broken a small bone of his leg. The dog's knowledge of the accident at the very moment of its occurrence seems almost incredible, but the truth of this is beyond dispute.-Jamestown (N.Y.) Standard.

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fluences of enemies, my price is twenty-five dollars. Knowing I can aid you, I remain, yours respectfully, JAMES COPELAND.

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"The Influence of the Zodiac Upon Hu-

a time ever comes to the soul, it will come so legitimately, easy and natural that it will not be known to the then un-conscious soul, any more than, a river, whose identity is known until it is lost by flowing into an ocean or sea. All things in Nature are governed by laws of Nature-natural laws. To say, a if it were possible (which it is not, with-out destroying all natural law), all worlds in the universe would lose their the universe would lose their worlds in the universe would lose their the universe would lose the lose

present. I make a mental note for future developments. You will usually find three of four you may be suspicious of, who will bear watching. They have all witnessed these marvels at some time If you inquire how they were so positive of the identity of the spirits who appeared, they always have some peculiar characteristic of personality, individuality or physical peculiarity, such as: He was so peculiar in many ways and had a

singular way of uttering his thoughts. It was simply impossible for any human being to have known it but herself, etc. Another knew her dear husband by his eccentricity while on this plane. And

so on to the end of the sitting. I will report my experience of one se-ance out of many which I have attended, and with about the same result spirit-ually. This particular medium was rec-

ommended to me very highly, otherwise I would not have been ther?. I noted, as usual, the sitters, who were almost strangers to myself and wife, havingseen them, perhaps, once previously elsewhere. The medium retired behind the curtain, and the singing began at once. After a short time the curtain parted in the middle to give us a very imperfect view of a large figure in white. She motioned to one of my suspected friends, who advanced and had a short confab. She then returned to us and said it was her dear mother who

had materialized, as on former occasions. After more singing the curtain parted and the medium, under control, came to my wife and said she was so and so. Well, my wife could not recognize the person, as she had not known any such person in earth-life, so she returned to the cabinet. A voice from the cabinet said there was a spirit for some one, but could not materialize, and would use the medium for impersonation. She came out and singled myself from the rest of the sitters, and backed towards the cabinet. She appeared very undecided how to act, as I softly intimated I would like an introduction. She then gurgled out she was my Uncle Billy, and would materialize later on. As I was non-com-mittal she did not know what reply I would make, and would rather wait for further developments. It is needless to say I never had an Uncle Billy, or that

he did not materialize as per agreement. No one at this seance recognized their friends but those I suspected as confederates. Another stranger was called to the

cabinet, but the spirit was unable to materialize. as usual, unless a battery would be formed to give it strength. Such a battery was formed by two of the fakirs holding the victims' hands, while each had one of their own at liberty. The material for the battery completely obscured the view of the cabinet from the sitters, so they actually saw nothing but what the material of the battery saw fit to tell them, and it was marvel-

The next act consisted of a face in the center of the curtains of one who beckoned one of the confederates and en-gaged her in conversation. While so doing a white object appeared to the

TALKS QUITE SENSIBLY.

A Reply to Will C. Hodge, G. O. Gunning and Mr. Holbrook.

HE MAKES SOME PLAUSIBLE EXPLAN-ATIONS.

TO THE EDITOR:--Will you kindly give me space in your valuable paper to make some explanation in regard to the "Fake Book" your readers have heard so much about. My conscience is clear. I think I am doing nothing to hurt Spir-itualism. It is well known that we are daily imposed upon. We secure the services of a medium; he gives us undeniable evidence of spirit communion, but the next thing we hear he has been exposed, and he admits it.

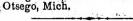
Now, how can the harm come in giving a fair and true explanation of the work of a trickster? But, on the other hand, can there not come a great amount

of good from such an explanation. Will our phenomena not stand the test? Why is it the fakirs in our ranks are allowed to go on in their work? It is a very easy thing to answer; it is simply because people in general do not know the ways and means used to produce fraudulent manifestations, and not being posted they are ready to accept everything that looks mysterious, and that which they cannot explain as spirit manifestations. How are you going to tell the difference, dear reader, if you are not posted, and, if you get posted, who are you going to for such information? Are you going to those who know nothing about the business, or to one who knows all about it? Thongr the man who will stand up in the midgt of all op-position and proclaim the truth. I do but if he has been doing that which is not right, I honor him for quitting the busines

I would like to ask some of those who have been opposing me in sirculating a book to expose fraudulent<sup>1</sup> mediumship, what per cent. of our mediums that are

now before the public are genuins that are now before the public are genuine. I would not cast a reflection on any one, for I honor a medium, but for the fakes I, for one, have no use, and am fully prepared to detect though tricks, if grees. ple Sunday, February 9, will be dropped, and the next meeting will be in the third degree Sunday, February 16. Should we not be able to return in time to attend they play any. Now, what 'is wrong about that? What do you expect us to do, any way? Sit around as dummies, this convocation, it will be presided over accepting everything as genuine, or are we going to arouse — and fit ourselves by some of the other masters of the I.T., with a general discussion by members

on occult subjects. All correspondence and requests for circulars will be attended to as usual, sole purpose of explaining that which has, perhaps, been misunderstood by some. I have no desire to enter into a controversy, and I shall pay no atten-tion to any attacks made, but shall continue to use my influence in the right direction, and hope I may be the means of doing some good. F. E. PIERCE.



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On or about the sixth of February, we shall start for Cleveland, Ohio, to open work in that city as soon after arriving as we can make arrangements therefor. All persons who desire to make application for degrees so as to be ready to advance with the regular class-es, can address letters to me at 350 Erie street, Cleveland, and I will answer them upon my arrival, with all needed information.

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the first of the second "Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the charge cannot be made.

SATURDAY, FEB. 8, 1596.

### Christian Slavery.

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It was stated in these columns some time ago, that children of poor parents were bought by Christian missionaries in China, thence were used as servants, educated in their missions, indoctrinated into their faith, then, when the youthful slaves were matured, they were used as agents for the propaganda purposes; in short, were a sort of stool-pigeon for the conversion of heathen; that the hope of converting the devotees of Buddha and Confucius to Christianity was contingent on the number of slaves they could gain in "childhood's unsuspecting hour."

Prof. O. F. Cook was sent to Liberia by the New York State Colonization Society, to investigate prejudiced reports in regard to matters connected with that colony. He has returned and made a report to his society, a summary of which is published in the New York World. We quote very briefly:

"There is every probability if the good work [of buying slaves at so much a head goes on far enough we shall have regulation slave raids, towns burned, the people slaughtered, and the children carried away to satisfy the demand. Buying children is a part of the system. The missionary soon finds he can work to better advantage by having children who can be expected to stay continuously and thus have the opportunity of prolonged training. Children are cheaphe will redeem them from barbarism and train them for usefulness among their own people. In the iuterior o Liberia boys twelve to fourteen years old were offered me for goods at cash value of about three dollars. Girls come at about twice the price. Willingness to attack and carry off the inhabitants of the next village is well-nigh universal in Africa. There needs only to be a sufficient demand for captives. It makes not the slightest difference whether the goods are to be exported to America, or carried across the Soudan to Egypt, or educated in mission schools in Africa or elsewhere, the pillage and cruelty invoked to supply the demand are the same."

The reader will make his own com-

Overwhelming Revelations. Strictly Trathful. Boutwell, one of the managers of the Impeachment trial of President Johnson. in 1868, during his address to the Senate, sitting as a Court of Impeachment, said in substance:

"Away in the Northern heavens there is a region dotted by no star-a hole leading away to illimitable space. What es beyond no eye has seen, nor no teleope has explored.

Mr. Boutwell then proposed, in his rtisan zeal, to hurl the President it greatly excelled any circus performthrough space to the fathomless bounds beyond. But that space has now been explored. The Lick Observatory has just turned its powerful telescope towards that dismal region, and photographed what that great lens saw in its marvelous search.

A microscope revealed on a field of that photo, one inch square, 64,000 stars, each one of which is unquestionably a sun, with numberless planets in its ogist, abandon their natural instincts, train. Double stars gave evidence that then, when completely under influence, train. Double stars gave evidence that though their lines of light were nearly converged, it was caused by the vast the church and for heaven. Many a distance one star lies beyond the other. The plate on which this magnificent He should have become a revivalist and revelation was made, was eight inches square, hence contained sixty-four like spaces to the one counted, each of which was as numerously specked by the scintillating orbs as that on which an accurate count was made; hence in Boutwell's fathomless abyss, in the vary limited field of that telescope, 4,093,000 suns were visible. If the whole of that starless region could be searched and photographed with like care, the mind would be incapable of comprehending

the multitude of suns which are lighting up other worlds. A friend, describing to a popular preacher this mighty revelation of science in this heretofore unexplored heavens, concluded by saying: "Doctor, with these facts in full view, please read again the first two chapters of Genesis, and then reconstruct your ideas so as to agree with the teachings of Nature. It will give you a more lofty conception of the Infinite than you get

from your sacred books." Please bear in mind, good reader.that in every portion of the heavenly vault, turn the telescope whichever way we may, above, around, or beneath, the same revelations of starry worlds burst upon the vision, and the proof is conclusive that every one of those suns is the center of a planetary system, each peopled with inhabitants, as is our earth.

#### Prayers Didn't Affect Ingersoll. Robert G. Ingersoll has returned to New York from his lecturing tour in the west. He was asked whether the prayers of the Christian Endeavorers had had any effect on his belief on religious matters. He replied:

"I do not think the prayers have affected me. I believe I have as much sense and as good judgment now as before, and that I am as much opposed to orthodox savagery as I was before the prayers were made. I cannot be converted unless my brain is changed or weakened; unless my credulity is increased. At the same time I am much

obliged for the prayers. "I visited what is called the People's church at 'Kalamazoo, Mich., and was greatly pleased with it. This 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 time: 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

A young lady over at Rockford, Ill., whose religious education had been sadly neglected, attended a hypnotic assemblage, otherwise known as a revival meeting, now going on under the pat-

ronage of the Methodists. She was so delighted with the entertainment it was with difficulty she refrained from clapping her hands. Indeed, it was impos-sible to restrain her risible organs. Her

companion chided her, but she insisted could not avoid laughing. The trouble with the young lady is, she is too intei-ligent and well-balanced to subordinate her will power to the control of a religious mountebank, acting the part of mesmerist, who poses as an agent of

the Holy Ghost. To make such performances a grand success, the sub-jects operated on must leave their will-force behind, place full confidence in every statement of the psycholhe find they have received the birth." and are accepted candidates for mesmerizer has mistaken his mission saved souls for the kingdom.

### Judge Lynch Dignified.

Another execution of a murderer in this city, and another exhibition of maudlin zeal to make a Christian, followed by a speech from the gallows: "I did this deed. I killed George Wells. The Lord is with me, and the Lord has forgiven me for all my crimes. The valley is clear and bright and my future is safe." To cap the climax of that disgusting

exhibition, as the black culprit, Henry C. Foster, was about to pay the penalty the law demands, the attending sky pilot nudged him and said: "Repeat the words, 'I trust in Jesus,'" and, parrot-like, the wretch, with all his guilt upon him, the soul of George W. Wells-according to theologic teaching -writhing with torture among the damned in hell, who was ushered into eternity all unprepared for the great change, repeats the saving formula, and a moment after, at the end of a rope,

presses to glory. It is scenes like these which make justice a mockery and dignifies the doings of Judge Lynch.

### Mistaken Logic.

A Houlton, Me., church-goer thinks it is a high recommendation for church-going people that his watch and chain, which he dropped in his pew, were found two days later.--News Item.

This only proves the deacons had not visited the church since the watch was dropped, not that they were honest.

# The Truths of Spiritualism.

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

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THE EGO. What? Whence? Whither?

A Philosophic Discussion of Hu man Being.

# BY HON. A. B. RICHMOND.

THE MEANING OF I-I AN AUTOORAT-ABIOGENEBIS-BELIGION OF ORTHO-DOXY AND OF SPIRITUALISM.

"Though inland far we be. Our souls thave sight of that immortal sea

Which brought us hither." -Wordsworth.

We are all conscious of the exist ence of individual mental personality. It is apparent as is our physical form. and is as distinct from it as the vibrations of light are from the eye through which we perceive visible obtects. Our bodies obey the commands of this invisible mentality in all our voluntary actions. It directs our does the evolutions of an army.

### THE ECO PARAMOUNT.

What do we mean when we use the personal pronoun I? Do we refer to an innate property of matter developed from protoplasm, or an invisible, distinct entity that manifests itself not only through matter, but of our faith depends entirely on the butes of the creator and the immutaalso through our feelings and emo- weight of the testimony on which it

tions? We are all conscious that the ego is paramount in every personality: that it asserts its ownership of all that we possess. Thus we say; I own a farm, a bond, a mortgage, or any other hereditament, either corporeal or incorporeal, and the law recognizes that ownership. The I does not mean our corporeal body, but is an invisible possessor of all that can be held either through the tenure of life or by law. Thus I say: I have a mind of my own; I have a consciousness of existence; I think, I reason; I remember the past; I love, I hate; I feel joy or sorrow; I possess certain attributes of genius, or I am devoid of them. I know that I can do certain things, and I am equally conscious that there are many

things I cannot do. DID MY EGO BEGET ITSELF?

