NO. 327

The Great Good of Music Most Beautifully Illustrated.

DIVINE MUSIC.

peutics.

A great deal of attention has lately been given to music as a therapeutic agent. Indeed, the "experiments" in this direction of scientists, physicians, mesmerists and nondescripts of various kinds are becoming somewhat confusing. One experimenter has discovered that music excites the action of the heart, and that this action influences the circulation of the blood, causing it to coincide with the changes in the breathing. Another says that the functional activity of the skin is powerfully stimulated by music, while Prof. Cozzolino, of Naples, recalls a demonstration given by Charcot at the Salpetriere of the benefit derived from music by a selected group of his patients, all suffering from neuroscs of varying degrees of intensity. That distinguished physiologist, Prof. Iarchanoff, of St. Petersburg, has found that "if the fingers are completely fatigued, either by voluntary effort or by electric excitation, music has the power of making the fatigue disappear," a very doubtful "experiment," seeing that the fingers of the planist are quite as liable to become fatigued as the fingers of other people who seldom hear

Again, there are the interesting experiments of Dr. Warthin, of Vienna, in the way of hypnotizing patients and dos-ing them with music while in a state of These experiments seem to show pretty conclusively that the man without music in his soul does not really exist. The doctor's subjects were five men and two women, who were almost unentirely affected by music when in their normal state. Before hypnotizing them, Dr. Warthin "suggested" to them the will to preserve their impressions after awakening. One of the subjects, aged 40,had Wagner's "Walkuer-enritt" played to him. His pulse immedi-Simultaneously the respiration rose from notic state the subject declared that he had not been sensible of the music as a the Pilgrims' chorus in "Tannhauser:" ments" we have to note the existence in London of the so-called Guild of St. Cecilia, which seeks to charm away pain and induce sleep by the soothing strains of music, and even contemplates, or did systematically employed in our lunatic

might be alleviated by certain sound to a neighboring band. If the story is was firmly believed by the Greeks and true, no doubt the band was a brass one. Romans, and the circumstance that tific writers of all nations. from Aris- dread. Buffon. Look for a moment at the ancient classics. In the "Medea" of Euri-

Cretan, delivered the Lacedemonneis Pythagoras and Xenoerates brought Suidas, Timotheus of Thebes so inspired otherwise we are not informed. Perif the flutist played badly he might easmark, cited by Krantzious. Henry had He decided to try the experiment in his own person, and the experiment succeeded so effectively that the king, in the height of his fury, "killed to recognize this fact. The sensuous several of his courtiers with his fists." Cleopatra calls music "the moody food

ing the musician. On the other hand it is interesting to note what Aristotle tells us about the Tyrrhenians, that they never scourged their slaves without, at the same time, giving them a "counterpoise" to the pain by a course of flute music. The mythology of Greece tells of Chiron, who, with the help of music, It Is Also a Factor in Thera not only cured the sick, but also softened the fits of anger of his charge, the famous Achilles; while Thales, acting on THE SHOULD BE AT EVERY HOME AND FIRESIDE.

A great deal of attention has lately the authority of a neighboring oracle, who seems to have had a great weight in the consulting world, cured a raging plague in Sparta by it. Aulus Gellius, Atheneus, Celius, Aurelinus, Theophrastus, all availed themselves of music to calm the sufferings caused by neuralgia, sciatica and gout. Celius actually advises recurrence to the Phrygian mode in case of those weighed down by mel-ancholia, while for raging lunatics he would prescribe the Doric mode. Some of these ancient "cures" are no doubt apocryphal, but there are others we need not question, any more than we question the softening of Saul's anger by the music of David's harp.

But we are not dependent solely upon the old classics for facts to show that music hath charms to soothe the savage and the sickly. Indeed, anyone who looks into the subject with some minuteness will be surprised at the amount

of writing that exists in connection with it. The indefatigable Burney has dealt with the matter very fully, and has collected the testimonies of several historians and the opinions of many physicians Richard Eastcott, in his "Sketches of the Origin and Progress of Music," published in 1793, also devotes a large amount of space to it. Eastcott's experiences it may, however, be remarked, were not uniformly in favor of the poet's contention that "Music can soften pain to ease, and make despair and madness For example, he recounts the please. cases of several men who fainted upon hearing certain kinds of music. One man was taken to the opera, but. the opera was Arnes' Artaxerxes, and one does not wonder that the man fainted after hearing the overture of that deadly dull work. It is Eastcott again who tells the story of Mr. Burton, a "celebrated chorus singer," who fainted at the Handel commemoration services in Westminster Abbey. The overture to Esther so violently agitated this gentleenritt" played to him. His pulse immediately became stronger and more rapid. The tension was increased by sixty, and the beats advanced to 120. that it was the wonderful effect of the music which had thus fatally operated pressed great agitation, and the whole on him." There is no reason to doubt body was covered with a profuse per-spiration. When roused from the hyp-eral other cases of the kind are on rec-

had not been sensible of the music as a sound, but only a general sensation, a sort of excitement like that produced by so acted that he was obliged to leave "a rapid flight through space." Dr. the room previous to music being intro-Warthin states that he found nothing so duced. This man made two final expereffective as music in hypnotizing refrac- iments in hope of overcoming the weak tory subjects. One such subject remess, but both ended in his being seized mained insusceptible to everything but with a convulsion in the jaw, greatly to the Pilgrims' chorus in "Tannhauser:" the alarm of his friends. Mme. Maliwhen this was played he usually suc-cumbed about the lith bar. There is then hope for the eterning of Wagner's sic. For example, when she heard Beefame yet! in the way of further "experi- thoven's C minor symphony for the first time at the Paris Conservatoire, she was seized with such convulsions that she had to be earlied out of the room. Rousseau says he knew a lady who could not bear any kind of music without becontemplate, a mission of mercy by tele-phonic aid. Further, we have the an-nouncement that music is being more Charlemagne," we are told of a woman who, when she heard an organ for the asylums; and that the medical profession first time, was so transported with rapin general are gradually coming to ree ture that she never recovered from the ognize it as an agent in the cure or al- effect, and died in consequence, which leviation of various of the ills that flesh is not a bad testimony to the organs of heir to.

Charlemagne's time. We all know that
Now, interesting as it is to note all each time the bagpiper of the Hartz these developments, the fact remains that plays a maiden dies; and a charming there is nothing very new about this writer, whose versatility must not be recognition of the curative powers of taken as pointing to a want of veracity, That certain physical pains tells us of a death which was attributed

There is a much-quoted anecdote about bodily and mental disease may be af- Mozart fainting away at the sound of a fected in more or less degree by music trumpet, "an instrument of which, up to has been a subject of remark with scienthe age of 10, he had the greatest tific writers of all nations, from Arist dread." "He could not bear the trumtoenus and Euclid down to Rousseau and pet," says Holmes, in his life of the composer, "when blown by itself, and was alarmed to see it even handled. His pides the nurse expresses her surprise father, thinking to remove this childish to the chorus that music, instead of befear, desired that it should be blown befear, desired that it should be blown being composed merely for feasts or ban- fore him, notwithstanding all his enquets, should not equally have had a treaties to the contrary. At the first medical application to such maladies as blast he turned pale and sank to the that of her mistress, a passage by the ground, and serious consequences might way, rendered finely by the author of have ensued had the experiment been "The Pleasures of Hope." You will find persisted in." Mozart, at any rate, Cicero asserting the amazing power of music over many diseases, and Plato his dislike for the trumpet, for in the supporting him with the suggestion that catalogue of his works, produced beaffects the mind just as air tween his seventh and twelfth years, the affects the body, instrument figures frequently. There is Plutarch tells us that Thelates, the no doubt, however, that with some excitable natures music, from being at from the pestilence by the music of his first a voluptuous enjoyment, soon delyre; while Martianus Capella assures us generates into an acute sense of suffer-that he knew of fevers being removed ing. Berlioz was a witness to this in his by song, and that Esclepiades cured own person; and in one of his works he deafness by the sound of a trumpet, an-other rather doubtful experiment, pressive way. To the sensation of pleaspressive way. To the sensation of plensire he says succeeded a general excitamaniacs to their senses by melodious tion, a greater activity of circulation, of sounds; according to the old historian beating in the arterial yessels of the head, an outburst of tears, spasmodic Alexander the Great by his flute play- and tetanic contractions of the muscles, ing that he "suddenly rose from the a tremor in all the limbs, a progressive table and seized his weapons," whether stiffening of the extremities, swimming to deal destruction on Timotheus or in the head, an approach to syncope, a crisis completely hystorical. This state haps Alexander had too much wine, and of being was surely remarkable enough ily be made furious. The story reminds music; but perhaps it depended to some one of the case of Henry IV. of Denextent upon the kind of music which he heard. A course of Berlioz himself has been told of a certain-musician who been known to produce feelings of rest-boasted that he could "either vex or lessness and disquietude in some minds: please those who heard his music, and a surfeit of Schumann might make coreither lay them asleep or put them into tain people morbid; and it is possible that the cloying sweetness of Chopin might tend to voluptuousness in some in-