Now, it is not my body or mind or intellect alone that I am talking about when I so positively assert my ownership of all my possessions, for I say I have a head, a hand, a heart, and physical organism. I know that I own all these, and am an absolute monarch of all my possessions, with a power to control to a greater or less degree all connected with myself, either montally or physically. I can send my thoughts to the boundaries of earth, or the uttermost limits of stellar space; or I can turn to the

earth and think of the pebbles at my feet or the dhisy that blossoms by my pathway.<sup>73</sup> The I I am speaking of is an autocrat greater than any that ever on earth controlled the destiny of nations. And vet what is it? from

whence did it come, and whither goeth it? Is it a spark of the great "I am" of the universe, as a spark is a portion of the great energy or impulse in the universe called electricity? It is certain it is a possessor, and therefore cannot be the thing possessed. The two must in the logic of nature be wrath to come" as they would from a separate and distinct. I possess all district stricken by pestilence, or horror-stricken by seeing the shrouded from the attacks of wild beasts or form shudder convulsively and a moistics, but they are not me, only my venomous serpents. The love of the obtaining one or more to club with you, and thus aid in the grand work of eleassets. Can I, then, be a product of vating the world to a higher plane. innate potentialities of my body Several already have enlisted in the work, and sect on clubs. Every Spiritthrough the inherent properties of the ualist should realize that he can not live elements of my organism? Did I by altogether for himself, but that he must certain affinities of matter beget mylet his light shine so that others can see the right way. This book is sent forth free to all our subscribers who send one self, soul and body? Surely the theory of Abiogenesis never answered or more new subscribers with their own this problem to the satisfaction of the subscriptions. See full particulars elseego that reasons and reflects within every personality. The materialists and a few Spiritualists find no difficulty in solving and W. E. Hammond, the genial gentlements of tartarian flames, and "the answering this stupendous problem. worm that never dies," in all the hor-"They see in matter the potentiality rid details that falsehood can invent of all life.", They reason thus: "We and fancy delineate; and as I have plant the acorn, and behold, from the heard these revival sermons, I have innate properties of this little seed often wondered if intelligent, educated comes the giant oak; therefore the Poor is the friendless master of a ministers actually believed them. Is oak in miniature-so to speak-lived it possible that any candid, thinking in embryo in the acorn. Therefore mind can endorse these libels on the our ego lived undeveloped in the elecreator of the vast universe of worlds ments of our bodies. But they forget and systems whose boundaries the the uncounted numbers of natural vision of man has never encompassed? laws that are involved in the construc-If the creeds of orthodoxy be true, tion of the mature tree, and the mulnine-tenths of the human family are titude of unseen, unknown and indoomed to endless punishment-not comprehensible agencies and energies to reform them, but only to gratify that surrounded it, preserved its life, the revengeful anger of the creator, and assisted its growth. They forget who made them in his own divine imthat when the acorn was planted it age. And this awful torture of friends had a future, an end was to be acand relatives is in sight of the chosen complished which must have been prefew whose happiness is to be enhanced ceded by a plan; this plan involved thereby. I do not believe that a mother the collecting together of the elements ever lived who would stay in heaven out of which the tree was made. These elements did not exist in the one moment if she could see even one I see that fashion wears out more an of her children writhing in the flames acorn. The sunbeam dropped from of the Christian hell, but that she celestial space the rain fell from floatwould rather be by its side to soothe ing clouds, if the carbon permeated its anguish with a mother's caress, or both the earth and water to be taken able than the estate.-Xenophon. moisten its parched and burning lips up by its roots, and it also pervaded with her tears of sympathy. And yet the air to be inhaled by its foliage. Capillary attraction as well as chemorthodoxy teaches that all ties of love, friendship and relationship are anical affinity lent, their aid in the connulled by death, and that witnessing struction of trunk, limb and leaf, and the agonizing tortures of those we all these operated together in accordloved on earth will only increase our ance with prescribed means to accomlove for the cruel monster who plish a contemplated end. And we must remember that all these factors in the construction of the oak came sweetest of all pleasures .- Vauvenfrom a distance external to it, they met for a common purpose in pursuance of a design that could not have existed in the acorn, and therefore Justice is the constant desire and efmust have originated in the infinite mind of a creator. It is not possible

its seet on its throne in the human acrobatic exhibition in an arena of REV. A. C. KENDRICK evolution that throne was fitted for its opinions change with the advancement regal occupant, Just as life first im- of scientific knowledge, and let the bued inanimate matter when from creeds of the earth continue to change fire-mist it had cooled to the temperature required for living protoplasm; and in two hundred years from now and as we know that there was a time the whole theory of Eden, the creawhen life did not exist on this globe, and then it came, is it illogical to suppose that at a time fitted by natural laws for the advent of the immortal ego, it came by and through the same omnipotent power that called life into being when the young earth was pre- thology. pared for its safety and development?

THE EGO IMMORTAL.

But how do we know that this personal I, or ego of ours, is immortal? If it is a fact that we live beyond the grave, it can only be proved like all other facts, by positive evidence. Here the syllogisms of logic avail naught unless the premises are based upon indisputable facts, of which theology possesses none. Here hope is but a desire for the fulfillment of a wish, will occur, while faith must be based

"Faith is the substance of things hoped for; the evidence of things not earth. Yet, oh strange inconsistency seen." Yet it must be evident to for while the followers of the "Son of every thinking mind that the strength | Mary" assert the unchangeable attriis based.

### FAITH IN HONEST DOUBT.

The poet Tennyson stated a truth as apparent as the "ipse dixit" of the apostle when he said:

"There lives more faith in honest doubt, Believe me, than in half the creeds."

If we were to depend upon creedal hope and faith for the proof of immortality, we would live in the darkness of uncertainty. We doubt the hope and faith founded upon the traditions of the past, and require positive proof to remove those doubts. And where do we find it save in the demonstrations of spirit phenomena? Here honest doubt prompts us to investigate, and faith leads us to believe that in the end truth will be reyealed to us; and if the evidence of our senses can satisfy us of the existence of any fact, our individual personalities do live beyond the grave. An unseen intelligence manifests itself to us in the seance-room. It remembers the past and narrates events of long ago. It states that it is the spirit of a friend who died while we were in childhood, and correctly narrates incidents of its past life. Is not this conclusive evidence that that friend yet lives, remembers, and loves us in the celestial home of immortality?

#### HORRIBLE DOCTRINES.

Compared with the beautiful and philosophical religion of Spiritualism, how sombre, cruel and visionary are all the Christian creeds of earth. The horrible doctrine of eternal punishment enunciated from the pulpit by orthodox clergymen, and taught by the creedal press of bigotry, hangs over the country like mephitic vapors from a stagnant pool, and poisons the unthinking minds of the people. By it men are warned to "flee from the Creator is not presented to the sinner,

as they have during the last century, tion, the fall of man, with an immaculate conception and vicarious atonement consequent thereon, will be relegated to the history of past superstitions, as are now the lives and acts of the innumerable goas of my-

A BEAUTIFUL RELIGION.

ism has no such monstrous theories in Bible are true, it is the first recorded religion of mankind.

as plainly and positively asserted in their exodus from Egypt. If the narattending the life of the Nazarene are

Paul in his epistle to Titus says that of frequent occurrence; and are the basis of all the Christian religions of bility of his laws, yet to-day they assert that "the former things are

those who have died cannot communicate with the living on earth as they did in the days of the early patriarchs and the disciples of Jesus. The religion of Spiritualism affords to mankind a consolation found in no other. It follows us through all the trials of this life with its cheering assurance of a life hereafter. As we stand by the graves of those we loved, our grief is assuaged by its demonstrations that they are not dead but only sleeping. It is the rainbow bridge that spans the dark river of death, over which the spirits that go may return to the loved ones of home,

and demonstrate to them that there is. another and a better world, where the infinite spirit will wipe away all tears and where there shall be no more pain or sorrow, for with them

"The former things are done away."

### Almost Buried Alive.

A woman who was pronounced dead by a prominent physician of Logansport, Ind., astonished her relatives eighteen hours later by coming to life. Mrs. Mary Kunse, one of the most prominent and highly connected residents of Noble township, had been a sufferer for over thirteen years from paralysis of the lower limbs.

On Sunday morning she became worse and at 12 o'clock ceased breathing, with every appearance of death. The doctor called a few minutes later and unhesitatingly pronounced her dead. No one doubted the truth of the assertion, and her immediate friends and relatives were apprised of the fact.

Mrs. Ida Moorman nursed Mrs. Kunse during her last illness and prepared her body for burial. At 4 o'clock in the afternoon, Mrs. Moorman, who was the only watcher, was

horror-stricken by seeing the shrouded ment later rise to a sitting position.

He Comes Back With Messages From the Spirit Side of Life.

I have a little episode to relate that may interest many of your readers and will show, in a marked degree, how quickly dogmatic theologians change? their views when they get into th. Spirit-world.

In order to make my narrative morclear, I will say that there lives in Rochester a gentleman named Elon Galusha, who has been a Spiritualis' its cheering philosophy. And if the for many years; indeed, he is one of so-called sacred traditions of the the pioneers of our philosophy in. Western New York. In early life he attended college and was brought u

That the Jews did communicate in the strictly orthodox way, and with the spirits of the dead is a fact while pursuing his studies at the university he became acquainted with their sacred books as the incident of many men who, in after years, rose to positions of distinction. Among then. movements as a military commander and is no proof that what we hope for ratives of the apostles of the events was a young man named James Ryland Kendrick, who afterwards beunon evidence or it cannot exist. true, spirit communications were then came a preacher of the gospel in the Baptist denomination, and so strictly orthodox in his views as to be impervious to the shafts of either sci ence, philosophy or reason.

When in the course of time Brothe Galusha found saving grace in the adoption of the Spiritual philosophy as a guide in life and consoler in done away," and that the spirits of death, he thought it his duty to acquaint his friend, the Reverend Kendrick, of the manifestations of spir. he had witnessed and the messages of love and wisdom he had received from the Spirit-world. He took with him abundant, proofs to substantiate the remarkable spiritual experiences he had enjoyed, and felt sure that by these proofs and his earnest argument that the young minister would turn over a new leaf by abandoning hi; dogmatism and accepting the teachings of Spiritualism.

But Mr. Galusha reckoned withou: his host. When he had poured fort': his story of spirit manifestations to Mr. Kendrick, the latter, with a loo': of scorn and pride that would have done honor to Nero, sternly rebuked him for daring to bring to his (Ken drick's) notice the evidence of his Satanic Majesty's power among the wicked of the earth. It was in vain that Mr. Galusha pleaded the caus of Spiritualism with an earnest an appealing fund of his own and his friends' experiences. The minister was not only obdurate but insulting in his oft-repeated assertion that all the manifestations, all the love messages from dear departed ones, were

the work of the devil. He assured the poor, deluded Spiritualist that he would pray continuall for his conversion and release from the thraldom of "the greatest fraud of modern times," which is the term h

applied to Spiritualism. As the years went by Galusha would often meet the minister and have an argument upon the philosophy, th: latter always overwhelming his opponent by means of specious argument and the usual doleful platitudes concerning a lost world and only mod of salvation.

But one day death took the Rev. erend Mr. Kendrick outside the pal. of worldly wranglings, and Mr. Ga. lusha began to wonder how the spiri. of the clergyman was getting along. Many months after Mr. Galusha was notified that a message had been received from the Professor through the Banner of Light circle, and upon inquiry he was dumbfounded to find that the message was really from his old college mate, the Rev. James Ry land Kendrick. Following is the full text of the letter received. It start. off just like a sermon, and is quit. characteristic of the orthodox clergyman:

The beautiful religion of Spiritual-

ments. Here is only a small part of the reported facts.

## Against the Death Penalty.

In the story of Orestes, by Æschylus, we read:

"Not all the world, poured out in one libation, can atone for one man's blood.' The author of that sentence died 456

years before our era, and was one of ings Col. Ingersoll said: "those Old Greek barbarians we are in-"I believe what I say has a good structed to call Pagan. It is in powerful contrast with that accredited law from the mouth of God, which Christians venerate:

"Whose sheddeth man's blood, by sense." man shall his blood be shed."

A similar idea to that of Æschylus le advanced by Seneca in his Morals, but his views are of no account, for he was a Roman heathen.

Winwood Reads, writing some thirty years ago, expressed the opinion of the writer, and of Liberals in general, are as violent in denunciation of the when, in his Martyrdom of Man, he Turks as schoolboys would be in a moot said: legislature. Without investigation,

"Murder is not the less murder be cause it is conducive to development. There is blood upon the hand still, and all the perfumes of Arabia esnno all the exaggerated accounts of violence these interested bodies give the press, sweeten it:" and he should have added neither can all the waters of the ocean wash it away.

and are ready to enter into "entangling alliances with foreign powers," profess-edly to protect American citizens; really to aid the American revolt, with Such is the opinion of "our assistant," whose showing how mob violence is the view of establishing a Christian na-tion on the ruins of the Turkish empire. justified by those guilty of it, was mlstaken as favoring the death penalty, which he has opposed all his life. Mr. Frye, one of the Senators from Maine, showed his readiness to precipi-

#### Well Put.

of Christianity, when he said on the floor of the Senate chamber the other Prof. Herron, of Grinnell College. Prof. Herron, of Griguen Contract day: Iowa, gave an address at the Eric Street day: ''If I had had my way, after these European powers had stood evening each other for a year, I would have sent a congressional memorial to Russia and ings ago, during which he is reported to have said:

"The day has passed when it requires the pressure of a Spanish Inquisition to into your possession and protect those Christians and the United States will introduce religious tenets, and a French revolution to usher in political freedom. Though it is axiomatic that all obscur-Ity should be cleared from religion, there are still those orthodox teachers who love to throw the shroud of mystery over their teachings." can rights; and now Mr. Frye is ambi-tious that we dictate to a European

It must be conceded that the substitution of hypnotism in place of the tortures of the Inquisition is a decided improvement, but it is hoped the day will come when that reformatory method may also be abandoned.

#### A Tricky Preacher.

It turns out that Talmage contracted with the Washington church to preach Sunday evenings without a stipulated salary, other than the increased receipts. in future collections. His bargain not only one in 3,787.-News Item. yielding the revenue he hoped, he was the ovidence is conducive that Chris-influencial in ousting the Rev. Allen and tianity is a crime-producing religion. capturing the pew rents. Fourteen times less crime among Budd

If Liberals were true to themselves. hists who are Atheists, than among would they not boycott the press which publishes Talmage's scusational ser-Europeans, every one of whom it is presumed were taught in Sunday-schools. mons? We know many who have done These are shocking facts.

10,

nd civilize the heart. he.body lieve 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 you or any-body 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,' was the reply. As to the results of his tour and teach-

deal of effect, and the answers 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

### A Fanatical Senator.

trusting to the reports of the Armenian

Revolutionary Committees, and those of Foreign Missions, they take as true

tate this country in a bloody war in aid

said to that great power: 'Take Armenia

stand behind you with all its power and

into a bloody war to prevent the inter-ference of a foreign power with Ameri-

government its duty to its subjects. The

Crime in India.

Indian criminal statistics show that

every rebellion among the nations.

This country is ready to plunge itself

resources.'

It is very apparent politicians catering for votes and popular applause will world.-Young. embroil the United States in the religfriends.—Martial. ious war now pending in Turkey, if it is in their power. Members of the Senate

Lamartine What's more miserable than discon-

When all else is lost, the future still remains.-Bovee.

out taste.—Goethe. Everyone that flatters thee is no friend in misery .- De Foe.

can not be good.-Coleridge. Do you-dare you to taunt me with my born deformity?-Byron.

Who then is free? The wise man who can command himself.-Horace.

parel than the man.-Shakspeare. The world must have great minds. even as great spheres suns.-Bailey. The owner ought to be more honor

human kind.—Wordsworth. Learning is pleasurable, but doing is the height of enjoyment.-Novalis.

I look at them in profile.—Joubert. To be proud of learning is the great-

In the meantime our policy is a mas-terly inactivity.—J. C. Calhoun. The fruit derived from labor is the

United States will have its hands quite full if it attempts to foster and sustain

tinian. I know no such thing as genius; it is

there is one criminal to every 274 Europeans, 509 Eurasians, 709 Hindoo Christians and 1,361 Brahmins, while garth. the proportion of Buddhist criminals is

better to do injustice than to bear it .--Aristotle. By nature's laws, immutable and just,

Irresolution is a heavy stone rolled up

A Remarkably Man.

man and the great spirit-healer, was in the city last week. He resides at Belvi-

## dere, Ill. Multum in Parvo.

One genius had made many clever

History is biography on a large scale.

tent?-Shakspeare.

Nothing is so atrocious as fancy with-

The doing of an evil to avoid an evil

It is a joy to think the best we can of

When my friends are blind of one eye,

est ignorance.-Bishop Taylor.

argues. There is no genius in life like the genius of energy and industry.-D. G. Mitchell.

fort to render every man his due.-Jus-

nothing but labor and diligence .-- Ho-

No one will dare maintain that it is The evidence is conducive that Chris

enjoyment stops when indolence begins -Pollok.

a hill by a weak child, and moved a little up just to fall back.—W. Rider.

that all the energies that combine to form the tree existed in the seed, and

law.

Mrs. Moorman rushed from the neither is his reason appealed to; but room almost paralyzed with fear. the awful mandate, "believe or be Members of the family were called. damned," is hurled at him with the and, after applying restoratives and eloquence of a Sam Jones or the verworking with her for a couple of bosity of a Talmage. Creedal craft hours, succeeded in reviving Mrs. teaches men to obey the so-called Kunse sufficiently to enable her to divine commands, not for morality's talk. She then declared that she simsake alone, but to escape the tortures ply had been in a trance or cataleptic of an eternal hell. The itinerating state. Had the trance continued a evangelist has little to say about the few hours longer she would undoubtlove of God, but he pictures the toredly have been buried alive.

THINKS SHE IS IN HADES.

Singular Hallucination of Mrs. Miles, Declared Insane at Pana, Ill.

Mrs. Catherine Miles, wife of William Miles, a prominent farmer of Greenwood township, was tried at Pana, Ill., January 18th, and ordered to the asylum. Mrs. Miles' particular 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. Eyewitnesses 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, saturating him with blazing oil. The flames, however, were smothered by his rolling on the floor. The unfortunate woman has been married twenty years. She is a Free Methodist preacher,

All the elements that nature demand to make the hair abundant and beautiful, are supplied by Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and causes it to be rich, flexible and glossy.

### What Some Have Missed.

You, who have not read Vol. I, of the Encyclopædia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician-in desires it, on conditions mentioned elsewhere. Ten thousand copics are to be given away.

The innocence of the intention abates nothing of the mischief of the example.

"Be ve therefore also ready, for the Son of Man cometh in an hou. that ye little think of.'

"How true this passage is when we understand it to read. The messagebearer came in an hour ve thought no of its approach. Suddenly and with

out warning the death angel's strok descended upon my life, and I was, in a moment, as it were, summoned to the higher condition, the gate was opened to me, and my spirit passed hallucination is that she is dead and through, shod with scintillations of light, as it seemed, so freely and easily did I step over the narrow boundary between the two worlds. But how different! How very different did the Spiritual-world appear to me from what I had thought and taught! I could not accept and comprehend the fullness of the spiritual life as it opens upon human soulafter death until I too experienced. the change and found myself a living spirit in the immortal world.

"How strangely it all came over me when the truth broke upon my consciousness that this great, everlasting life was not a life altogether apart and different from this of earthbut was like an outgrowth of this temporal existence and as natural a the plane which I had left.

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"To the chairman: 'I, sir, was clergyman of the house of God, 1 believed fully in the tenets that I preached. I was conscientious in my delivery of what appealed to me as the gospel, and I sought to teach it to my followers, to the best of my ability, as the word and the work outlined itself to me, but I find that my conception of life, and even of God and his goodness, was very narrow and weak. I learn that while it seemed to me that only a certain portion of tact, everyone-can find something of humanity could find the saving gract great importance therein. It is sent and reach the heavenly life, God, in forth, free, postpaid, to everyone who his infinite wisdom, has designed, as 2 far as I can gain information, that all his children shall be gathered into the realm of purity, happiness and peace, which constitutes heaven, when they

[CONTINUED ON PAGE 8.]

### breathed into the inanimate clay the breath of life only that it might suffer the torments of the damned forever. Oh. horrible creed of unthinking, unreasoning minds, that thus libel the infinite power that created the universe and controls it by the might of his DYING CREEDS.

therefore they must move from some creedal churches is fast dying out in power external to it-the power of the minds of educated people. It exchurch, whose congregation attends it

immutable laws. But this horrible doctrine of the

the great "I am" of the universe, that ists now only as the stock in trade of controls all in nature's broad do- the traveling evangelist, who preaches main-as my personal I controls my for the contents of the contributionthoughts and voluntary actions-yet | box, or for the eclat of a "bombastes all is done by and through immutable | furioso" who fills a pulpit in some city

But when did this sovereign I take as they would a comic opera or an Hobert Hall,

THE REV. CAROLINE J. BARTLETT TELLS WHY SHE WOULD FELLOWSHIP HIM.



### EDITUR OF-THE TRIBUNE :---

"HE People's Church would fellowship Col. Ingersoll for precisely the same reason that it offers fellowship to any man or woman, Catholio,

Presbyterian, Unitarian, Jew, Agnostic, Atheist, or Mohammedan, who wishes to join it with the expressed purpose of making this world a better

place for men, and women, and children to live in. The principle of fellowship of the People's Church is based upon the conviction that the things which divide well-meaning people are superficial, while the things which unite them are fundamental. The passion for rightcousness, the impulse to spend one's self for others, is the essence of all religions that ever existed. The Presbyterian and the Agnostic, the Catholic and the Jew, the Christian and the Buddhist, who have this in common, are nearer akin to each other than are two men of precisely the same theological opinions who lack this vital bond-"the sympathy of religions."

Opinion is not religion; nor is religion dependent upon opinion. The Atheist whose heart burns with indignation against wrong, who would take God's vacant place, if he could, to right that wrong, is a religious man, because he believes in aud reveres and serves the good (which others call God). The most orthodox Christian believer who, having wronged his neighbor, complacently counts on escaping the moral penalty by pleading the merits of Jesus, is a mean-spirited infidel to all that fills the name of God with divine significance.

The church which wants to help the world now and here cannot afford to draw lines against any who are willing to co-operate. The unutilized moral and religious forces of the world are the despair of the world.

For instance: The physical and moral evil in the world prevents Col. Ingersoll from believing in God. I am sorry. But Col. Ingersoll does believe in good, and wants to lessen this physical and moral evil-"would like as absolutely unsectarian in name as cember 19, 1894, the occasion was in to see this world without a crime or a tear," and so would you and I. Why should we not all join in the effort to make it so?

I take especial pleasure in stating that the People's Church would fellowship Col. Ingersoll, because few men have been more misrepresented and maligned. I believe him to be an honest, earnest man, who righteously revolts at ainst a false and cruel theology. I would rather he sometimes couched his thoughts in milder language, but he has had little enough consideration taught him by his opponents. The charge against him of reverent thought, faithfulness to our blasphemy is untrue. He only speaks against a God of cruelty (such as the highest conceptions of the right liv- ENCYCLOPÆDIA OF DEATH. God of Genesis and the imprecatory Psalms); and even were there such a ing, and love, and service to our fel-God in existence it would be a religious act to denounce him.



T Kalamazoo, day before yesterday, I was shown over the People's Church by Miss Caroline J. Bartlett, the pastor. This church has no creed. All are welcome, whatever their belief may be. The doors are open to Jews, Infidels, Agnostics, Atheists, and even to orthodox Christians.

The object of this church is to make better people, kinder, and nearer, just by developing the brain and civilizing the heart. The church is a character-builder. It wants to do something for this world, to help the poor, educate the ignorant, and do away with crime.

This dhurch building is open all the week. There is a kindergarten, where sixty poor children are taught and given a dinner every day. There is also a gymnasium for girls and boys, fine baths, a good kitchen, rooms for parties and concerts. The auditorium is beautiful, will seat six or seven hundred, and there is a fine organ. .

Miss Bartlett, the pastor, is a remarkable person. She has intelligence of the highest order, great industry, and that divine thing called enthusiasm. I like that church. R, G. INGERSOLL. I like that church.

Toledo, Ohio, January 12.

a daily newspaper, having filled re- | that there is good in every religious sponsible positions in Minneapolis and belief.

Oshkosh. Then she became the pastor It is not necessary to give up memof the Unitarian Church of Kalamazoo. | bership in another' church in order to

This denomination was twenty-eight join the "People's Church;" in fact, a years old in Kalamazoo, and was at a number of its methoers still retain of each; and then draw my own destandstill, if not worse. She induced membership in other' religious organthe organization to take up daily work izations. The Rev. Jenkin Lloyd on educational and humanitarian lines, Jones, of Chicago, frequently occupies and it immediately prospered. Then the pulpit, and so does Rabbi Emil she began to talk of a new church ed- Hirsch. The Rev. Allan W. Gould, a belief in the immortality of the soul, ifice. Silas Hubbard gave \$20,000, of Chicago, preached there last and a final resurrection of the physical which he said he had saved in twenty Sunday.

years by abstaining from tobacco and she had tried to make it in fact. The the nature of a house-warming, in

This is the bond to which those who in the work, from hodcarrier up, took join the church are required to sub- part in the exercises. The toasts and scribe:

as a whole is probably the only one of "Earnestly desiring to develop in its kind on record. ourselves and in the world honest,

low-men, we join ourselves together,

The medium, Mr. Smith, knows nothing of the German language, and "that would be outside the pale of knew nothing of Mr. Bush until he received the above letter.

# A SUPPOSABLE CASE.

A Man From Another Planet Visits the Earth

And Investigates the Religious Sects.

There is consistency in all things in matters of religion as well as secular affairs. There is consistency in believing from demonstrated facts wherein our eyes and our ears bear silent testimony as witnesses. There is inconsistency in believing

from faith alone, which is the universal foundation of all great religious sects. They ask us to accept as true overstrained and unreasonable theories, incompatible with our better judgment. As an illustration, we will concede, for argument's sake, that a man from a certain neighboring planet strayed to earth, while searching for the truth of the claim that man lives after physical death. The stranger, being critically inclined, inquires of each religious sect concerning their creeds and faith, so as to arrive at some definite conclusion regarding the

immortality of the soul. Each religious sect sets forth its claims as popularly understood by the heads of the various churches. The stranger interviews each distinctively,

and to each says: "Friends, I am searching for truth and enlightenment. On the planet whence I came we have no religious sects, and we know nothing concerning the immortality of the soul.

"My people have sent me hither with instructions to investigate thoroughly, and bring them knowledge of the truth, whether we live again after choir. death, or whether, like the beasts, we become obsolete.

"I have found that there are many distinct religions, and numerous bibles, all agreeing on the cardinal points of the doctrine of a future life; yet I find that each denounces the others' religion as fraudulent, and affirms that the others' bibles are man-made bibles. So, to arrive at the truth of that which I am seeking, it is necessary for me to investigate the claims ductions.'

And thus to the Protestant churches he said: "You claim your religion to be the only true one; and you declare

body, regardless of its component Perhaps the third that best shows parts, some of which have entered liquor and investing the nickels saved. the democratic equility that is taught into the lower forms of life. And you The new church was begun. Then within its walls is the fact that when say that you believe it in accordance Miss Bartlett proposed that it become the new church was" dedicated, De- with natural and divine laws, that the physical body will be reunited again and inherit eternal life, although it name "People's Church" was chosen. which every one who had taken part | must evolve from worms that have consumed the flesh.

"You, like other religious sects that responses were unique, and the affair have interviewed, believe in a literal heaven and a literal hell-a lake of burning liquid brimstone, where eternal punishment is meted out to all evil-doers. You have also a paradise

"We have the assurance," replied

Bible. It gives us proof positive be-

Jesus Christ. We have the only true

plan that insures mankind of reaching

heaven. His chances of salvation are

without hope, if he comes not within

the pale of our church. Should he

follow after the teachings of other

churches and accept their teachings as

true, he will have to sweat it out down

"Let me ask," said the stranger,

if you have positive proof that the

"The Bible cannot be otherwise

than true; we believe every word of

the scriptures, as inspired by God,

Well, here seems to be something

"They did," replied the bishop,

that I don't quite comprehend. You

Bible is authentic-the revealed word

in the torrid zone of eternity."

Moses and the prophets."

of God?"

me is true?"

reason, to assume such an idea. "Is it not recorded in your Bible that none ever saw God's face? Then how are you to prove the truth of such assertions? How do you know God has a face?" "We are positive he has a face,"

replied the bishop, "for Moses once saw his back, and if Moses saw his back it follows that he had a face." "-Say, do you know that I think

your inspiration theories are just a little gauzy? But if taken in connection with Joshua's episode with the sun, and the trumpet seance that occurred around about the walls of Jericho, and the story of the quails in the wilderness, and the blasphemy against God by accusing him of instigating all the mean little tricks the people did in olden times-why, sir, we would consider all such as first-

class fables. "The Catholics believe much the same as you believe. Their doctrine of the vicarious atonement is identical with your plan of salvation; their hell is of about the same temperature as your orthodox hell; their apostles are your apostles, and your Bibles are very similar.

"Before I came to investigate your religion, I had become familiar with the Mohammedan scheme of salvation. They claim that the Koran is of divine origin-a special revelation of God, given through their prophet Mohammed, by inspiration.

"They claim all other revelations and Bibles as bogus; and their religion to be the only true one-as you have claimed of yours. They, too, have a hell for those whom they care not to associate with in the life to come.

"They have a paradise or saint's rest-for they, like others, are contemplating indolent ease under shady palm trees, while they drink in the divine music made by God's orthodox

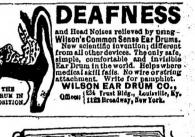
"I stopped over at Salt Lake and listened to what the Mormons had to say in regard to their religion. Poligamy seems to be the hub around which revolves the spoke-like creeds and threadbare dogmas of ancient days. While they believe in the duality of life, they also believe, as did King Solomon, in a plurality of wives. Their Bible is of mysterious origin, and was found in a cave near Clifton Springs, New York, by one Joseph Smith, the founder of this peculiar religion. I have become acquainted with the seven principal Bibles of the world, and they claim for each divine origin and special inspiration.

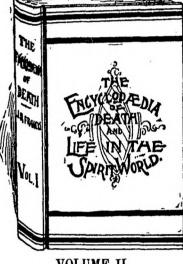
"While each sect claims the only authentic word of God, they also denounce as fraudulent the claims of others. Now, inasmuch as you each denounce each other as liars and tricksters, perhaps each tells the truth of the others. So I take for granted

all are speculative theories." Thoroughly disheartened, the stranger gave up the idea of further

Bubblestor Medals. "Best sarsaparillas," When you think of it how contradictory that term is, For there can be only **OIE** best in anything — one best sarsapa-rilla, as there is one highest moun-

rilla? You could if you were chem ists. But then do you need to test it? The World's Fair Committee tested it, — and thoroughly. "They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsapa-rilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Re-member the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medal and bubbles when we save to medals, not bubbles, when we say : The best sarsaparilla is Ayer's.





VOLUME II.