dividuals. Shakspearo certainly seems

He should certainly have begun by slay- of love;" and the Duke's words in Meas-

To make bad good and good provoke to harm."

To return, however, to our main theme. We were speaking of the great amount of attention given by writers and physicians at various times to the question of medicinal music. There is a medical treatise written by a Spanish lady as far back as the time of Elizabeth, in which music is represented as "that which tends most to comfort, rejoice and strengthen the brain," and as "a disarmer of epilepsy," There is an disarmer of epilepsy." There is an anonymous pamphlet, of date 1749, entitled "Reflections on Ancient and Modern Music, with the Application to the Cure of Disease," which, however, I have not seen. Twenty years before this a certain Richard Brower, "an apothecary of Oldham," had published a little book "On the Effects of Singing, Music and Dancing on Human Bodies." The specialty of this book is its recommendation of the exercise of singing as useful in certain disorders. In discussing this point the author lays down a number of propositions beginning, "There is a sympathy between the soul and animal spirits," and going on to assert that animal spirits regulate the action of the heart; that the pressure of air in the lungs, caused by singing, more effectually removes deleterious matter from the blood, and so on. "The singing of certain melancholy, languishing tunes," continues this old philosopher, "does, instead of elevating the spirits, rather tend to their depression, and therefore in order to enjoy the pleasing and profitable effects that I have proposed in singing, we are to make choice of such tunes as, having life and vigor in their composition, are adapted to cheer and elevate the soul and invigorate the motion of the spirit.' Apart from the good effects of singing upon the singer, this old writer espe-cially recommends music as helpful in attacks of the "spleen, or vapors."
Where a soft adagio, according to Mr.
Brower, would be "very improper, as by its melodious strains it only tends to soothe our melancholy and bring a languishing upon the spirits, that are already drooping," the author pins his faith to a "brisk allegro," which he proclaims to be of "prodigious service in the cure of apoplexies, lethargies, etc." The St. Cecilians, it is understood, put their trust in soft and gentle strains. They must take care not to bring a languishing upon the spirit, though the patient may prefer it to any results de-rived from the "airy, sprightly strokes of an allegro."

Mr. Buretti, an eminent physician, who made the music of the ancients his particular study, was of the opinion that music has the power of affecting the whole nervous system, so as to give a temporary relief in certain diseases; and Jacques Bonnet, in his "Histoire de la Musique" (1725), tells us how on one occasion he was entertained by a friend then in the service of the Prince of Orange with the performance of three firstrate musicians, who were constantly employed by the Prince to keep him free of melancholy. The same remedy, it may be remembered, was used by Philip V., of Spain, when, as the result of bereavement, he fell into a state of melancholia. The Queen got Farinella to sing regularly to him, and as a result his health was very soon restored. More-over, Ferdinand VI. inherited this same melancholia from his father, Philip, and was also cured in a like manner. Apropos of all this, old Burton, when he penned his "Anatomy of Melancholy," was not likely to forget music as a po-tent remedy for that too impracticable malady; but he also cites the relief afforded by it in the hands of the physician to many "frantic persons," and tells how Clinias and Empedocles "cured some desperately melancholy and some mad' by the same means. It is with him 'a sovereign remedy," and one that will 'drive away the devil himself."

This driving away the devil, by the way, was a special object of ambition with Luther, and it is curious to find that he also recommends music as being specially fitted for the purpose. "The devil," says the reformer, "is a saturnine spirit and music is hateful to him and drives him away from it." It is a countryman of Luther's upon whom Southey drops a passing note of admiration for that he, a physician, "administered cat's entrails as a panacea." We know that catgut is quite innocent of any connection with the bowels of the domestic puss, but Southey's meaning is plain, and Luther would almost certainly have approved the remedy. Milton recommends musical exercises before meat as a relief to the mind, and advises it after meat "to assist and cherish nature in her first concoctions, and send the mind back to study in good tune and satisfaction." And Milton practiced what he preached; for in the account of his day's occupation we find that his custom wa after dinner "to play on the organ and sing or hear another sing." Doug-las Jerrold declared that he hated to dine amidst the strains of a military band; he said he could taste the brass in his soup. But perhaps he would have had no objection to music of a quiet type such as Milton evidently advocated.

The German magistrates of the olden times used to hire musicians to play, and 'lusty companions" to "trip the light fantastic toe" with those afflicted with !). Vitus' dance. At the outbreak of epidemics, too, they would call in the aid of the leading musicians in order to lessen to some extent the horror and fear which were spread everywhere, and which of themselves often brought on the disease. Even the deadly bite of the tarantula was indirectly, rendered innocuous by the power of music. The great thing was to keep the patient awake, for if he went to sleep before the poison was extracted he was sure to be a dead man in no time, and so the music was chosen, and of a peculiarly exhilarating kind, to throw the haples wight into a violent fit of danc. which brought on a plentiful perspiration and thus effected a cure. One may be skep-tical on the matter of efficacy; but at least we know that the "Tarentella" survives, and that several of our best composers have written in the form and

ure for Measure are very explicit on the pointr

"Music hath made such a charm
To make bad good and good provoke to harm."

"Music hath made such a charm a medical agent. It is nearly always used in those countries where there is a general belief that sickness is produced the malignant influence of evil spir its, the notion being the Lutheran one that music drives those spirits away.

As a cure for insanity music has been in more or less repute from the earliest times. Shakspeare alludes to it is Richard III., where the King says: His music made me, let it sound no

For though it help madmen to their To me it seems it will make wise men mad.

We all remember the case of the late ccentric King of Bavaria, who when suffering from one of his periodical headaches used to send for Nachbaur to and Stradella's "Prayer," both of which had usually a soothing effect upon his Majesty. Mamizer in his "Music and Majesty. Mamizer in his "Music and Education" records, the case of a woman in a Glasgow asylum, who from hearing an old Scotch song one evening had the faculty of memory aroused, and gradually came to such a clear understanding that she could be restored to her friends. A touching story of a somewhat kindred nature appeared not long ago in the Philadelphia Record. The Record states that in the Philadelphia hospital's insane department successful results have followed the treatment of diseased minds by a mild application of the cause of the trouble. A teacher of music some time ago became insune, and was taken to the hospital. The treatment was tried on him, and he was daily taken to the piano. His hands were placed upon the keys only to wander over them the keys only to wander over them blindly and without the slightest indication of skill. He would be the turn away his head, and when forced to look upon the instrument that had once been his companion and pride, it was with disgust. Perseverance, however, prevailed under kindly tuition, and in a few days his eyes became filled with their old fire. His fingers no longer wandered simless. His eyes became filled with their old hre. His fingers no longer wandered aimlessly over the key-board, but as though realizing he had found a long-lost friend, began playing with all the pent-up passion of a soul that had just been liberated from some horrible thradom. For several minutes he played as one in a dream, and then his head fell on his breast and he went like a child. That breast and he wept like a child. That man is to-day perfectly same. It is said that the usual effect of music upon a deluded patient would be to make him sus-ceptible to the influence of suggestion, and thus enable the doctor to fix his attention. It is suggested, too, that by calling forth some reaction, music would assist the physician in diagnosing be-tween stupor and melancholia and energic stupor. Any experiments of that kind would certainly be watched, not only by medical scientists but by musi-

very important function! in the medical world of the future.

The above from "Music," is certainly indicative of the wide-spreading utility of music, and the knowledge that har-mony of sound vibrations have as much to do with bringing about harmony in the human organism-the all-potent factor in restoring to a perfect condition -as do the congenial fellowship and magnetism. "Music hath charms," or hypnotic power over those who possess harmony. This article is directly along our line of scientific investigation.

clans with due attention. On the whole,

it would seem that music is to form a

WHAT THEY SANGEWHEN I WAS SMALL.

DR. T. WILKINS.

No, his sermon di**đn't** move me; He could preach to me for years And I not feel like praying, Nor my heart be moved to tears; But I tell you I was softened, And the tears began to fall, When the choir burst out a singing Songs I loved when Lowas small! Those thrilling, tender melodies Forever to me cling, §
And I never tire of list ning

To what mother used to sing. The angels seem to hover near; My pain and care take wing, Before those songs are ended— Songs my mother used to sing. If you would touch a sinner's heart, Or make the tear-drops well, And set him thinking of his soul, Don't talk too much of hell! But lay aside your sermons, Full of wormwood and of gall,

And start the choir off singing Songs he loved when he was small. MADELINE GOODWIN.

TO THE UNKNOWN GOD.

All hall to thee force of the forces! The pulse of atomic vibration.
The germ of conception and being,
The impulse of minter and mind.
Thine, thine are the infinite sources, A function of endless duration, The rhythm of sound and of seeing The soul of mankind.

The myths of the centuries hoary, As told by the seers and the sages, Awaken a smile of derision At the faiths and the fables yore.

We question the stars, and their story Proclaimed by the audible ages, Reveals to our wandering vision The past and its mystical lore. Thou, thou art the motive and motion, The life and the life everlasting, Which thrills and pervades and pos

Each atom in limitless space. We pay thee a silent devotion: Not sacrifice, penance and lasting Can solace a soul that confesses A God of infinite grace. Uncompassed of time and location.

We ripen to final fruition,
Dismantled of flesh and its thrall No longer the stress of prebation, No longer the pang of transgression, For death is not death, but transi-

And thou art the all and in all. New York Sun.

character of the old dance tune. The last movement of Weber's Sonata in E Sense shines with & double luster minor is a masterpiece of the kind. when set in humility.—Pehn.

SUGGESTIVE THOUGHTS

On the Present Spiritual issue.

The Great Spiritual Current Is Pure, but It Carries Unsightly Carcasses on its Flood, and Vultures Soar Around Above.

BY HUDSON TUTTLE.

No cause ever carried such a dead load as Spiritualism has from its beginning, almost fifty years ago. It has from its very commencement been burdened with issues and personalities, not really having any part in it, yet foisted on it by selfishness, rascality and fanatical credulity. The story of Sinbad, the sailor, and the Old Man of the Sea, perched on his shoulders, has been illus trated; nor has Spiritualism been able to shake off this incubus, and has at times been bowed in the very dust and its fair name been made a reproach.

CHRISTIAN DRIFTWOOD. It was precisely the same in the early days of Christianity. Pretenders, false prophets, wonder-workers and healers alose in countless numbers, some of whom became famous and rivals of the apostles. The infant churches were torn with schisms, and socialism communism and free-love, outgrowths of the breaking up of the old order, were dominant. The machinery of councils and promulgation of creeds slowly eliminated these evils, and the incoherent mass of miracles and doctrines crystalized into form, rejecting the repellant elements.

Every great religious activity, which marks an historic era of progress, is accompanied by the same phenomena. The breaking up of old ties and beliefs, the sudden recognition of the nothing-ness of faith, held from immemorial time as sacred; the disappearance of old landmarks; the going-out of beaconlights, believed to be eternal; the fail ure of old charts under the new conditions; the yielding of cables which have hitherto held steadiast, and the slow, but irresistible, drift, setting no one knows whither, unbalance the mind and allow license to usurp the place of the new-found liberty.

From abject slavery to creeds, the re-action carries to the other extreme, wherein the individual holds himself entirely superior to the society in which he is placed, and of which he is au integral part.
This is quite as pernicious and de-

centiousness.

SPIRITUAL DRIFTWOOD.

The spiritual movement came like flood on some great river. The pure and distilled rains pour down from heavens: they llow in many rills into the turbid river: the waves chale the shore and rush in whirling eddies, bearing on their heaving bosom all the decaying rubbish gathered on their banks. There are rotten timbers, moss-grown daddocks, broken brauches, ugly scrags, unsightly bloated carcasses, and unseen, loathsome forms of life, called into be ing by the agitation and ferment, or, disturbed in their oozy beds, mingle to gether in strange fellowship. Over all scream the birds of prey, the course car-rion feeders finding rich harvests. The sunlight streams down on the flood, melting all impurities into the elements which are eternally pure, and the river, casting down its load of slime, becomes sparkling and pure as the rains which fell on the mountain summits.

Spiritualism is in this state of purification. It has carried the deadweight of the debris and wreckage of old systems, carcasses of dead issues, and met the resistance of the hulks and snags of rascality. But, as the river, it must and will cast down its load under the influence of the all-penetrating light streaming down from the Spirit-world. It will make little difference how much the scavenger birds crow their discontent or scream defiance, the change must come. Not by command of self appointed leaders, or the declaration of a few, but by the intelligent decision of the great body of Spiritualists.

The day of councils and individual leadership has passed, never to be re-called. The press has made it possible for all to sit in judgment on all questions, and thus Spiritualists, thoroughly informed on the great issues, must de cide for themselves. In the past their decisions, however wavering at times, before adequately informed, have been in accord with the highest wisdom. The principles of truth and right have always triumphed in the end, and the schemes of designing, selfish men cast

TIME HAS COME. The time has now come when it be-

comes an imperative necessity to make a strong and sharp decision, on which the prosperity and very existence of the cause depends. The character of the great movement depends on this decision. The question is simply: Shall Spiritualism be recognized as a science, the science of life here and and hereafter, cultivated by the methods and discrimination of science; or shall it be relegated to the sphere of juggler or wonder-worker? In other words, shall we build a noble spiritual temple on the firm foundation of ob-served and attested facts; or shall we gather a garbage heap, which, though piled heaven-high, will be garbage

NOT PERSECUTION.

Against those who demand scientific observation it is useless to cry "persecution of poor, defenseless mediums." Crookes, Wallace, Sergeant Cox, Prof. Hare, Prof. Barrett, Prof. James and labora Spiritualism has taken a long Such conditions as they demanded should be demanded by all investigators.

Suppose we passionately desire anything which another enjoys, we should examine as to the happiness of its possessor.—Rochefoucauld.