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

investigation as useless, and prepared to depart for his native clime. But while sitting in the office of his hotel, meditating upon the fruitlessness of his mission, he chanced to overhear a for THE PROGRESSIVE THINKER Vol. conversation regarding the merits of II. will be sent you for 50 cents. That evil-doers. You have also a paradise for church members; I say church members, for I am given to under-stand that none but church members SIVE THINKER one year aud Volumes I. he ventured to address him who had and II. of the Encyclopædia. In ordering one volume of the Encyclopædia, always state whether it is Vol. I. or Vol. II. that you want. BEAR IN MIND. Vol. 1. of the Encyclopædia of Death, part of the claims of Spiritual phi bound in paper cover, nicely printed losophy; and that seeing and hearing and substantially stitched, is sent out as were the accepted proofs of the truth a premium on terms stated elsewhere. were the accepted proofs of the truth of life after death and of the ultimate destiny of mankind. It is called the PREMIUM ENOYCLO-PÆDIA, and is only given away on the terms mentioned. 10,000 copies are to be distributed on the terms stated, at. great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of heaven and hell are not places, but the Encyclopædia. The bound copies are conditions; that the foundation of are only sent out in connection with a your belief is based upon demonstrated above. facts, and that your ears and your eyes are the witnesses you believe concerning the truth of the immorper, free, you must get a new subscriber to join with you. It would bankrupt any paper on this earth to give each of the champion of the new philosophy. 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 parthat such philosophy existed. It ap-pears to have the right ring in its The new subscriber will also be entitled inetal, for it savors of science: and to the book. See full terms elsewhere.

He does not decry the Bible, but only the wrong use of the Bible, which hoping to help one another in all good enslaves men's souls. He pays a noble tribute to the real Christ, while say- things, and to advance the cause of ing that the world would be better off if the theological Christ had never the pure and practical religion in the lived. His generous heart is more akin to the man of Nazareth than the community. We base our union upon heart of the theologian who, because he cannot answer Col. Ingersoll, mis- no creedal test, but upon the purpose represents and calumniates him.

My personal theological beliefs are far from being those of Col. Ingergoll. I believe in God and immortality and prayer, and I revere the name of righteousness and love in the world." Jesus of Nazareth above all other human names; but if I had to choose between the theology of Col. Ingersoll and the theology he combats, I would stand with him. If I could have, after this life, heaven for myself and the few, knowing that hell was for the many, I would choose, rather, dreamless eternal sleep for us all. And if there were no church which would fellowship an honest man of fearless utterance, like Col. Ingersoll, I would never tianity-and Col. Ingersoll would be minister or member of any church. CAROLINE J. BARTLETT.

Kalamazoo, Mich., January 21.

STORY OF OFFER OF FELLOWSHIP. the noticed that he evades the question The story of how the question of with a lawyer's skill, while saying a the fellowship of Col. Ingersoll in the good word for the pastor and her "People's Church" of Kalamazoo church.

Tribune, makes a signed statement of

SON.

Even his bitterest opponents and

comes to be raised is interesting, and, Now comes the pastor, the Rev. while familiar to the readers of the Caroline J. Bartlett, and, at the re-Tribune, is worth re-telling more in quest of the editor of the Chicago detail.

In the first place, the Christian En- the reasons why she would fellowship deavorers, who are several hundred Col. Ingersoll, It will be noticed. thousand strong in the United States, also, that there is no evasion in her made up their minds that by prayer statement, while she is, in turn, kind they could convert the great infidel. in her allusions to the great infidel. They therefore united in prayer to It seems that the pastor and lecthat end. This fact was published, turer met for the first time on the ocand provoked much comment and dis- casion of the latter's visit to Kalcussion, and naturally caused "Pope amazoo. They talked of the ideal free Bob's" utterances to be more closely church, and the pastor showed him watched than ever for "an outward the People's Church. Then she said: and visible sign of an inward and "I believe in God and immortality spiritual grace.

and prayer, but I grant perfect free-January 10th it seemed as if the dom to every member of the church prayers of the Christian Endeavorers to believe what is believable to him. had been answered. Col. Ingersoll If I could stand your prayerlessness, was delivering a lecture at Kalamazoo, Col. Ingersoll, could you not stand Mich. As his subject was "Lincoln," my prayer?" "Yes," he said, heartily, "if all

and as the name was dear to the public, the lecturer's audience was large churches were like this-free, always and made up of the best people in open, and working to make people Kalamazoo.

in the course of his remarks he one word against churches or religion. spoke of his visit to the People's If I lived here I would join this Church of that city during the after- church, if it would receive me." noon, and created a sensation by saying:

"It is the grandest thing in your then and there. State, if not in the United States. If there were a similar church near my home. I would join it, if its members

would permit me." harshest critics do not attempt to Of course the newspapers printed deny that Col. Ingersoll is a brilliant this utterance of the great agnostic as man and an interesting figure in the

a choice morsel, and the Christian public eye. It appears, also, that the Endeavorers proclaimed that Ingersoll Rev. Caroline J. Bartlett and her was converted by the power of their church are decidedly interesting, and that Col. Ingersoll knew what he was ] united prayers.

In response to an inquiry from the saying when he characterized her as a editor of the New York Journal, Col. | "remarkable person."

Ingersoll made the statement printed It seems that Miss Bartlett's first sects and denominations are sys- page 15. None but his spirit could ful authenticity?" herewith over his signature. It will training for her mission in life was on tematically studied on the ground know. I must say I am interested."

herein expressed, and welcome all who wish to join us to help establish truth, It will be seen that even if Col. Ingersoll should join the "People's Church," the Christian Endeavorers have converted him to "decent humanity," rather than strict Chrisclaim that "decent humanity" has Your large and very interesting colalways been the basis of his belief, or, rather, unbelief. Whether or not Col. Ingersoll ac-

cepts the right hand of fellowship extended to him by the "People's Church," the "bond of union" of the church is broad enough to embrace a great variety of religionists. Every Sunday may be seen in the congregation Jews, orthodox and reformed, Spiritualists, Unitarians, Ethical Culturists. Universalists, Agnostics, and shade of belief and unbelief.

OPEN EVERY DAY IN THE YEAR.

The church, with its furnishings, cost \$50,000. It seats 700. There is no debt. All seats are free and no collection is taken. Voluntary contributions sustain its work. The building is open every day in the year and the work goes on daily. There is a

gymnasium for women and children with a paid instructor, a kindergarten with a corps of instructors and seventy-two pupils from the factory districts, and on Sunday morning a creche is maintained while the mothers worship. Of course there are the usual parlors and kitchen. The Fred-

Thereupon the pastor offered the ecturer the right hand of fellowship economy for the young and a singing- wrote the following letter: school for working-girls are among MISS BARTLETT A REMARKABLE PERthe features planned.

Only the preaching service is held models of diplomacy, as is necessary with such a congregation. Her sermons are usually not on theological subjects, though she is fearless in her utterances. "Comparative Religion"

It Will Do Inestimable Good. The second volume of the Encyclopædia of Death, and Life in the Spirit-World, is before me, and although I have not given it a careful perusal, yet I am convinced, after a casual examination of its contents, that it richly merits all the praise from a discriminating public that have already sent their flattering testimonials to you, and will add another valuable contribution to our Spiritual literature and research after truth.

lection of facts, and their accurate statements and data, make the subject fascinating reading and carrying conviction to the thoughtful mind, which must do an inestimable amount of good in the dissemination of knowledge on this most important and all-absorbing theme, the soul of man and its destiny. You have inspired the public with full confidence in your ability to deal with this subject, and to feel, in the grand success of your first and second volumes, the prophecy representatives of almost every other of the third volume yet in store, awaiting your patrons and the world.

For which I subscribe myself your grateful friend, BISHOP A. BEALS.

Summerland, Cal.

A GREAT CHEMIST'S SPIRIT. THE HI

Startling Effort to Determine, His Identity. d: .84

C. A. Gaines, of Grand Rapids, Mich., tells a strange story of a spirity attempt to Stablish his own and the prophets wrote it." identity. It seems the spirit wrote a letter, using the hand of Dr. Smith, erick Douglass Club, which meets each of Fruitport, but no offe in the house reveal his word to fallen men." . week, is the result of an invitation to could make head of the conthe young colored people of the city tents. Finally the spirit told the Docto use the parlors. In all, there are tor to send the hierographics to Hol-twenty-seven meetings each week in land, Mich., where J. Bush at once not be accepted in any court of law the church, and a school of domestic identified the script as German and

"Mr. Smith-Dear Sir; I received the German letter and contents noted. It is a very strange letter, coming each week, and that is on Sunday from the spirit of one of whom I have morning. Miss Bartlett's sermons are a work in my library, on chemistry, written in Baden Baden, Germany, by him, Prof. Dr. Hessler, It is the best work on chemistry now in print.

"The spirit, in his letter, referred me to the book in my possession, some is one of the studies of the Sunday- He told me the page it was written other things in regard to magnetism. school, and the creeds of the various on, page 20. He spoke of the spleen,

stand that none but church members the pros and cons of the discussion, inherit eternal life in the land of shady palms and crystal rivers, where, in championed this new doctrine. indolent ease, they sit around God's

In reply he was informed that faith, throne, playing on golden harps, visionary theories and questionablyseemingly oblivious of the earth-record authenticated Bible constituted no wherein they had sinned. But their prayers are an antidote for their sins, and hence they are happy. "What proof have you," asked the stranger, "that what you have told

"You say you have no theories: do not base your claims upon faith; have the bishop, "from faith, and a belief no Bible and no trinity of Gods; that in the revealed word of God, the yond the possibility of a doubt, that our doctrine and plan of salvation is facts, and that your ears and your the only correct hypothesis for man's redemption, and his ultimate salvation through the atoning blood of

tality of the soul." "Yes, that is it exactly." replied "Why have I not heard of this new religion before? In all my investigations none have mentioned the fact science accepts only demonstrated

facts.' "My friend, we are not classed along with the other great religious sects of the world; many call us visionary dupes and our mediums all tricksters. We are also classed in connection with infidels and other un- Spirit-world, to each of our present subbelievers; we are legislated against scribers, and those who may hereafter. and injured in every way possible. subscribe for THE PROGRESSIVE THINK-There are those who hire tricksters to

have been affirming that God wrote go about the country in the interest your Bible, and now you say Moses of the churches exposing what they are pleased to call spiritual phenomena, thus placing a stigma upon the but they were inspired by God, and cause. For the genuine phenomena acted only as amanuenses for him to the churches have no use, for it proves their doctrines false in many things; "Then there is a possibility that it knocks from under their religious

those other than God wrote your holy structure the most important props upon which it rests."

"Allow me to ask: Of what does concerning the authorship of any other your plan of salvation consist?" book than your Bible. Now, as to

"We have no plan of salvation, conthe claims of inspiration you set forth, do you not know that inspiration has churches; we have no creed and no always been a common occurrence? this life, the imperative laws of nature demand it shall be done in the life to come, before it can progress to

higher spheres of happiness. Our religion consists of the precept 'To be good, and to do good,' and if people only practice it they need have no

fears concerning their passport to glory."

CONTINUED ON PAGE 8.

#### Unparalleled Offer.

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 Encyclopædia of Death, and Life in the ER. See conditions in another column.

NOTHING will so enlighten a com-munity as to have several copies of THE PROGRESSIVE THINKER taken

there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopædia of Death, and Life in the Spirit-World. See terms on second page.

#### Missionary Work.

Do some missionary work. We require your assistance in giving away 10,000 copies of the Encyclopædia of Death, and Life in the Spirit-World. sidered from the standpoint of the You can prove yourself a blessing to others, by aiding us. Vol. I., in paper dogmas; every soul works out its own salvation. If it neglects to do so in another column. There is no subject of such vast importance as that of death, and life in the Spirit realms.

> If you want a reliable dye that will color an even orown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

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

All writers are more or less inspired,

but when we claim that all inspiration comes from God, we claim something we cannot substantiate. From reading your Bible, one might be easily

led to believe that the Devil took part of this work to perform himself, and it possibly is a co-partnership affair after all; and don't you think your claims a little visionary and of doubt-

"Certainly not," replied the bishop;

------**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, us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reah by at least 40,000. We go to press early Monday morning, and items must reacd us as early as Friday or Saturday in order to have immediate insertion

Fred White, one of the most earnest astrologists and mystics of Minnesota, was in the city last week. in connection with the business of his profession. Mrs. Wadsworth, prominent as a mystic, was also in the city.

The St. Paul (Minn.) Spiritual Alliance is holding a series of revival meetings in the A. O. U. W. Temple on Wabasha street, which are proving quite successful from the point of attendance. The discourses are made by Walter Howell. In the evening Mr. Howell had a larger audience, when he delivered a very euloistic discourse on the life and works of Phomas Paine. He went back to the birth of the noted Infidel and step by step told of his career. "Infidels," he said, "have been the conservers of the highest and best things, and none more so than Thomas Paine, the political and religious reformer. Infidel is one of most glorious badges that a free man can wear. But, thanks to the spirit of criticism that is now prevailing in the literary world, the name of Thomas Paine is being elevated from the position of ignominy to one of eminence, and the time is surely coming when liberal minds and generous hearts will ac-knowledge the true greatness of Paine and glorify him, as much as Washington honored, for Paine's pen was mightier than Washington's sword. His first work on coming to America was to proclaim for justice to the negro and greater rights for women, and when the hour came he shouldered a masket."

Arthur Johnson, of Wallula, Kansas writes to express his satisfaction that several secular papers of Kansas have recently published news items extolling the virtues as a healer, of Mr. T. C. Deuel. As some of these journals have not been friendly to our cause, it denotes progress. Mr. Deuel's gifts of healing have been known and experienced by many during years past, and these ac knowledgments, though tardy, are acceptable and well deserved.

W. F. A. writes from Manhattan, Kan-"Mrs. Ettie Seaman, inspirational speaker, of Concordia, Kansas, and Mrs. Emma E. Hammon, of Topeka, Kansas, psychometric and test medium, held two meetings in the Mission Church. in this city, January 20th and 21st. They had a full house the first evening; or the second evening the church was packed full, some leaving because unable to get seats. Mrs. Seaman is a very pleasing speaker and Mrs. Hammon's readings very convincing. She told one business man here that he had lived in ten different places, and after taking considerable time to count up he acknowledged the assertion as correct.

A subscriber writes from Racine Wis : "Mrs. Mary A. Jeffry has been here again and delivered two excellent lec-tures on Jan. 22 and 23. The tests given were wonderful. She also gave private sittings to several skeptics, who were more than pleased."

E. J. Boutell is speaking for the Society for Eclectic Spirituality, 484 Lafay-ette avenue, Brooklyn, N.Y., every Sun-day afternoon and evening. Has open dates for camp-meetings the coming season. Would like to arrange with so-cieties in Ohio and Western Pennsylvania for season of 1896-7. Inspirational

of London, whom we have with us for January and February. Each one of Mr. Howell's lectures is a volume of intellectual and advanced thought, which cannot fail to set the skeptic thinking, and give new inspiration to the Spiritualist. At Mr. Howell's proposition the ten-cent door fee has been abolished, and the voluntary contributions have proved a success beyond our most earnest expectation, and thus making the soul inspiring discourses free, as they should be, to those who have not the ten cents wherewith to pay. J. S. Maxwell, whose whole heart and, soul is in the work, was chosen president of the Alliance, at the annual meeting; so with two such as Mr. Howell and Mr. Maxwell at our head and the Spirit-world back of them, how can we have aught but success?