SUPERIOR RIGHTS. It is idle to talk of the superior rights to desire to gain too much. - Beaumont.

of the Spirit-world. Investigators have rights, and, if spirits come to convince them of their existence, they have the right to insist on such conditions as will not conflict with the laws of controls They have a right to demand that the conditions shall not be those of fraud, and no outcry of persecution should deter them from insisting that such be

eliminated. There is no fear of the decision of Spiritualists on this vital question. They, as a class, have unmitigated scorn for imposture, deception and fraud, and when convinced that the only means to cast out fraud and make their observations valuable as evidence is to make deception impossible, they will unflinchingly do so. By such a decision true me diums will not be injured, but, on the contrary, their position will at once be settled and assured, and the pretenders,

who care nothing for the cause except personal gain, will be cast off. And this brings us to the consideration of the moral character of mediums. Should strict morality be demanded in those who sit in the porch of the temple as exponents and teachers, or are we to condone their faults on account of their

high office?

If mediumship was regarded as a psychological state subject to pure scientific investigation, and were all spirit communications received impartially on their merits, then the question of the morals of mediums would sink into the background and the demand for a pure background, and the demand for a pure and consecrated life would not appear imperative. Investigations may be conducted with scientific calmness and discretion by a few, but the many depart wide of this method, and with them lingers the superstition of the infallibility of spirits and the sacredness of the office of their interpreter. With them mediumship is an element of religion, rather than of science, and hence the character of the medium becomes of

vital consequence.

We recall to mind a seance with a much-advertised medium of Boston, through whom we received a communication purported to be from a friend who had two years before departed to the Summerland. This friend was the embodiment of all the sweet and tender graces and charming virtues, the very reverse of the one who, in rude tones and bad grammar, acted as her me-

We went away hoping that the com munication was not from her, for had it been we felt conscience-stricken for asking ther to come in such contact with one who, even on earth, would have unconquerably repelled her. Be it true or fulse, I said, "Dear one, never will I seek you where I know you cannot go, nor ask you for my whim to make such

transmission of ideas, in the reproduction of thoughts, the medium, whether writing or trance, conscious or unconfrom the mountain spring, clear as crytal, and pure as the dews of heaven, if made to flow down through the through impure and vulgar minds. Whatever may be overlooked in phenomenal mediums cannot be tolerated in this higher sphere. There must be purity, integrity, character, in the transmitting medium, or the cause itself, manity, and in bringing truth and im-however glorious to our angel friends, mortality to light. Yours for the truth, must perish in scorn and obloquy.

"Oh," it is said, "if you were thirsty, and one should offer you water in a broken pitcher, you would not drink!" If the pitcher had poisoned the water I should not. If I could as well have a whole pitcher, I should prefer one. At least, I should demand a pitcher sufficiently whole to retain a single drop of water, and that not offered me in mock

ery.
In times past mediums have been leaders of the race. The grand intellects which stand along the shores of time like beacon lights, showing the pathway mankind has wearily trod, one and all exceeded their time by the contact they held with the Spirit-world. In those rude ages only an individual, in a generation or a century, penetrated the veil, and, because filled with new ideas, became a leader. Now the cause of Spiritualism, because of greater spiritual development is expressed by numberless mediums instead of one, but the law is neverthcless the same. The direction and leadership are with the mediums, because they are the visible exponents. The inspiration of Jesus Christ has its power in the ideal purity and unworld iness men hastened to throw around him, feeling that if he was not perfect he ought to be.

UNWORTHY MEDIUMS. The medium who resorts to fraud.

however startling the genuine phenomena, is unworthy of credence, and only by strictly test conditions is their mediumship of value. Instead of encouraging loose, disorderly and dissolute lives by claiming irresponsibility for the medium, and the presence of Diakka, or evil spirits, it would be far better to demand purity and honor. If Diakka come, it is because the mind is prepared for them; because the activity of the lower nature has repelled the spirits of the good.

We read that once the Tempter came to Christ, and he gave us a lesson by putting the Tempter behind him. He didn't say: "I am so exquisitely sensi-tive that the evil as well as the good spirits allke use me, Satan as well as He exercised the perogative of de-

veloped mediumship, and placed the tempting spirits beneath his feet.

The classic literature is always modern. New books revive and redecorate others, were they persecutors in the rigid conditions they imposed in their old ideas; old books suggest and inviginvestigations? For them and their orate new ideas.—Bulwer.

Before we passionately desire any-

. The true way to gain much, is never

Its Importance Presented.

EDUCATION OF MEDIUMS.

I like the idea of exchanging friendly thoughts through the medium of our newspapers on subjects of interest, with view to becoming better informed. Ignorance is the greatest evil we have to contend with in bringing about the spiritual unfoldment of mankind, and very true medium, I think, understands it is so. Education is the magic word that unlocks the door for the soul to seek and find the light. We cannot gain too much knowledge, for life's

To be cultured and refined is to my mind an aid to the best development of medical gifts. No true medium, it seems to me, who is intellectually and spiritually unfolded, would ever stoop to fraud, or use his gifts for any ignoble purpose. We are one and all possessed with powers of mind and soul which should be cultivated and allowed to grow, in order that we may make the best use of life, and profit by the many and varied experiences we meet during our earthly existence.

It matters not that we are mediums: that should offer no excuse for us to remain ignorant and uninformed because our spirit-friends can communicate through our organisms,

lf, while traveling in the dawning light that is now ours, with only a limited knowledge of what exists in the realm of the seen and unseen, we can draw to our side beautiful guiding angels, who can voice to us words of cheer, comfort and wisdom, how much grander life, if we ourselves were the possessors of a high grade of intellectual and spir-

Wise intelligences are attracted to those mediums whose minds are capable of being quickened into greater activity under their influence. If, as a medium, you wish to give forth wise and good utterances to humanity, strive to draw into your atmosphere the wise and good from the spirit-life.

Like ever attracts like, in spirit or on earth. The crude and vicious band ogether, while the music and act-loving people, and those with literary pro-clivities, seek those who enjoy like pursuits. As we take our likes and dislike with us into the land of spirit, what more natural, if in our return to earth we would seek those congenial to us in thought and sentiment.

Mediums, by improving help their guides, making their pathwaye asier for them to give better assistance. We must not think we have no duties to This is quite as pernicious and destructive as the other extreme, and is the open door to selfish gratification and the medium. The lifting of physical bodies, do everything for us, because we are raps, etc., have a value as facts, who mediums; but remember our guides ever may act as medium. But in the help us best when we strive to help ourselves.

The nobler the mind, the grander the inspiration that emanates from it. But scious, more or less influences their form | do not forget the training of the heart of expression. The waters which leap while improving the intellect it is part of the education, to cultivate the hoavenly virtues of love, charity, forgivepest ness and brotherly kindness toward all marshes of the lowland, become black humanity. By cultivating the spiritual with slime and fettd with decay. The and intellectual powers equally well, pure golden utterances of angels, in like combined with an earnest and honest manner, are transformed in the passage purpose to use your gifts for good, no through impure and vulgar minds. medium need have any fears to gain all the knowledge possible. For so doing will bring him in touch with wise intelligences and loving souls, who can use his organism for the betterment of hu-CLARA MARSH.

OBSESSION.

One Who Is Sorely Afflicted.

The general public is not aware of the requency of cases of obsession. The individual who is the victim, if he understands and realizes the relation, is very delicate about making his trouble known to even his intimate friends. If he does they scoff at the idea as childish and unmanly. Writers on the subject treat the matter very flippantly and insinuate that the subjects are at fault and through habits of lascivious thinking or lewd behavior draw to themselves spirits of the same character and thus become obsessed. Then they dismiss the subject by giving this wonderfully wise and logical cure: "Stop your proffered invitations: change your habits of thought and life, and all bad influences will leave." This is idle and unjust -painfully unjust to the poor victim of obsession.

The writer of this has been haunted day and night for a year past, by a spirit which was not drawn to him by any moral weakness, nor by any tendency toward a departure from the rules of honorable life. I am an old man, and it is very, very grievous to be thus tor-mented, as I am nearing the bourne of earth-life. I was from a boy sensitive to the presence of spirits, but never before felt the influence of a low, wicked one like this. I have prayed, oh, how be relieved, but my earnestly, to prayers are unheard or unavailing. have so many spirit friends on the other Spiritualists-but none side -staunch come to my relief.