Dr. H. C. Andrews will answer calls to lecture East or West. He has a few open dates for February and March, and would like to correspond with societies wishing an inspirational speaker and test medium. Address Bridgeport, Mich.

Some one makes an appeal for Mrs. Waisbrooker as follows, but does not sign any name: "Will you allow me just a little space to call attention to that energetic and successful worker, Lois Walsbrooker. She is now out on bail, in Kansas, charged with that most ex asperating and perplexing crime, 'send-ing obscene matter through the mail.' This 'obscenity' yawp may be likened to the 'blasphemy' howl-meaning almost anything aud amounting to almost nothing. Mrs. Waisbrooker never was even remotely guilty of trying by voice, pen or print, to degrade any human be-ing. She has traveled over the greater part of the middle States, lecturing upon a higher standard of living and acting; impressing the importance of a free press and speech, and a grander allaround life. She is one of the pioneer Spiritualists, and as such, she now deserves all the help and encouragement possible, in this net of tyranny and bigotry in which an unjust law places her She is only guilty of the crime of being born five hundred years too soon! Let all who can, write and send a money protest to help her in her trouble and the cause of common sense. Address her at Topeka, Kansas. As Mrs. Waisbrooker is nearly seventy years of age, and has been a working Spiritualist, let us now do a little work in her behalf." Prof. G. G. W. Van Horn, platform test medium and magnetic healer, has returned to the city from Sterling, Ill., where he lectured, January 1i, 19 and 26, to large and appreciative audiences. He will answer calls to lecture Sundays or week-day evenings for February. So cieties or persons within one hundred miles of this city, desiring his services, may address him at his office for terms, etc, 470 Illinois. 470 W. Madison street, Chicago,

We have on hand, about one hundred reports of materializing seances. They contain nothing new, as a rule, only laudations of the mediums, many of whom have proved false to their sacred trust. H. C. Nick, of Milwaukee, Wisconsin, writes of the good work done there by Dr. Rothermel, materializing medium. Speaking of Mrs. C. McFarlin, he says Mrs. C. McFarlin, of Chicago, has lee tured for our society two Sundays, and will continue for an indefinite time: in fact, we feel that we have found a treasure that we are loth to let go. She gave entire satisfaction to all. Her heart and soul are in the work, and I feel confident that she will be in great demand all over the country in the near future. Let us support our society and bring conditions with us that will attract influences around our mediums that will sustain and cheer them in all their spiritual undertakings. If we do this we must and shall prosper, and with such talented mediums as Dr. Rothermel, Mrs. McFarlin and Mrs. Nick, Milwau kee can boast of one of the best spiritual

meetings In the country.' Rev. Geo. V. Cordingley, of this clty, wrltes: "I wish to make known the fact that I am no longer with The Progressive Spiritual Society of 3120 Forest avenue, having been compelled to leave them on account of being in my debt \$339 up to date, which they at the pres-ent time are unable to pay me; but I hoorns ave to con amount for \$200, which the board of trustees, at their last meeting promised to pay in ten month's time at the rate of \$20 per month, with the understanding that I should conduct services inde pendently till the end of my engagement with them. which expires the last Sunday in June, 1896; they also agreeing not to continue or conduct any services during that time, therefore I am hold ing regular services every Sunday at 3 and 7:30 p. m., at Lakeside Hall, southlabors. east corner of Indiana avenue and Thirty-first street. Children's lyceum at 2 p.m. The public cordially invited to ittend.<sup>1</sup> H. C. Andrews, of Bridgeport, Mich., will answer calls to lecture. His gifts are inspirational speaking from subjects given by the audience, improvisations by "Robert Burns" and others. He is also a test medium. His terms are reasonable. He is, comparatively speaking, a beginner. He has been in the field two years at the camps, etc. Mrs. Newton, the wife of Henry J. Newton, deceased, has been appointed president of her husband's First Spiritualists' Society of New York. Large audiences assemble every Sunday at the hall where her husband so ably officiated. Mrs. Jennie Hagan-Jackson writes "The Bangor meeting of the southwest-ern (Mich.) people was a grand success; crowded opera-house, good singing by Mrs. Northrope and the Bradsville Quartette; speaking by Mrs. Woodruff and myself. There were good confer-ences and fine harmony all the time." G. F. Vallier writes: "'The Encyclopædia of Death, and Life in the Spirit-World'-spend the evenings reading it to your neighbors and friends. We know our friends still live. We know there is no everlasting hell for our unchristian friends. Then let us talk it, live it and how to our associates that we do not gaze upon that lifeless clay as upon our friend, but the same as an old worn-out garment. Let us show by our actions that we look upon the body simply as a means of assisting the spirit's developlue. ment and growth, and death but liber ates it from its prison-house or house of correction. Spiritualists, we have a heavy responsibility resting upon us and I, for one, don't want people coming up out of the dark on the spirit side of life saying: 'It might have saved long years of bitterness and agony if you had made an effort in my behalf to expunge old error's effects.'" Anna H. Shaft writes from Mason City, Iowa: "I write you from this place where I am giving readings and lectures and working in the spiritual cause. I find a few Spiritualists here. They have no society formed here. I have met here Mrs. L. E. Rockhold, an in-spirational medical lecturer." Effe F. Josselyn writes from Milford Mich .: "I thought I would report the work from this part of our State, where I am visiting at the home of Mr. and Mrs. J. S. Phillips. Mr. Phillips is the present secretary of the Island Lake Camp Association. By some mistake my name has appeared in some of the State papers as secretary, therefore the friends are still addressing their corre-spondence to me. I no longer hold official position and am only too glad to nature.

leave the work in competent hands. I accompanied my friends to Farmington. Mich., where I spoke twice on the 19th in the Union church to a fine audience. Many orthodox people were present, among them the Methodist minister of the place. The 26th found us at the home of Richard Bartlett, and held a parlor meeting. Everywhere we found THE PROGRESSIVE THINKER the welcome guest of liberal, thoughtful people. My and Mrs. Phillips are old workers for the cause of Spiritualism, and do not fail to present the merits of the new work they have engaged in-the Island Lake Camp. For myself, I am none the less interested in its success because I have given up the official work of this. as well as other societies, after a number of years of arduous labor. The

friends I have met are much stirred up over the recent article in your paper by E. Bach, agreeing with him that there is danger of giving woman the ballot until education makes an attempt impossible to enact any law curtailing liberty. I hope some of the nental many brilliant writers for THE PRO-GRESSIVE THINKER will present the other side to the question raised by Mr. Bach. Someone has said that intuition s a safer guide than reason. Intuition or some silent force seems to whisper to me that there is no danger in giving

women her rights. If an attempt were made to put "God in the Constitution," it would raise such a tumultuous out pouring of thought that nothing but progress could come out of it." Mrs.H. W.H. writes from Meriden, Ct.

"For the month of January, 1896, we have had for our speaker, Mr. F. A. Wiggin, of Salem, Mass. When Mr. Wiggin commenced his labors the first Sunday he spoke to a comparatively small audi ence with an increase the next Sunday of double the number present the first Sunday. The last Sunday our large hall was packed, and all our surplus chairs were required to seat the throng that were eager to hear the truth, as demonstrated by Mr. Wiggin. It was esti-mated that fully five hundred people at-tended the services that day. With our society Mr. Wiggin is a general favorite, and when he comes to us again for the month of May, we shall extend to him a cordial welcome, and that there will be no vacant seats we are assured. We also have other equally good speakers to occupy our rostrum. Our next speaker will be Mrs. Ida P. A. Whitlock, who is always sure of a hearty welcome and support by our people. She will be fol-lowed by Mrs. Jennie Hagan Jackson,

Tillie Reynolds and Joseph Stiles. Hon. L. V. Moulton, of Michigan, gave an intellectual feast to the audience at the Schiller last Sunday. He has been engaged by the First Spiritual Church

in Mrs. Richmond's stead for the month of February. If one's appreciation can be rated by the applauditory manifestation the Schiller ought to be filled every Sunday during his stay. In fact these Sunday morning discourses should be made the first consideration of every Spiritualist in the city of Chicago, and provide one grand center of spiritual

thought throughout the entire year. Geo. F. Perkins is at present in the city. All communications can be addressed to him at 40 Loomis street. Mrs. Sarah E. Bromwell, No. 1 South

Hoyne avenue writes of the second year's progress of the Spiritual Endeavor Society. She says: "The Sun-day evening services are well attended by skeptics, who seem to be well pleased with the many tests given. The Sunday and Friday evening circles are well attended, and I am pleased to say to my friends that although I give much time to oharity, I have not neglected my spiritual work, and, by request have or ganized a ladies' class on Wednesday afternoon at two o'clock."

Lyman C. Howe, the veteran worker. is engaged at St. Louis, Mo., during the Sundays of February. For March he

goes to Pittsburg, Pa., and for April to Huntington, Ind. May and June are yet untaken. Mr. Howe writes: "The Ethical Culture Society, which meets at Mahler's Hali, on Lucas avenue, Capt. Joseph Brown, president, has engaged F. Corden White for March, and the First Society, at Howard's Hall, on Olive street, where I am speaking, is to have Maggie Waite for March. So

A knowledge of occult law will detroy the pedest if upon which stand the musty idols of my th and miracle—just as the solar orb, when he shines forth in the majesty of his supreme glory, kisses into nothingness the icebergs of the moving or coffining the remains. glacial ages.

Standing and Stand

What is that law by which the sentient soul springs into individualized ex-istence and beholds its parentage in the mirror of divine love? Hands did not make the wonders' of creation, nor fabicate the spiritual soul, nor construct the subtle principles that move and in-fluence mind and matter. Law governs this potent and imponderable force. The material cannot construct the immaterial, for that which thinks not cannot the existence of that which CAUSE thinks.

The short route to heaven lies through absorbing unselfish work on earth.

Paul said that all things work to rether for good to those who love God; but may we not go a step further and say that, in the end, all things will work together for good, even to those who ove not God But, after all, the best preparation for death is to do one's duty in life. The word for the day is, "Whatsoever thy hand findeth to do, do 'it with thy might;" no flinching, no whining, no fearing.

Say what we will of the price which God or Nature pays, the end aimed at is this; and we see quite enough to justify us in our confidence that the aim is heing achieved—that the prevailing, im-pelling and attractive forces are wisdom and goodness, and that the end will be in harmony with that supreme fact.

He was a bright-souled teacher who said, "The perpetual exodus from our homes, our church, our fields of common friendship is to be explained only by the great invitation that comes to the dving from some better land. As they came into this being by a Creator's goodness, by the path of that goodness they depart." Thus understood, how beautiful is death—how blessed the drift that takes us home.

Keep an open mind; do not be content to take truth at second-hand. Ideas which your mind has not assimilated are stolen property; they are not truly yours. Creeds conventionally professed, formulas mechanically repeated, ossify the organs of intelligence.

Occult law is the product of the Divine mind. It is the expression of Supreme intelligence, or Infinite wisdomthe regular method or sequence by which certain phenomena or effects follow certain conditions or causes. Such, for instance, are the laws of attraction and repulsion, by which mental vibrations create forces, and forces, by rule of action, create phenomena. Occult law, acting upon organisms, stimulates functional activity, and is the direct cause of so much broadened research on the metaphysical plane. Involution must of necessity follow evolution. The law of

evolution must be negative to the posi-tive law of involution. That was a fine saying attributed to John Wesley, when one asked him:

"Supposing you knew that you were to die to-morrow night, how would you spend the intervening time?" "Why, ust as 1 intend to spend it now; preach this evening at Gloucester, and again to morrow morning there. Then I should ride to Teyskesbury, preach in the afternoon, and meet the societies in the evening. Then repair to Friend Martin's house, who expects me, converse and pray with the family, retire to my room, commend myself to my heavenly Father, He down to rest, and wake up in glory, 761 In my dining room at this address

hangs a cabinet photo of my mother and niece.taken as nearly as I can remember, fourteen years ago. We commenced to sit for investigation of spirit return two years ago in the same room, and about ix months after we had done so we noticed a face developing between those of my mother and niece, and find it is a correct likeness of my husband's mother, who passed away four years before my mother died. Both ladies were left widows, and died of cancer. We have also, in an album, a photo of an old lady and gentlemen (no relations), and soon after we had noticed the other we observed, on looking through the book, a blot, or what appeared as such, on the shoulder of the old man. This has very clearly developed into a hand, and the full form seems to be gradually appearing. This photo has been taken fourteen years. and nothing appeared until after the sittings. He who lives in the spirit, then, will be in no doubt as to either his duty or his destiny. He will make the best both worlds. He will think it shameful to leave this world with his affairs in disorder, or with vague and scant preperation for the vaster life beyond. He will send his best treasures on before, and will see to it that there are, indeed treasures to send on. He will accustom himself to the idea and the fact of the great experiment of death, knowing that it does make a difference, whether one has thought it all out beforehand, or passes on, to be only puzzled and surprised. But what a curious illusion life is. We seem to be living, but in truth, we are all dying-that is, in so far as there is any death. The moment of departure is the moment when the newcomer hails the world with its tiny cry, and virtually steps into the boat of life and sails away. And never for a moment does the vov age delay. In the splendor of the day, in the guiet brooding night, sitting

less the unequivocal evidences of disso-

C The smile of the scientific world did not make the phenomena of Spiritualism possible; its frown can never render them impossible.

Spirit-intercourse may fairly be claimed to have proved that man lives after the death of the body, because he was a spirit all the time. Immortality may fairly be claimed as neutral, the going-on of life, not due to the "grace" of God as a special favor, but due to the grace of God in nature. Whether peronal consciousness of identity will continue forever and forever, or only for a limited period, is, it seems to me, mere quibbling, for spirit, per se, must be as indestructible as matter or force, and the fact that consciousness is preserved to and retained by the emancipated spirit is pretty fair evidence (all that the nature of the facts allow) of its in-

definite persistence, though doubtless modified (should I say magnified, ex-tended, intensified, and exaited?) by its successive experiences. P. B. Randolph has related some facts

of his early experience; among which we regard the following as especially remarkable: He said that at one time he followed the sea, in the capacity of cabinboy. The captain and mate were se vere men, and he was subjected to much abuse from them. On one occasion they had beaten him so cruelly, and driven him to utter desperation, when he felt an interior impulse to cast himself into the sea, and so end his troubles. He ran for that purpose towards the side of the vessel; but, just as he was about to take the fatal leap, he saw the apparition of an arm and hand rising above the water, and motioning to him to go back. He suddenly stopped and nearly fell backward; but, after persuading himself that this figure was a mere phantom of the imagination, he rallied, or a still more desperate effort, resolving not to be diverted from his purpose that time. As he approached the side of the vessel, however, he saw the whole form of his deceased mother floating above the waves, and this time she ad dressed him, speaking to his interna hearing, and commanded him to desist from his purpose, saying that the time for him to leave the world had not yes arrived, and that there was an import ant work for him to do in future. He was thus saved from the suicide's death, and strengthened to endure the insults o his persecutors. In several other instances, he had been eaved from danger, and strengthened under adversity, by the interpostion of his spirit-mother.

Impressibility may be natural or induced.

Mr. John George Surenne, of Balmain, Sydney, addressed us a letter, stating hat, from observations commenced in the year 1890, he has reasons to anticipate the discovery of a very large and nost important member of our solar sys tem at a mean distance of some fortyfive astronomical units from the sun. Its position may roughly be assigned as lying in the "invariable plane" of the system (inclined to the plane of the ecliptic about a degree and a half), with the position of its ascending mode about 104 legrees: and its longitude about seven ty-two degrees, with a small range on ruary. sither side. Its volume, he concludes, s considerably larger than that of Jupiter: and its density is much greater than that of our planet. Its luminosity is very faint, yet it largely exceeds that of the other dull looking body. "And I the origin of many of the important books of the Bible." By Moses Hull.

may remark," he adds, "that the ele-ment of luminosity, in the position stated is not so feeble as might be calculated. upon the principle of the same being in versely as the square of the distance from the sun." Some twelve months age, the lady of the house had been suddenly and in a most unmistakable manner "controlled" as a medium. She had suffered her

information on the subject. Price \$1 For sale at this office. "The Watseka Wonder." To the stu-"guides" to control her as they listed, dent of psychic phenomena, this pamand the result was that, from the first phlet is intensely interesting. It gives occasion when she felt the impress of an detailed accounts of two cases of "double occult power, up to the present moment, consciousness," namely Mary Lurancy she has been a steadily and wonderfully Vennum of Watseka, Ill, and Mary developing channel of communication Reynolds of Venango county, Pa. For sale at this office. Price 15c. between spirits in space and those which



-BY- HUDSON TUTTLE. A STREET

IMPORTANT WORK. Studies in the Outlying Fields of Psychic Science.

lectures on subjects furnished by the audience and psychometric readings! Address as above.

W. H. Bach, of Aberdeen, S. D. writes: "I received the copy of 'Ency-clopædia of Death,' second volume. I believe it is a book that will do a won derful amount of good in the world. We have been too previous in burying our We hardly wait for them to get dead. cold before we lay them away, and no one knows how many cases of catalepsy are annually interred, only to awaken in the most horrible of positions that could be well imagined. Last night our hali was filled, nearly every chair being oc-cupied, by one of the most attentive audiences possible. The inspiring influence was one of our old friends. John W. Draper, and his subject, 'Beyond the Stars,' which he handled from a religious standpoint, was well received. Since getting back here this fall I have received the development of poetical improvisations, and each Sunday fre quently interspersed in the lecture are poems. I have two months more here then go East."

E. Parsons writes: "I have read the Encyclopædia of Death and like it very much, and every person that can read should possess a copy and study it well am reading 'Gospel of Nature,' and I think it grand, but. like many other books on the spiritual philosophy, it is in advance of the age. But very many will accept it and profit by it, while others, bigots especially, will pronounce it the work of Satan "

Addie R. Smith, corresponding secre tary, writes from Portland, Oregon: "The First Spiritual Society is still pro gressing. Notwithstanding the hard times and inclemency of the weather, the meetings are well attended, giving encouragement to its officers. Dean Clark has given several of his interesting lectures for the society. Mrs. G Cooley has also occupied the rostrum. We are always pleased to meet with lecturors and mediums who may visit our city and the society would like to communicate with those wishing to come here. On January 5th was election of officers to serve for the coming year. All officers were chosen without a dis-senting voice. The board submitted a report concerning the condition of the society, its care and management during the past year, which was approved. The officers chosen to serve for the new term are: President, Albert Marshall; first vice-president, I. A. Lesurd; second vice-president, Mr. Randolph; third vice-president, S. Robinson; corresponding secretary, Mrs. Addie R. Smith; re-cording secretary, Mrs. N. P. Thompson; financial secretary, Miss Maud Thompson: treasurer, W. W. Sproul. A vote of thanks was given the retiring officers. On the following Sunday a reception and luncheon was given the retiring and incoming officers. The evening was devoted to a lecture by Mr. Henry Addis, whose description of heaven from a spiritual standpoint was received with great commendation. following this lecture were tests given by Mrs. Addie R. Smith."

Secretary writes from St. Paul, Minn.: The St. Paul Spiritual Alliance is holding its meetings every Sunday afternoon and evening at the new A. O. U. W. temple, 448 Wabasha street, under the ministrations of Rev. Walter Howell,

to have Maggie Waite for March. So there will be practically no lecturers here during March, as both of these are specialists in platform tests. Mr. Howe's St. Louis address is 3105 Olive street. Home address, Fredonia, N. Y. Mrs. Cora L. V. Richmond will lec-

ture in New York during February, and be the guest of Mrs. A. E. Newton, 128 West 43d street. March I she will come to her Chicano home and resume her

INTERESTING ITEMS FROM LIGHT, LON-DON, ENGLAND.

There is music ever in the kindly soul, For every deed of goodness done is like A chord set in the heart, and joy doth

strike Upon it oft as memory doth unroll

The immortal page whereon good deeds are writ. Lord Bacon declared that "knowledge is power." He might have added that law (like one's conjugal partner) is the legalized companion which guides power into the sphere of usefulness. "Experiences With Miss Kate Fox" was the subject of an address by the

Rev. J. Page Hopps, on Friday evening, December 20. Mrs. Willis. of Manchester, gave an address in the French Drawing Room, St. James' Hall, January 9, on "Spirit-ual Gifts, followed by experiments in clairvoyance.

In proportion as man ripens in the perfection of occult law, will the fogs and shadows of superstition be eliminated and the sunlight of truth brighten his mental horizon.

While the senses perceive facts and the mind perceives truths, the spirit perceives principles. The definition of occult law cannot be conceived by human reason; it is too abstruse for satisfactory solution. The only true dispenser of universal law for the government of all things

visible and invisible is the great cre ative principle to which its origin is The science of geometry teaches that a line is without breadth and may reach to unending infinitude, which is incomprensible. It is the same with occult law; the more we study it the more awe stricken we become.

The finite mind is like a pyramid upon which is inscribed the ideal conception, and the more we build the higher we ascend the metaphysical plane that leads to ultimate perfection.

It is important that we should acquire a more conscious knowledge of the laws of being-of the laws that govern our individual existence. To be shut out from such knowledge creates the feeling

of a living death. Primary lessons in fundamental laws are stepping stones that lead to the mountain peaks of inexorable law.

There is an unwritten law that gov erns the motion of primordial molecules or atoms; the same law governs the ac tions of innumerable worlds, suns and systems, as well as the actions of indi-It stamps itself upon the conviduala.

silent, alone, peacefully reading or en-joying the absolute stillness of the mountains, the meadows, the woods, subdued to the enchantment of a midsummer night's dream; or whispering, "Lord, it is good for us to be here; let us make tabernacles and remain"-

never ceasing; the equal pace accurately kept: not a moment lost: not a moment saved-drifting, drifting away. What a consoling thought as the

years go by. Everyone of us will, sooner or later, come to the great drifting day that men call "the day of death." But that which we call death is only the great gulf-stream of life. Ah! to what sunny things it will introduce us all at last. а, за

But, after all, drifting is hardly the word. It is more like attraction or the compelling of squel internal law. In the great Northean regions of perpetual ice and snow, where a kind of death seems to forever hold all things in its icy grasp, where Nature seems to have forgotten this rigid, tchangeless solitude, the throb of mighty changes never ceases. The flow is well-nigh unbroken. Far off the icy mand relaxes. Mighty masses of ice and snow part company with the huge desolation, and float away to more Southern seas, and melt and take on the hues of kindlier climes' and lovelier skies-a beautiful symbol of the universal advance from death to life. from winter's desolation to the glow of

summer-land. The short route to heaven lies through absorbing unselfish work on earth.

Dr. Wilder indicates, from a medical point of view, the causes which produce death-trance, catalepsy, syncope, and other forms of suspended animation, and how these dangerous maladies may be avoided, and concludes as follows: The law should require the examination of the body by a medical man or experi science, and when properly applied will before permitting its interment. Where guide the development of our spiritual a physician has been employed he should be obliged to certify to actual death, un-

.

now animate the earthly body. In her case, the special forms of development are music, speaking, and writing. Un-der control, she sings with great executive power in languages which she does not understand, and her pianoforte accompaniments are suited to her music. It matters not whether the room is fairly lighted or plunged indarkness, the music flows on in uninter, rupted floods of melody, and for an hour or so at a time she will continue to play and sing music of various kinds, generally suited by her control, apparently, to her audience. Music of all kinds find place in her un

written spontaneous repertoire. When the spirit had ceased speaking, another spirit took possession of the me dium and addressed him or herself to the previous speaker thus:--"What does it all mean: After ages have come and gone, and after we have live our ap-pointed number of lives and have reached the seventh sphere, do we pas from thence into a higher planet? Is it there you have obtained that grandeur, dignity and grace of form, which makes you beautiful? You have filled my mind with ideas more sublime than ever it conceived before. Tell me. I entreat you, what is the ultimate of man's existence-man, poor puny man, who sins and suffers in this sorrowful planet? You smile, a compassionate smile; and in that smile I read that the Father has revealed to you that there is no ultimate: that we are but as children learning the first letters of an alphabet of spiritual existence-an existence endless and unfathomable; and I stand rebuked before the majesty and the tender pity of that smile.

"Mediumship and Its Development and How to Mesmerize to Assist Devel-opment." By W. H. Bach. Especially seful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

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A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this office. Cloth

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Religion of the Future. By S. Weil. Cloth. \$1.25: paper, 50 cents. Also the splendid works by Hon. A. B.

French, A. J. Davis, Hudson Tuttle, Dr. G. W. Brown and many others, as advertised in THE PROGRESSIVE THINKER. this office. Price \$1

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The well-known talented and scholarly

author has here embodied the results of

his many years' study of the Bible in its

relations to Splritualism. As its title

lenotes, it is a veritable encyclopedia o

Milwaukee) are invited.

at this office. Price 50 cents. "Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its com-ical pictures, based on Bible texts, tend to induce uncontrollable levity. It is e book for the freethinker who wishes to rest from busy cares, and drive away Price, in strong board covers, ennui. \$1: cloth \$1.50. For sale at this office.

"Woman, Church and State." By Matilda Joslyn Gage. A royal volume of more than common intrinsic value The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should

be read by every one. Price \$2, postpaid. "From Night to Morn, or An Appeal to the Baptist Church." By Abby A Judson. Gives an account of her experience in passing from the old faith of her

parents to the light and knowledge of Spiritualism. It is written in a sweet pirit, and is well adapted to place in the hands of Christian people. Price 15 cents. "Religious and Theological Works of Thomas Paine." Contains his celebrated

'Age of Reason," and a number of letters and discourses on religious and the-ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Voltaire's Romances," translated With numerous il from the French. ustrations. 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 master mind. Price \$1.50. For sale at this office. "History of the Inquisition." Every

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

scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

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author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investi-gation and studies. Cloth \$1. For sale

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S.



This Department is under the management of the distinguished author,

### Hudson Tuttle. Address him at Borlin Heights, Ohio.

J. Beck. Blair: Q. I am deeply inter-

ested in the answers to questions, and come for assistance in a matter which is very perplexing to us. A man died some eight years ago, who was acknowledged by all acquaintances to be a worthy citizen. His spirit is said to return and write on a slate held under the table by a medium in a dark circle. He says he is a dark spirit. suffering torments in hell, but claims his sufferings are mitigated by his wife (who still lives) giving liberally to the medium and his

family. (1) Is it possible for relatives by the use of money to mitigate the sufferings of those who have passed into the Spirit-world? and if 50, wherein does Spiritualism differ from Catholicism?

(2) Should such communications be heeded, or regarded as a trick of the nedium to obtain money? (3) Will a spirit worthy to be heard

write letters tending to disturb harmony in a family?

Were we forced to account for Α. such communications as Mr. Beck alludes to, we shall have to refer them to a Catholic spirit who yet enter them to superstitions which influenced him in earth-life. We would not, however, otfer this explanation until the medium had by test conditions proven that he was guiltless of the fraud. In making such communications, which redound entirely to his own benefit, the burden

of proof falls on him. Aside from this, the communications are in direct conflict with the teachings of Spiritualism; and if true, then all spirit teachings previously received are false. Every one, mortal or spirit, must work out their own saivation, by their own efforts. If wrong has been committed it must be outgrown; ignor-ance must be overcome by education. Yet we understand how it may be possible for a spirit to regret some unjust action, and by restitution his friends may do for him that which he finds imsible to do for himself. But this does not include any vicarious payment to priest or medium. No trustworthy spirits will give communications which will offend or disturb their friends, and messages having such character should not be heeded.

There is no word capable of expressing the flendish depravity of the man who, by playing on the most tender feelthe heart, thus extorts money ings of from his trusting victims. If a medium he is controlled by spirits vicious and unreliable. It is cases like this which call forth the disgust of those who do

not know, or look only on the surface. A good man, honest and worthy, dies. and after eight years he purports to re-turn to his wife to tell her he is in a holl of torment and to help him out by giving money to the greedy modiums (?). This is the first spirit I ever heard of say-ing there is a hell. The wife, doubting, yet filled with terror, gives of her means and glves and gives, and yet the cormo-rant calls for more? Let that wife rest assured that her husband has made no such request of her, and that he is as happy as while in carth-life, aside from the regrets common to all those who lcave dependents; regrets that they cannot continue to bear and share their responsibilities and burdens. She has been most cruelly imposed on.

T. J., Lanesville: Q. (1) What has been the natural growth of the religious concept of the universe, or God, by the human race, starting from the lowest savage to the present time?

impelled by the love it bore for those it left, to return and communicate. The Bible is a record of spirit messages, and in the case of Christ they came and warned his mother, they came as Moses and Elias on the Mount of Transfigura-tion. They came to the apostles. Their appearance to men is recorded through-out history. Only is the claim made that in its modern form it began nearly forty-seven years ago. By modern form is meant that the reign of law was extended unto the spirit world, and spirit made amenable thereto, and not an uncertain,

an interval and interval and intervalin, irresponsible nothing.
(3) It may or may not do a spirit any good to give a fulse communication. The question of their being able to communicate does not depend on their work of their being able to communicate does not depend on their work of the spirit and the truthfulness. As a reply we ask, what good does it do a great many men to lie and speak falsely? They are untruthful, and yet no one doubts their existence. They appear to delight in misleading stories, and as spirit will manifest the same disposition. If Tom Jones returns as a spirit, after a lifetime of deception, you will find that he has not become of profound wisdom or devoted morality.

E. L. S., McCook, Neb.: Q. What is mental telegraphy? It is not mind acting on mind, as generally understood. With God as our operator, we may be able to converse with another medium at a distance. "God" is an "Electric Motor," and may deliver messages

A. E. L. S. answers her questions to her own satisfaction, and so far as she is concerned farther discussion is superfluous. When God is called in as an agent or cause, the question is closed, and discussion silenced, but whatever God may be, it would be as well to say God may be, it would be as well to say: iceling prevails among the Spiritualists he was the power that drives a locomo of both cities, and live societies will tive over the track, as that he was the cause of telepathic messages. The "God explanation" of phenomena has from earliest times, been the resort of ignorance and credulity. Once it ex-plained everything. One by one its strongholds have been taken by known causes, until now it has only an uncer-tain hold in the emistive

tain hold in the spiritual. However God may be taken as a final cause, as the immediate he is in no case to be considered. And yet this theory of God is as tena-

ble as most other, and he is as likely to be an "electro motor," or messenger-boy as anything else.