I can resist him during the day when I am engaged in business or labor, but at night when I am passive and desire to rest and sleep, then it is that he takes the opportunity to do his worst keeping me from sleep, racking my head with pain, and throwing upon my shoulders and arms his intolerable influence.

Is this a subject, then, to be treated in a flippant manner by old, experienced spiritual writers? On the contrary, is t not the most serious of the many ing phases of the development of spiritual philosophy? I feel it to be most serious and I would be extremely thankful to any spiritual brother who could, give me a word of advice which would relieve me of this depressing influence. At the same time it may benefit many others in a similar painful condition Let me hear from you through THE PROGRESSIVE THINKER.

OBSESSION.

herself voluntarily his slave in the he

pets, worships him, forgetting that mod-

esty is as much her charm after mar-riage as before. The husband gets tired of so much sentiment, or rather, having her society thrust upon him; yawns at

first, grows petulant, and finally tells her plainly not to bother him. This should wound her pride and cause her

to forever desist, but it only wounds her feelings. She takes a silent cry, then

pets him all the more, telling herself he

is sick, and she must forgive his petul-ance. Or he is absorbed in business, she

makes herself the associate of his dullest hours in her endeavor to cheer him. Young wives should avoid rather than thrust themselves on their husbands. If

a woman desires to go to a place of amusement, she rushes to her husband

and begs or demands him to take her.

of doing such a thing before marriage.

another escort.

ence.

characters?

less domestic.

veloped.

articulate idols.

She would have blushed at the thought

"But the husband would be furious."

effect; it would cure them of indiffer

not measure his purity by her moral standard, his veracity by her truth." "Then you think that women's actions

have no influence over their husbands'

"To a degree they have, but man' Promethean heart will never be riveted

by woman's sermonizing on religion or

women less conventional, less religious,

to be her husband's business partner.

Babyish clinging dependencies are fem-inine characteristics that should be rele-

gated to the past with other foolish, ob-

seem to think. Such weakness should be overcome; it requires only force of

character. The woman who thinks her-

self a confirmed invalid, and lies in a

close room on her sofa during each day,

to the fire, and take up Blackstone,

hoe. The physical and mental constitu-

tions of most women who complain of

weakness have not been properly de-

the moment, but one soon tires of them,

no matter how exquisite their beauty.

Men want intelligent' expression, not in-

tears. If she must shed them over trivial matters, let it be done without

"If women should adopt your method.

"Pure womanhood, strong mentality,

physical courage is not masculinity. Yet

the customs of the Amazons were credit-

able to the domestic broils so frequent

in homes of a boastful, civilized nation."

"I think I shall adopt your plan,

"What is my fate?" Laurence said to

Edith the next day, as he seated himself

looking formidable. I fear I am going

"No. I sentence you to a life of domes-

tic trials," she said, avoiding his gaze.

"Then I go a willing prisoner," he said, taking her in his arms.

Years have passed. The Arlington

from slander. She and Nellie Dawson

have been inseparable friends for years.

Ethel Capello says a husband's love is

swecter than the world's vanity, and

ment on all important business matters.

She gives her opinions in a decided,

(THE END.)

To Define the Monroe Doctrine.

The Monroe doctrine should ! be pro-

vided with some exact and clear and

comprehensive definition. It goes with-

out saying that, of course, if we our-selves do not agree as to its meaning and

significance, we can hardly expect the rest of the world to attach any great im-portance to it. One must admit that

the adoption of the Armenian resolu-

tions by Congress, the other day, was an

act of absurd and mischievous inconsist-ency. It may be that should the presi-

dent conclude to sanction the measure

and to put the United States in the posi-tion of interfering in European politics,

the effect would be to throw the Monroe

doctrine out of court and to close our lips forever to any protest against Euro-

pean activity in America. Certainly it would if we propose to recognize the

obligations of equity and logic. Still, as

the president has not vet acted, and as there is ground for the hope that he

may refuse to act, it seems clear that we

should no longer delay the definition to

which reference is here made. Even if we are to abandon the Monroe doctrine

in the end by plunging into European affairs, it would at least be interesting

to know exactly what we have aban-

"The Gospei of Buddha, According to

Old Records," Told by Paul Carus. This book is heartily commended to stu-

dents of the science of religions, and to

all who would gain a fair conception of

Buddhism in its spirit and living princi-ples. Spiritualist or Christian can

scarcely read it without spiritual profit.

doned.-Washington Post,

lives happy in her retirement.

generally, they would soon become amazons," Edith said, smiling.

finds his home monotonous."

Edith said, arising to go.

to be sentenced."

by her side on a low divan.

"To what?" she asked.

"A life of solitude."

"Mau has no reverence for a woman's

"Wives too frequently make toys of

a novel in her hand, should relegate

must overlook his indifference.

... DUAL LIVES ...

OR LIFE ILLUSTRATED IN VARIOUS PHASES.

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

BY LOUISA BIGGS READ.

CHAPTER XXVIII.

"Corso Capello, ma'm," said Ethel Ar-lington's maid as she tapped on the door of her private room one morning, a year formalities, its cold conventionalisms, no of her private room one morning, a year after her return to Sun Francisco.
Say that I will be down in ten minutes; meantime, take him to the parlor,"

she said, betraying no surprise or confoolish school-girl, flushed with the emo-

lover calls unexpectfuly.

She beheld herself in her mirror, fall; graceful, beautiful as a new-blown lily, white embroidered morning dress. Still her critical eye saw some-

thing wanting. She pinned a bunch of pansies at her throat. No other orna. "Shall we retire from " ments were needed. She had on no jewelry, not even a ring on her finger. She was as lovely in her simplicity as a wa-No trace of emotion was visible on her

features five minutes later, as she stood before her guest with all the cold formality of a society queen.

They, talked on general topics for half hour, when Ethel carelessly said: I am surprised to see you in San Francisco. Your cousin Maud wrote me some time ago you were in Spain."

"I came directly from Spain, not stop-

ping at any place. Did you not know that, I should some day come to San Fran-

"Why should I even think so?" she asked, flushing angrily.
"Miss—lethel—you know I love you."
I have loved you blindly, idolatrously since the first time I met you at Cousin Maud's house in New York. I loved you hopelessly then; you know why. Society doubted you; Idid not, though you tried to make me do so. I believed you pure as the snow of youder mountain peaks before the day I saw you wounded, bleeding by the side of the wretch who caused you so much unhappiness. I am willing to sacrifice my friends, my country, my life, if necessary, for you. Only say you love me a little; say you will be my wife," he said, taking her cold, unresponsive hand in his own warm palm.