If our correspondent believes her the ory true, she ought not to hesitate about the safety of sending or receiving messages, for if she cannot trust God, whom can she trust?

Telepathy means the transference of thought from one mind to another with-out tangible or visible means. The old saying, "The Devil is near when you talk about him," is explained by suppos-ing that a person coming sends his "The Devil is near when you thoughts before him, and these are received on the minds of those he is approaching. They think of him, and begin talking about him, and presently he enters. Distance makes little difference to sending thoughts, and instances are recorded of thought having been America to England. This is the result of the waves of thought going forth and impinging against a sensitive mind. The conditions essential for its success are so evanescent and little known that no practical use has been, nor can be, made of it. As it is the means of communication between spiritual beings, it will un-

future be of invaluable service.

A MYTHOLOGICAL STORY.

doubtedly be perfected, and in the near

A garden called Eden-a beautiful place, Once met with misfortune and fell in dis-

grace; A man and a woman were put there to dwell,

And for a short season things went

pretty well; Old Adam was truthful and Eve told no

den a tree,

(2) Did it start as fetich worship, ad-But 'tis said that there grew in the gar-

NOTES BY THE WAY. COVERT-ADAMS FIZZLE. Letter from the President of Windy, Wordy War Waxed

the National Association.

During the past two weeks my work bas taken me to Pittsburg and Alle-gheny, Pa., Chattanooga and Nashville, Tenn., and Louisville, Ky. In all of these cities I have found many true these down course and expression to de friends of our cause, all anxious to do omething to advance its interests in

their several communities. I addressed the Psychical Society in Allegheny, January 12. Mr. Rankin is the regular speaker for the society, and is doing a good work. In the evening of that day I divided my time between the First Church of Spiritualists of Allegheny and the First Spiritual Church of Pittsburg. E: W. Sprague is serving the former society, and Edgar W. Emerson the latter. Both attract large audiences, standing-room being always at a dis-count, and hundreds are turned away, unable even to enter the hall. Mr. Sprague and Mr. Emerson are

well known to the Spiritualist public. There work is everywhere known to be of a high order, and is always satisfactory because of the excellent subject-matter of their lectures, and the genulnoness of their many splendid tests. The Spiritualists of both Allegheny and Pittsburg are firm friends of the N.

S. A. In Chattanooga and Nashville I found no organized societies, but many Spiritualists who were ready for co-opera-tive work. I spoke three times in each city, emphasizing organization and har-mony in our ranks as the keystone o fuccessful work in Spiritualism. Good soon be doing effective work for our cause, where nothing of a public nature had been going on. The friends in these cities have been

subjected to many severe trials in the way of counterfeit and fraudulent mediums, who have brought shame, to the cause by their criminal acts and disgraceful habits. If such people could be eliminated from our ranks Spiritual-ism would soon rise to the very topmost wave of prosperity, not only at Chat-tancoga and Nashville, but throughout the United States as well.

On the evening of the 21st I came to Louisville, Ky., for two special purposes —to give an address upon the work Spiritualism has accomplished through the N. S. A., and to take part in a most

pleasant social affair, which was to be a surprise to the majority of friends in this city. I was greeted by a large audience and addressed the friends for one hour upon matters germane to Spir-itualism. Mrs. Julia Steelman-Mitchell and Mr. C. Hoefstetter gave some most excellent spirit messages. Mrs. Mitch-ell is the regular speaker for the First Spiritual Church here for the present month. She is an excellent speaker and a most reliable test medium. Her work has told here, and since her first appearance she has been greeted by large audiences, each service calling for more chairs, and is giving the best satisfaction. She is a constructive speaker, seeking to build rather than destroy, in all her utterances. She holds Thursday afternoon lectures for ladies, and has an average attendance of one hundred of the leading ladies of Louisville, her test

work being of that order which catches and holds the skeptic, leaving no room for doubt. The friends here hope to prolong her engagement with them. Mrs. Mitchell would give eminent satisfaction in any city or town of the Union. At the conclusion of the tests, the president, Dr. J. H. Wilson, invited the friends to remain a few moments for the purpose of witnessing a wedding cere-mony. Prof. Koernhorse, as planist,

played the wedding march as the bridal party entered the hall. The contract-ing parties were Mr. C. W. Puckett and Miss Dora E., only daughter of Dr. Thos. MoAboy, of this city. Mr. Chesley Wheeler acted as best man, and Miss Christina Totten as bridesmaid. The bridal robe was a handsome cream col- will enter the case. lored silk, its beauty enhanced by a magnificent hand bouquet of bridal

# Wonderfully Warm.

Covert's Crawfordsville Capture Creates Considerable Ouriious Coinment.

AFFIDAVITS AGAINST ADAMS QUASHED AND THE PRISONER SET FREE.

For the past month or two the cltizens of Anderson, Ind., have been treated to great volumes of gush from one Elder lovert, the great anti-Spiritualist of that city, over a wager or a stake of \$500 that is said to have been a challenge to any Spiritualist medium that he could duplicate every manifestation of any known phase in mediumship. The money has been there some time without attracting any attention from the honest. earnest workers in the spiritualistic field; in fact, no one seemed to have any time to waste on a non-progressive ego-tist in any part of the country-every-body of any degree of intellect in the ranks believing that unfoldment must come from within—a desire must first spring up within the man for spiritual knowledge or he cannot be made to see or sense the spiritual anywhere in nature.

At last Dr. Harry Milton Adams, of Crawfordville, Ind., who is said to be a Spiritualist and a medium, began a cor-respondence with the Elder, as he states, "setting a trap" for the "medium-slayer,"

We have neither time nor space for an extensive write-up of a man who is bent on bringing a large libel suit against some one, or gathing notoriety by some great bluff, Spiritualism has quietly worked its way under the most trying circumstances, over the most obstinate obstructions and around and through the most extensive hotbeds of bigotry, superstition and prejudice up to the present high standard of the sciences of the whole world; has won a place in the minds of the best thinkers of the age, and it is not likely to come to much of a halt for the purpose of being extinguished by this reverend gentleman, or giving him the satisfaction of becoming the champion hero of a theology now rapidly orumbling to mildew and decay, merely from its own lack of

principle. Below we give a few short extracts from the secular press, just to apprise the readers of THE PROGRESSIVE THINKER of what is going on in this direction:

"It was on the second day of January that Dr. Adams, of Crawfordsville, appeared and took up the gauntlet thrown down by the fighting elder.

"The story told the press agent at Crawfordsville is in substance that Ad-ams made arrangements with Covert to give a series of lectures at Anderson, and Covert was to expose Adams under a \$500 forfeiture, this sim being raised by the Spiritualists. "Adams was to ex-plain his tricks to Covert, it is alleged, and Covert, to convide the and ence of and Covert to convidee the audience of the exposure. The  $i \hat{w} \partial^{j}$  were to divide the money, it is further stated. Saturday Adams received 24 filessage that ev-crything was fixed, But wired back, he says, that he would hot come, and that he intended to expose the whole affair. Adams said in an interview, by way of explanation:

explanation: NV V "I would not stoff so low as to de-bate with this man. He has been bluffing everybody for ten vyears past. I wrote him a decoy latter and he went after it like a fishic clowent to Anderson and signed a bogus contract, in which we were to debate and divide the spoils.

ADAMS PUBLISHED A CARD in the Crawfordsville Star, in which he repeats the language of Covert regard-ing spiritualistic mediums being "liars, frauds, knaves or ignoramuses," ex-cept the word "and" was used instead cept the word "and" was used instead of "or," in "getting it back at" the Elder, and there a technicality of law

"Covert, it is said, threatened Adams

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

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 651 North Clark street, at 2:45 and 7:45 p. m.

Spiritualist conference meeting 483 Washington Boulevard near Ogden, ave-nue, at 7:45 p. m., Sunday evening, Sub-ject from the audience, Mrs. E. Raphael, pastor.

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

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

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

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

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

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

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

The Spiritualistic Church of the Stu dents of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee wenue, near Lincoln street. Mrs. M. Summers, pastor.

of Mediumship with every instrument. Many who were not sware of their mediumistic gift, have, after a few sittings, been able to receive delightin mesages. A volume might he filled with commendatory letters. Many who begun with it as an amusing toy, found that the intelligence controlling it knew more than them-selves, and became converts to foritunilam. Capt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Feyclograph) from many other friends, even from oil settlers whose gravo-atones are measurown in the oid yard. They have heen highly satisfactory, and proved to me that Spi-tualism is indeed true, and the communications have given my heart the graitest comfort in the severast loss I have had of son, daughter, and their mother." Dr. Eugene Crowell, whose writings have made his name familiar to those interasted in paychic matters, writes as follows: "I am much pleased with the Psy-chograph. It is very simple in principle and construc-tion, and I am sure must be far more sensitive to spir-ling over than the one now in use. I belive it will generally supersede the latter when its superior meris become known." Securety packed, and sent postage paid from The German Spiritualist Society Gartelman's Hall, southeast corner 13th street and Ashland avenue. Services every Friday and Sunday evening at .40. E. RAPHAEL, pastor.

The Progressive Spiritual Church, Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, conducted independently by Rev. Geo V. Cordingley. Services at 3 and 7:30 p. m. Children's lyceum at 1:30 p.m.

### Passed to Spirit-Life.

Passed to the higher life, January 8th, J. N. Walton, of Williamston, Mich., in the 66th year of his earth-life. His second wife survives him, and three daughters. After long suffering, the marriage of his soul to higher conditions came without resistance or complaint. Kindly-intentioned people and a minister of the orthodox faith had said to him: "Would it be of any use to try to change your religious views?'-"Can I do anything for you?" The an: swer came always, firmly and clearly' "No; I am satisfied; you cannot." Bro. Franklin Allan Brown was called to give the funeral address, and his mild hut earnest and persuasive manner of presenting the consoling and beautiful theories and facts of our grand religion and hope won the esteem of nearly all his hearers, and placed this sweetest and truest of all philosophies upon the altar of reason and logio that com-manded their respect and attention for it. J. M. W.

her husband, who went to propare the home for her about three years ago. Her body was brought to the home of her mother, Mrs. H. McLachlan, Elk-hart, Ind, where her mortal remains laid beside those of her loving were husband, on Saturday, January 25. The exercises were conducted by the controls of M.F. Hammond. Many religious people expressed pleasure at the consolbe the greatest consolation ever head on

be the greatest consolation ever head on such an occasion." Our dear friend, Nathaniel H. John-son, passed to a higher life, from his beautiful residience in Haverhill, Mass., January 12, aged 60 years. Last autumn the grave closed over the mortal form of his beloved companion. A loving with a criminal libel suit unless he came the grave closed over the mortal form n as contracted, and Adams in plain of his beloved companion. A loving words said: 'Push the libel suit,' and affectionate daughter and her fam-that he would compared to the contract of the ily felt the loneliness of her surviving parent and made every possible effort to

Passed to Spirit-life, January 25, 1896.

her belief by her honorable and upright

has gone to the life beyond, knowing

that she can return with words of com-

Edwards, pastor, conducted the funeral

services, and spoke eloquently and con-

solingly to the dear ones she left behind.

The beautiful flowers offered in abund-ance were a token of the appreciation of

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INTRODUCTION. DHAPTER VI. Workin New York City.

Mrs. Dora Becett passed to Spirit-life from Peoria, Ill., on January 22, to meet

ing remarks, saying that it seemed to

vance to sex-worship, then to astrai worship, and the personification, as the astral system? (3) Is there any late book published

idea? A. The career of the "religious idea" occupies nearly two hundred pages in my publication, "The Religion of Man," and perhaps the latest ideas are there expressed. It would be impossible, in the space allotted in these columns, to give even an outline of the evolution of religion. The first worship is preserved,

existing savages. It is the offspring of fear. The mysteries of creation gave rise to sex-worship, and this is so blended with stellar or sun-worship, the reverence of the mystories of light, that it is very difficult to separate them. Yet it is proba-ble that beneath all religions lies the foundation stratum of phallle or sexworship. Its symbol was the cross, and as it is carved among the hieroglyphics of Egypt, and on rock temples of Irdia, its meaning is ever the same. It represented to the worshipers the union of the male and female principles of creation. It has been a long career from the phallic worship to the personification of the cross in Jesus Christ and the ultimation of the idea of a divine child; in the belief that all children are divine, and the fading of the God idea into humanity. After ages and ages of conflict, it is man to be perfected, and not a God to be placated! From the worship of fetiches by the savage, along the coast line of the past, where perished nations, empires and races lie like rock on the desolate sands, the gods they worshiped lie as dead as they who gave them reverence. Even the Jehovah who boasted that he had the wine-press of the na-tions alone in his horrible wrath, has disappeared in the speculations of scientists, and the place of all the gods is filled with force, which occupies the throne of the universe!

R.

And yet we see the lowest form of fetichism lingering in the present.

Never an African priest regarded his rattling gourd more devotedly, or an Indian medicine man his medicine-bag, than enlightened Christians look upon the Bible.

Jas. Van Hook, Elliott: Q. (1) You claim death makes no more difference than passing from one room to an-other. If that is so, why do we get nothing positive? (2) And if it comes from an intelli-

gent source, why did it not come before it did, which is said to be forty-seven ycars ago. (3) What good does it do a spirit to

give us a false communication? A. Our correspondent may not have

received positive communications, in which he is unfortunate, but countless others have been thus blessed. If he would take the necessary pains to do so, he would soon receive as positive as-surance. As he now stands, his positive criticising condition would furnish results apparently confirmatory of his doubts.