'I have proved myself incapable of judging in the matter of love and marriage. I thought I loved a man once. Love and hatred is a strange medley; yet I have felt both simultaneously for that man. Now he is dead; I know all the wrong he did me, I hate his mem-

bry."
"Your love was real, but misplaced Only the You loved truly but unwisely. Only the vilest wretch could have so deceived the woman he loved. Woman's love is a treasure worth man's highest apprecia tion. He should cherish it, guard it, Most men marry for love, yet one would hardly think so, not knowing it true. The wedding-trip ended, the average husband plunges into business, books, or the gilded things of life. His wife is expected henceforth to do the love-making, if any is done. He did his part before marriage. He reserves his smiles, praises and polite manners for other to cultivate and guard it that it may choose to do so. He called on her im-yield him its best fruits—why not give mediately after her return. the same time and care to the cultiva- "Edith," he said, seating himself by They like sentiment, yet term it weakness, in their pride. They are not
ashained to be lustful. They would
much rather be thought sensual than
"Love is a transient thing," she said, feeling the weak sentiment of love. We, of Southern blood, know how to Having no false pride, we see no nced to repress our natural emotions. We find our Nirvana in pure, true af-

to understand it rightly. I have not exposal to make her very happy. The perienced much of it personally, but have realized its bondage. I believed honor and right to bear his name, sitting myself lawfully married to that man for so calmly, unresponsive, indifferently, myself lawfully married to that man for so calmly, unresponsive, indifferently, years. He completely had me in his by his side, daring to repulse his over power. He told me to leave my grandparents, to desert my happy home and fly with him. I should have done so had things, which my brother related to at last. I have passed years in total you, in New York, not occurred to blindness, as thousands of my sisters are cause me to suspicion him. I should now doing. I once thought marriage, to have been his slave long cre this had he the right man, meant bliss. It was my proved himself an honest man. Martial highest ideal of happiness—of heaven. bondage is the worst kind of servility. I have often wondered if a man lived that possessed a constant heart. I have wondered if a woman lived who possessed charm to hold a lasting place in man's affections. I have decided that something is wrong; vastly wrong. I have observed the fondness of men for their sweetheart and bride, but it dies with the honeymoon.

This has not been my observation of a few cases, it is universal. The poor and middle classes enjoy quite as much, or more, conjugal bliss than the high or wealthy class. I can see realized nowhere that married bliss lovers dream of, and, Corso, I am afraid it is a delu-

"No wouder you think so. You were raised on the 'icy' mountain plane of society. The eminence is grand, impos-

tune my lyre to please my love's ear. I crown her my queen in the rural woods.

"Have you no aspirations, then?" him my husband." A sudden thought came to her. She arose and went to her Ethel asked coldly, mentally comparing friend, Mrs. Edmunds, for advice. "There is one way to retain a man's His eyes beamed with wounded love

and disappointment as he replied: "I aspire to a loving bome free from munds, an hour later, after Ethel had animosities, jealousies, deceit, and affect explained her errand. "A wife should tation. What nobler aspirations can never give up her reserve, her modesty, man have?"

"Corso, I am cold, proud—I know the world well and I hate it for its falsities, matter how absurd, tiresome and mock ish they are. As a wife I would be chilling, irresponsive."
"You are not cold; you are proud.

Come out of that mask of pride and you No sooner did the girl depart, how will make a loving wife. You once ever, than she ran to the mirror like a clung to the religion of your ancestors toolish echool-girl, flushed with the emotions a very young girl feele when her discovered something wrong in the old lover calls unexpectedly. ligion, but would not renounce the false doctrine taught from the Sunday pulpit,

> "Shall we retire from the world, Corso?" she said, laughing. "Perhaps we might find an island, like Robinson Crusoe, or some nook in Ceylon, where the provincialism of the Cingalese or Vedas would be quite your primitive

> till by your own critical judgment you say its errors and advanted step by step

"We shall retire from the world—we could not find happiness in its hollow pageantries—but we can find a nook in the grandest portion of San Francisco for our retirement. We will renounce the old world and begin a new one without gild or frost-work or sham. Our glory will be our home—not in boulevard drives or full-dress parades. We will begin reform with the marriage cere-

mony."
"Must we marry as the Indians do?"

she said, contemptiously,
"Not altogether; but I will not allow
my wife to promise to obey me, for I
want no slave; or, if I do, I shall not expect my wife to perform that duty."
"Corso," she said, abandoning her

false pride, "I have wondered for a year why I loved you so much in spite of myself; I now see why it was. You are the most generous, thoughtful man on earth. Surely women must be servile, indeed, to promise to obey their husbands; I would never promise that, though I do not object to the rest of the ceremony. I am willing for the world to know I can honor and love such a noble man as yourself."

"And I can bear the obligations the ceremony involves on my part," he said, taking her in his arms, "so we will not taking her in his arms, abridge it further.' Just then Doctor Hunter came in the

What does all this mean?" he asked in surprise, seeing Ethel's confusion. "It means, Doctor, that I am about to launch into a new world," Ethel said,

blushingly.
"God bless you both," said he, taking their hands.

CHAPTER XXIX.

Laurence Arlington was taken to his home, wounded, bleeding; unconscious. Six months passed before he was fully recovered. Mitchell was never heard He suffered much in his loneliness dur-

ing these months. Men always want a women; gets vexed at trilling things, wife in time of sickness and adversity; grows irritable and expects his wife to so he thought continually of Edith. He soothe him, not realizing that she has feared he had lost her by listening to her own trials. A virtuous woman is a the prompting of pride instead of love. priceless jewel too often trampled beneath the feet of thoughtless husbands. Her love is well worth retaining. A self-possessed, graceful, happy. She man plants a garden or a tree and labors could now grace Arlington's home, if sho

tion of domestic love, which brings the her side as soon as they were alone; "I greatest blessings of his life. Men of love you. I have only thought of you merica are proud, practical, ambitious. since the day I first met you in your

unblushingly and coldly.
"Pure love is lasting, if sealed by mar-

riage," he said, surprised at her cold indifference. "Marriage seals nothing. It merely

We find our Nirvana in pure, true alfection. Our heaven is our love."

"You talk from ideality and observation, Corso. One must live married life angrily. He had expected the proposal to make her very happy. The tures, was quite shocking to the proud Laurence Arlington.

"I am quite myself, with my eyes open I see my mistake. Men are by nature despotic, women martyrs, it seems.

"Because you have experienced martyrdom by marriage, all other women have not necessarily done so. The marriage contract involves the same obligations on husbands as wives. Husbands should always be lovers, not despots; wives should perform their duties will-

ingly, not as martyrs."
"The marriage contract requires obedience only of wives. I shall never again promise to obey a man," she said.

defiantly.

"That is mere form, empty ceremony." Arlington had never wished for anything he had not owned; he had invariably had his way in everything. He half arose to bid her good bye for ever, but became fascinated by her strength—her daring speech. "I will ciety. The eminence is grand, imposing, mighty in its power, but the atmosphere is extremely chilling.

"No doubt many look down from their altitude and long for obscurity in some sunny, sheltered vale; long to retreat from the storms of fashions, receptions, balls, dinners and all the frost-works of society; long for an idyllc ballad when tortured by meaningless opera music.

strength—her daring speech. "I will not urge you to change your mind—to promise anything you do not wish to promise. I would deprive no woman of the right of individuality. As my wife you may enjoy perfect freedom—I trust you implicitly. This is all I have to say, balls, dinners and all the frost-works of coriety; long for an idyllc ballad when tortured by meaningless opera music.

society; long for an idylic panage when tortured by meaningless opera music.

"I would infinitely prefer the inglorious life of a French troubadour to the his haughty manner, sat a half hour thinking what her answer should be out the same with the same way." tune my lyre to please my love's ear. I the following day. "He is rich, handwould weare her crowns of flowers and some, talented, and I love him," she crown her my queen in the rural woods. said, mentally; "once I should have I would live for her-only her whom I thought it the greatest honor to call

love, and I' think, with the ordinary husband, it will not fail;" said Mrs. Ed an have?"

"But one should not live idle, else life onstrative in the beginning. Husbands useless."

"But one should not live idle, else life onstrative in the beginning. Husbands become disgusted by their devotion. The example of such a home is some- Caresses should be solicited after mar thing. Yet one may enjoy domestic riage as before. Men are easily spoiled. happiness and still be of much use in Their indifference and frequent brutal-the world. You have done a noble work ity is much woman's fault. She begins by rour charities. As my wife they wrong. She renounces the entire world need not cease; our union would give at marriage, and desires nothing but the you better opportunities for your labor, society of her husband, if the marries as I would engage in it also, a willing for love. She smiles when he praises, and weeps when he blames her, making Price \$1. For sale at this office. PEN-FLASHES FROM OHIO. BY C. H. MATHEWS.

CAUSE OF HARD TIMES.

It was Daniel Webster who said: There are no Sundays in revolutionary

times." In Acting upoff this suggestion I will give your many readers one or more of the causes of the libratimes, to-wit. The scarcity of money, and the usury exacted by those who obtain the monopoly of making money. Hume, the historian, reviewing the reign of Edward I., A.D. 1272, records "that canon law, seconded by the municipal law, permitted no Christian to take interest." He tells us elsewhere, that in the

"Most wives would remain at home always if they waited for their husbands reign of King Henry VIII. (1546) "a law to take them out, without being asked to do so," said Edith. "That is one o yas made fixing the interest of money at per cent; the first legal interest k lown in England." But the prejudice against the law permitting interest was so strong that the law was repealed in the reign of Edward VI, and another iny objections to marriage."

'If a man has not gallantry enough to attend his wife, when the occasion for going out is reasonable, without her so-licitations, she should assert her indelaw was passed against taking interest

pendence as she would have done previ-ous to her marriage." for money.

Gibbon tells us that "the most simple "I do not understand you." interest was condemned by the clergy of "I mean she should go alone, or find the East and West; and that the fathers

are unanimous on that point." the husband would be furious."

In Rome, 341 years before Christ, taking interest was strictly probibited under a penalty of four-fold restitution,
but this law was, in course of time,
either repealed or evaded; and Adam
ling. They should give the men a
smith saus that Routes leave was "Most of them would, but it would be in awakening. It would have a solitary guarding. They should give the men a chance to do part of it. A man is no Smith says that Brutus lent money at 48 per cent, per year in the last century before the birth of Christ. less virtuous for having implicit confidence in his wife. A woman's virtue does not gauge a man's honor. He does

Every good Christian, at all conversant with New Testament history, has read the 21st chapter of Matthew, 12th and 13th verses, where it says:

"And Jesus went into the temple of God, and cast out all them that sold and

bought in the temple and overthrew the tables of the money-changers and the seats of them that sold doves; (13) and said unto them, 'It is written, my house by woman's sermonizing on religion or state and them. It is written, my nouse ethics. Her piety becomes the most install be called the house of prayer; but tolerable endul of his life. Husbands tell their wives they like their plety, their domestication; yet invariably seek the society of other and no good Christian man to-day can

consistently engage in the banking busi-But, let us come down to a later pe

"Marriage looks unpropitious from any point one views it. I am afraid to risk a second alliance," Ethel said, riod: Sir Archibald Alison ascribes the pe gravely,
"Marriage is all right if one adopts riodic and and devastative panics which cursed England and civilization, to the wise customs at the beginning. A wife usurer with his devastative processes, should assert equal rights, equal liber-ties, prove herself capacitated mentally

and to the spasmodic and oscillating supply of currency. Referring to the period of 1819, immediately succeeding the demonstration of silver in England, we are told that: "Everything turned to the profit of solete customs. Fainting spells are not evidence of refinement, as some women canital (usury) and the depression of industry; and so efforgly were the interests magnified by these changes intrenched in the legislature, that the cause of humanity seemed hopeless ** and prophetic wisdom; resting on the past and musing on the future, could anticipate anticipate and full

history, biography or science, and practice calisthenics, if she has no garden to and modern Ritrips."

In reviewidy past history the question naturally presents itself: Will our law-givers never feitlize that this is "a government of the beople, for the people, and by the people," and so legislate as to benefit the libering masses, and not to foster and build up monopolies?

The impelling and generative cause of our financial troubles hitherto has been an unsteady and insufficient volume of currency, to effect exchanges of prethemselves. Toys are never prized for their value. They excite interest for

of currency, to effect exchanges of pro-duction for cash, without being compelled to resort to the panic-breeding and usury-nursing expedient of enforced trivial matters, let it be done without his knowledge. She should be merry, sunshiny, and if he has periods of despondency, she should shun his society. She has as much right to go to her club, or history. Will those who legislate give the people relief? fronts the statesmen at the close of the most eventful period of our country's

ARRAHAM LINCOLN'S OPINION.

This story well illustrates Lincoln's humanity of character which found expression in his famous words of "charity for all, and matice toward none." It appears that Mr. Shrigley, of Philadel for hospital chaplain. A protesting delegation went to Washington to see President Lincoln on the subject. The following was the interview:

"We have called, Mr. President, to confer with you in regard to the ap-pointment of Shrigley, of Philadelphia, s hospital chaplain.

The president responded: "Oh, yes gentlemen. I have sent his name to the senate and he will no doubt be confirmed at an early date.'

One of the young men replied: "We have not come to ask for the appoint ment, but to solicit you to withdraw the nomination."
"Ah!" said Lincoln, "that alters the case; but on what grounds do you wish

pride is forgotten. Maggie Middleton the nomination withdrawn?" declares marriage a success. Mrs. Walker has raised up her children to The answer was: "Mr. Shrigley is not sound in his theological opinions."

The president inquired: "On what noble men and women, whom she taught to be liberal, charitable, honest and question is the gentleman unsound?" above all, to keep their tongues free Response: "He does not believe in

> he believes that even the rebels them selves will be finally saved." "Is that so?" inquired the president." The members of the committee re-"Yes, yes."

> endless punishment; not only so, sir, but

rence Arlington now boasts of his wife's mental ability, and consults her judg-Well, gentlemen, if that be so, and there is any way under heaven whereby the rebels can be saved, then, for God? business-like way, but privately smiles sake and their sakes, let the man be apat her success, and says, mentally:
"I owe it all to my oracle, Mrs. Ed-

It is almost needless to add that Mr. Shrigley was appointed and served un-til the close of the war.

A CLERICAL WOLF.

ter of Hon. Alvin Vinton, a retired banker. A feverieses ago Mrs. McNulty came into possession of considerable money from hermiarents. He at once gave up sermonizing and went to trading in fast horses. It is alleged that he has oquandered the bulk of her property and deserted her. She was granted a divorce from her groungate husband in the circuit court at Kansas City, Mo., January 22, 1896. Kansuing the parties, as I do, I feel that such a wolf in sheep's clothing deserves to be shown up to the 'gaze of the rude world." Her many friends are glad she has got well rid of a cruel and extravegant 'lord and master." The details would be sensational in the extrave in the extreme. A CONSPIRACY.

ministers at Cincinnati, December 3, 1895, Rev. J. G. White, D. D., an aged Presbyterian minister, of St. Louis, now Presbyterian minister, of Switch Comberland, Md., charged to base uses. C. I that a national conspiracy existed, of New Philadelphia, O. which he had positive evidence, which challenged investigation. The upheavals of 1894, he declared, were not labor strikes, but were intended to cultualism." By A. Leah Underhili; A minate in a national revolution. This deeply interesting volume, of especial plot had the indorsement of 10 archibishops, 60 bishops, Cardinal Gibbons Underhill was one of the Fox Sisters, and Pope Leo XIII. He was interpreted by the chalenals. Several minimum was the inception of the modern. Spiritualists, A. Leah underhill was one of the Fox Sisters, with whom was the inception of the modern. Spiritualists, A. Leah underhill was one of the Fox Sisters, with whom was the inception of the modern. Spiritualists, A. Leah underhill was one of the Fox Sisters, when was the inception of the modern. Spiritualists, A. Leah underhill was one of the Fox Sisters, when we have the control of the modern. Spiritualists, A. Leah underhill was one of the Fox Sisters, when we have the modern spiritualists. rupted by the chairman. Several minsiters sprang to their feet and amidst not
a little excitement, the chairman pronounced the benediction and the meetfamily. Price, cloth, \$1.50, postpaid を大学を表します。

ing dispersed. We have such a superabundance of what is labeled Christian ity, that now, as in the past, the world must encounter wars and rumors of wars before the smillennium begins. The motto of religious patriotism should be: "Pray to God and keep your powder

HE KNOWS.