(2) No thoughtful Spiritualist claims that Spiritualism first came forty-seven bat Spiritualism first came forty-seven years ago. On the contrary, they claim that it is as old as mankind, for when the first individualized spirit stood on the other side of the grave, it would be

And God said to Adam: "This tree shall stand here, showing the progress of the religious bear! This Eve did not like, and she told Adam so: "If I can't eat the fruit, then the reason I'll know." So up bright and early one morning she went To taste of the fruit was her obvious inand may be scen, by the lowest tribes of tent. She did not hear Adam, who stealthily came And accused her of stealing, with insolent blame! She then said to Adam, "These apples are good. I shall cat all I want, and I wish that you would! But Adam was frightened-Eve troubled him sore-And he said, "No, I dare not! I might taste the core! But God may be angry, and I'd better not. Then turning they saw that God stood on the spot. He reproved Adam sorely, till, hanging his head In ascared, frightened way, this is what Adam said: "I should never have tasted the fruit anyway; 'Twas the woman you gave me who led me astray!" Then God turned to Eve, and reproved her for stealing; He was angry with both, and expressed warmth of feeling. Then Eve raised her head in an im pudent way, id was much gratified at once having And her say: "What you ask of me now, God, is out

of all season! I should never have stolen, if you'd told the reason

For which you forbade; 'twas the only way out By which I could see what you've long

been about," Then God, very earnestly, said to them

both: "With the way you have acted you see I am wroth. And as you have done what I said you must not. I shall now have to banish you both from the spot! Since you've tasted of knowledge, you must feel the rod, And both in your wisdom be wise as your God!" So this is the story, and now let me add A text that may make all the gentlemen

- 88d: Such a thing as progression would never have been If Eve hadn't tempted old Adam to sin. CORAL A. THOMAS.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who

roses. The groom carried himself well A marvel of beauty for Adam to see, and took a pardonable pride in the sweet noble woman by his side. The But you must not eat of the fruit it will

magnificent

foral offerings were numerous and costly, while the sparkling eyes and ruddy cheeks of the happy couple signi-fied to the large audience that both par-ties were deeply in earnest and thor-oughly conscious of the importance of the sten they were taking. The cost the step they were taking. The cos-tumes of the bridal party were remarked by all for their rich, yet simple beauty. As the bridal party approached the

speaker's stand, I met them, and, in a few words, united them in marriage, according to the law of the State. of Kentucky, having been especially licensed by the courts to solemnize marriage in

that State. The entire audience came forward to congratulate the happy couple, wishing them a long and happy life. The bridal party and a few invited guests drove at once to the residence of the bride's parents, where an elegant wedding supper was in waiting. After a soulful invocation by Mrs. Mitchell, the health of the bride and groom was pledged in a glass of lemonade; then all went "merry as a marriage bell." The rich viands disappeared with astonish-ing rapidity, and choice bits of the

"bride's cake" and "groom's cake" were taken away to be sampled by absent friends. Dr. McAboy was in one of his most jovial moods, and was a royal host on this occasion. Music and dancing concluded the entertainment of the even ing, when the company separated in the

wee hours of the morning, vowing they had had one of the most enjoyable times of their lives. Mr. and Mrs. Puckett will make Norwood, W.Va., their future home.

Memphis, Tenn., is my next point. fore anon. H. D. BARRETT. More anon.

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that he would expose Covert in his own churoh

Adams failed to appear and Covert swore out a warrant as above threatened and had him taken to Anderson, where, on failure to procure bail, he was landed in jail to await his trial on the following Tuesday.

For some reason the Indiana State Association was being published as backing Adams, but this was untrue. That body was too wise to be led into so boyish a controversy. Mrs. Clara Miller, 28 years of age. was a devoted wife, mother and daugh-ter; a Spiritualist who won respect for

LATER.

Dr. Harry Milton Adams, of Craw-fordsville, who has been spending the last few days in jail in Anderson, the result of his alleged expose of an agree-ment to meet W. R. Covert in a Spirit life: following in the footsteps of her respected parents, Mr. and Mrs Biederman, who are also ardent workers in the cause. May their heart's great sorrow be lightened by the thought that their ualistic debate, was released on day of trial. The affidavits charging him with criminal libel were quashed. They were made out by "W. R. Covert" in-stead of "William Ross Covert." Indiwithout fear or regret her transition to the higher life. It must be a consolaana criminal laws do not recognize initials, and when the case was opened the motion to dismiss was made upon this section and carried through. Covert says he will push the matter still further and file new alldavits' against Adams. The latter returned to his home in Crawfordsville at once.

A still later dispatch says that Adams will sue Covert for \$10,000 damages. Thus the windy, wordy war waxeth. DR. T. WILKINS.

## SPIRITUALISM AND SOCIETY.

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MARRIAGE OF MRS. ABELINE JOHNSON.

The series of lectures recently given Pope Refuses to Entertain Appeal. in Washington, D. C., by the guides of Mrs. Cora L. V. Richthond have at-A recent press dispatch says: "The ban placed by the Catholic church upon the orders of Knights of Pythias, Sons tracted much attention, especially in literary and scientific circles. Large and of Temperance and Odd Fellows is abso-lute, and admits of no further discussion. intelligent audiences have attended her Sunday lectures, and the parlors of Mr. Steinberg's spacious residence have been filled at the week-evening-series.

At the closing services [ the audience, Satolli. by a unanimous vote requested the board of management ato endeavor to secure her for a month for the lecture season of 1896-'97. we want we The resumes of her flectures have re-

cently appeared in the columns of the Times.

Before her departure to New York she performed a marriage ceremony at which were present many prominent so-ciety people. Sculptress Adeline Johnson, a great favorite not only in Wash-ington, but wherever known in America and England, was united in marriage to

Alexander Jenkins Johnson. On the day after the wedding a large ly-attended reception was given to meet Mr. Johnson, and view the bust of Mrs. Richmond. Washington people unite in wishing long life and prosperity, not only to Mr. and Mrs. Johnson, but also to Mrs. Richmond.

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She

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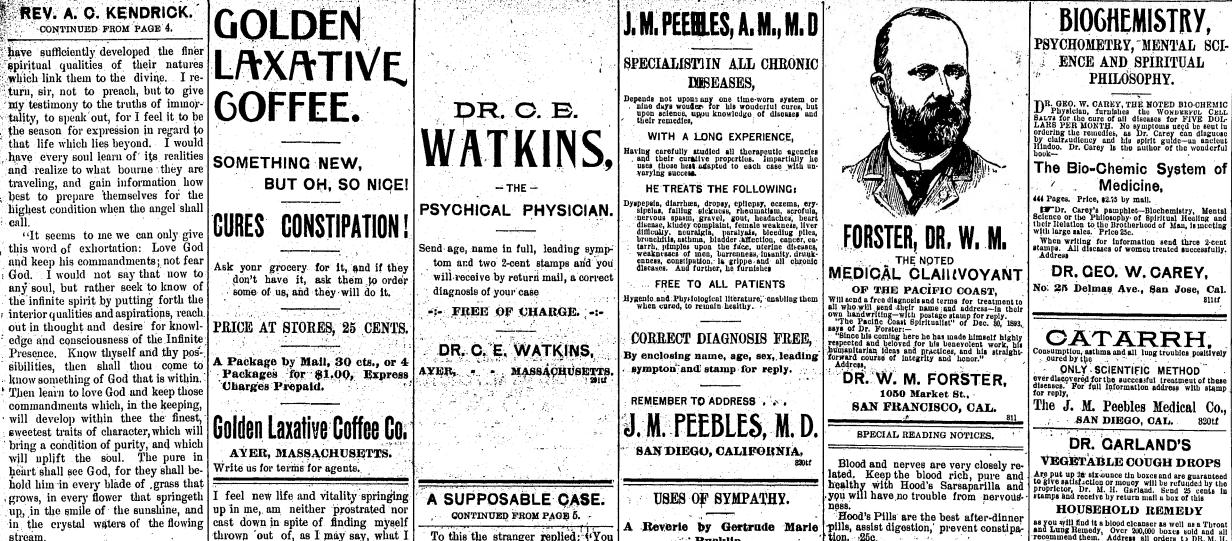
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call.

"I was a native of Vermont, and in early life I visited various scenes and met with experiences, all of which have been good for my soul, but my thoughts turn to Poughkeepsie and its dear associations, to the good friends who are there. I feel that I will not. at least in their heart of hearts, be denied or rejected, even though I come from the unseen Spirit-world. "JAMES RYLAND KENDRICK."

As soon as Mr. Galusha could obtain a copy of the Banner of Light with this communication in, he lost no time in going to see the famous Greek scholar, Professor A. C. Kendrick, a brother of the deceased. James Ryland Kendrick, hoping by such evidence of spirit communion to win over the Professor to a belief in Spiritualism; But Professor Kendrick, when he read the above letter, smiled in a way that only a theologian can when looking with pitying eye of orthodoxy. He was very condescending and polite to poor Mr. Galusha, and told him it was very



To this the stranger replied: "You

say you have proof positive that man 1. Oak

"Yes, we have this proof from spirit-return - we see and converse with our friends who have passed on before. Do you require proof other than this?"

"Produce the evidence, and the proof will be satisfactory; let my eyes and my ears bear witness of its truth. I have had nothing but faith theories, creeds and dogmas, and other unreasonable and visionary schemes son, I can, as heretofore, live on without it. If you substantiate your assertions you will have done what others cannot. I hope, in this, my turn feeling that my labors will bear fruit. Should I return without bringing my people knowledge of that which I have been seeking, they would ever after scorn me for deceiving

The stranger returned to his planetary sphere, feeling satisfied with realm of shadows we live again. B. E. Riggs.

Brookfield, Mo. A Preacher Prays for Light.

What is it that constitutes most of the unhappiness of life? Nothing more nor less than looking back to the griefs of the past, and forward with fear to the future. Yesterday is as a thousand years away, and to-morrow? "To-morrow" never comes. Each day is a judg-ment of the preceding day, and a preparation for the coming day. The great present is ours only; ours to start alresh if we have failed in past efforts, or, worse still, have made no efforts at all; ours to search ourselves and see that we are not living for ourselves alone, for such a life must eventually drive com-

gladden someone's life. The modest, humble and obscure. Living unnoticed and unknown.

Longer than pyramids of stone.

What can give greater happiness and peace to our sould, when departing on life's higher journey, than to know the world, or someone in it, has been bene-fited-though ever so little - by our having lived.

ing lived. We may think we can do but very little, and accomplish almost nothing, but just one smathact or word of kind-ness to a fellow-traveler along life's journey, may map a harvest that would astonish us, if we would know how great the ultimate result.

Many who beavely endeavor to bear a cheerful front to the world are laboring under an overwholming burden of sorrows and responsibilities that might be greatly allovisted by a tender sympathy, extended at thwiright time. Who knows but many an act of desperation has been averted by a timely kindness or word of sympathy, which turned the thoughts in a new channel and lifted the eyes to a passing ray of light, which brightened the blackness of their despair? . Sympathy is one of the divinest gifts to man. It is a second-sight-the in-

forming soul of genius; only those who are attuned to the love of humanity can

When the congregation had settled down and finished coughing, the min-ister arose in the pulpit, and instead strength and his weakness. Sympathy disdains no atom of humanity, but sees show my appreciation of the position informed his dearly beloved that he a possible self in the poorest and most you hold as one willing and ready to received a call to another church, he environment and education—or rather look of it-we might be no better than they. Sympathy, pity and an effort to uplift such unfortunates are as bread cast upon the waters, \* \* surely returning to us after many days. One of our immortal poets has said: congregation was pleased to give him, he had not decided to accept the call. "If we could read the secrets of our ene-mies, we should find in each man's life suffering and sorrows enough to disarm all hostility." "My heart is with my old charge," he went on to say, "and I am greatly disposed to look beyond this world's Ah! if we could only bear this in mind, goods to the greater return which we would have fewer enemies and more real friends; not the kind of friends who comes from duty well done. The congregation to which I am called is a love us but to use us, and when we can wealthy one, it is true, and the emolno longer conduce to their pleasures or interests, are off to pastures new; but uments will be increased. But I shall tried and true sonls, who, when weighed pray for light before deciding. All in the balance, would not be found week I shall pray for light that I may wanting. Many an enemy would willingly extend see the better way, and on next Sabthe hand of friendshlp when great sor-rows or calamities visit us, if we would During the week one of the congrebut receive them-and it is only through gation met the minister's small and adversity we can test our friends-even so would we go to them with open heart and outstretched hand if they were like-wise distressed. There is more of this incorrigible boy on the street and love in the heart of humanity than is generally recognized. We would recommend finally to the unhappy and pessimistic, to those that feel all the world is their enemy, this beautiful, all-satisfying remedy:



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SPIRITUALIST BADGES

redeeming love; now clothed in spotless white, winging his way in graceful circles around the great white throne of God, etc. Oh, no! His brother had higher duties to perform than to come back and wallow in mundane affairs.

But with all this lofty talk from the standpoint of a theological professor, he was very kind, very urbane, and seemed to have a sort of commiseration for the soft spot in Mr. Galusha's head.

And so the latter came away sorrowful to think that the latter had not made any impression on the Professor. Upon various other occasions Mr. Galusha tried to bring the truths of came, is wealthy, refined and highly Spiritualism home to the learned Ken- esteemed in the social circles of drick, but without success. It will be remembered that Professor Kendrick eminent persons now in Spirit-life was, on account of his great learning, have been constantly coming in a appointed one of the translators during the revision of the Bible in Lon-

don, England. On his return from those labors Mr. Galusha again approached the Professor, and even to seeds he scattered years ago, and will within a short time of the great still continue in the good work of scholar's death Mr. Galusha labored casting Spiritual bread upon the dark to try and throw the light in his path, waters of the world. but in vain. Then death came to the Professor, and the papers were full of his praise and there was a great fu-

neral. It was quite a long time after the Professor died when Mr. Galusha received the following communication, through the mediumship of Miss

Boardman, of Rochester, a lady of wealth and refinement, who has for many years given the results of her powers free of charge.

"Estimable and Good Friend:----What this means I hardly know! I do realize, however, that I was suddenly called to step out from the mortal into the higher life, and that, having been restored to consciousness, almost my first desire was to put myself in communication with you, who had often tried to turn my unwilling mind heavenward from your point of view, formed by a belief in what seemed to me a dangerous snare, and the ism should not be permitted thus one well calculated to land you in an ever-to-be-avoided abode.

"I am attended by that great soul, Anderson [M. B. Anderson was presto be suppressed. ident of the Rochester University for |- The local Spiritualists have taken thirty years], who assures me I am up the fight and are bringing much doing fust right to reach out to you pressure to bear on the board, but as a means and aid to further enlightenment on my part. In regard | ualism are firm and say that they will to the new conditions which greet me on every hand, and which called forth wonder from me as I realize how different is the reality of the other life sphere; you are your sphere.-Edward from my poor earthly conception of it, Braislin. ferent is the reality of the other life

permitted to return their thoughts to connected with the new position would the old earth-plane. I would aid you be greater than that which his present all in my power, and will, I trust, find means to confer on you some

benefit most desired in your experience. "Yours respectfully and sincerely.

"A. Č. KENDRICK, "To Elon Galusha,"

Rochester, N. Y.

As before remarked, Miss Boardman, through whose mediumship the above letter from Spirit Kendrick bath I will announce my decision." Rochester. The writings of many spontaneous manner through her hand during many years. asked:

Brother Elon Galusha feels that at "Tommy, do you know whether or not your father has decided to leave last he is reaping a good harvest from us and go away?" Tommy thought a few moments and then slowly responded:

"Well, I don't know. Pop's still A. W. M. prayin' for light, but most of the things is packed."

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

Is Fighting Spiritualism. The Library Board of Indianapolis, Indiana, which passes upon the availability of all books presented for the circulating library, has got

into a squabble over the admission of a work on Spiritualism, and for several days there have been animated discussions in the board and no little friction has been engendered.

One member of the body leans to at this office. the doctrine of Spiritualism and is contending for the admission of the work, while others are bitterly opposing it, some of them declaring that to intrude itself into the families of the patrons of the library, and that

those who do not believe in Spiritnot yield the point.

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ize, The heart its own anguish purifies."

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