Rev. S. F. C. Garrison, ex-chaplain of he 42d Iowa regiment, says: "Ever the 42d Iowa regiment, says: "Ever since I was tried and deposed for preaching to the mammonized church. In 1869. t has steadily increased, and now some of the very best ministers of the gospel are requested to step down and out of the pulpit." A mammonized church is a church of fornicators, adulterers and hypocrites, too hardened for God to reform and save. . . . The inevitable clash of arms is not far off. The fall of every nation before us was brought about by a hellish manipulation of the just increment due to the tollers, "Sound an alarm in my holy mountain," saith the Lord; "sllow my people their trausgressions." He doubtless knows what he is talking about. SIMPLE-MINDED.

Representative Spear, of Clinton county, Ohio, a minister of the gospel of Jesus Christ, has been caught in the drag-net as a boodler and briber. Rev. Spear is charged with having exacted a certain amount of money for securing the appointment of a guard at the penitentiary at Columbus, Ohio, and he admits that it is true, but pleads ignorance of the law. He says he only wanted to reimburse himself for his campaign expenses. He is not the only black sheep in the fold of the Lord.

SPRING-TIME RELIGION.

Rev. Robert Stewart, McArthur, N. Y., has been preaching on Hawaiians, and the "responsibility of Kalakaua and Liliuokulani." He quoted figures to show the falling off in the number of Christian converts. From 1838 to 1848 27,000 converts were made and 20,000 more in the next 20 years. "In 1863 it became necessary to put some re-straint on the officials, because they were almost forcing the people into adopting the Christian religion." When the natives were left to their own choice unrestrained, then there was a falling off. It was always so. People do not rush to the standard of the cross, notwithstanding the many revival meetings held every winter, to be abandoned when the flowers begin to bloom in the spring.

SUNDAY CRUSADE.

A crusade against Sunday base ball games has been inaugurated by the Christian Endeavorers of Burlington past and musting on the past and musting on the ticipate nothing but a decline and fall precisely similar to that of ancient Rome and modern Particle. union will cause the arrest of all players at the first Sunday game. When Judge Allen G. Thurman was

on the supreme bench in Ohio, forty-five years ago, he upheld the constitutionality of a law against labor on Sunday on the ground that it was demanded for the welfare of the people, without regard to religious considerations. The wisdom of that decision has never been questioned. He was one of Ohio's greatest statesmen, and, after more than half a century of honored service to the State, passed on to the higher life. Whatever his religious views may have been, he certainly was not an orthodox churchman, as the writer of these sketches had abundant means of know-

GOOD SENSE.

The New Philadelphia Common wealth, edited by an ex-preacher, utters the following bit of good, hard sense: "The pastors here are wondering why the interest in the protracted meetings is at so low an ebb? If they will unitedfor all, and malice toward none." It appears that Mr. Sprigley, of Philadeletering of the condition of the poor, they phia, a Universalist, had been nominated will have the question answered to their satisfaction. Brethren, let us adopt some plan that will enable these people to earn a livelihood and see if they do respond." Truly, there is much practi-cal religion in these utterances. Thomas Painc, a noted infidel, said "The world is my country; to do good is my religion;" yet no man is more exe-erated to-day by the Christian world.

QUEER RELIGIOUS SECT. There is a queer religious sect in Kentucky, known as "the Rockport disciples." Rev. S.; Hicks, "the sacerdotal superior," was recently on trial for beating with a cane the children of Wesley Buffington, the "grand cross-bearer." The superior was fined \$10 and costs. His wife the "lady of Jordan," was fined \$10 for throwing rocks at "the lady of love," who, in turn, was fined \$10 for striking "the lady of Jordan" over the head. The religious vestments are composed of union flags; and a red stripe represents the blood of agony, and a white stripe the purity and manhood of the sacerdotal superior. How these poor dupes ape the religious rites and ceremonies of the Catholic and Episcopal churches. "If ignorance is bliss, tis folly to be wise."

BECOMING LIBERAL-MINDED.

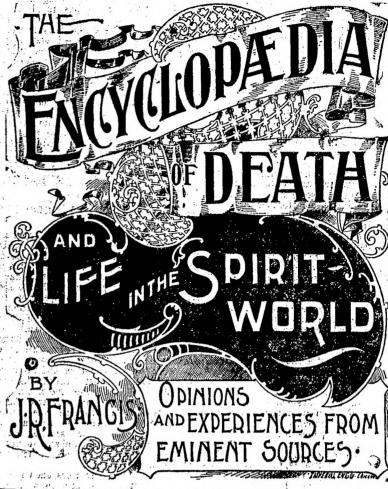
The Washington City Times, the New York Recorder, the New York World, the New York Sun and many prominent journals in other cities, have opened their columns freely to the considera-tion of the claims of modern Spiritualism. This is nothing more than right. Let us have fair play. Every newspaper you pick up contains four or five columns In 1881, Rev. Charles McNulty, then a young Presbytenian minister, was assigned to New Philadelphia, Ohio. He soon wooed and woo Miss Mary Vinton, the beautiful and accomplished dangham patent outsides. The people who and patent outsides. The people who buy and subscribe for these hebdomadals, should, if they be Spiritualists or Freethinkers, demand equal and exact justice in the editorial management of

CAUGHT BY A BIBLE.

A pious old lady managed to humbug the custom-house officers at Dover, England, and dos little smuggling in a quie way. She distributed religious tracts to the people and to the custom-house She carried her good-sized officers: Bible clasped together, and was ofter reading in Genesis or Exodus. At last, says the Wesminster Gazette, she was suspected. The official said he'd be "very much obliged if she'd allow him to look in her Bible for a verse in the 80th psalm." The old lady was caught. At the close of a meeting of Methodist The Bible. was a solid block of papier mache, hollowed out in the center, where they found some \$50 or \$60 worth of lace. This shows that even Bibles may be put C. H. MATHEWS.

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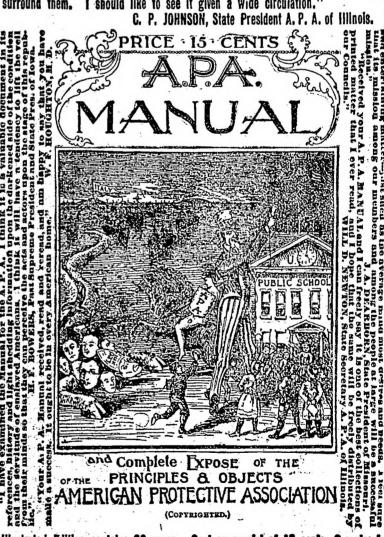
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A Narrative Descriptive of Life in the Material and Spiritual

Spheres, Transcribed by a Co-sperative Spirit Band, combined with chosen media of carth: It was given through independent state writing. The Illustrations were given intol paintings on porcelata patte by Spirit srilets. It is not a fiction, bill a narrative of real life, without a parallel in the literature of Spiritualism, being a clear and succinct exposition of the philosophy, religion and science of Spiritualism: The book contains 250 pages with six libustrations in half-tone, and twelve pages in original independent writing. It is beautifully bound in blue silk cloth, stamped in aliver. Price, \$1.23. For sale at this ofnce.

COSPEL OF NATURE.

JESUS AND THE MEDIUMS. CHRIST AND MEDIUMSHIP. Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Moss Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the relum of mediumship to the world. 43 pages. Price, a luccuts. For sale at this office.

> HELEN HARLOW'S VOW; Or Self-Justice.

By Lois Waisbrooker. Many have read this book, many have re-read it, and many others out to read it, it should be read by every man and women in the land. It shows the faisities rampant in soriety in

A VETERAN SPEAKS.

A Vigorous Arraignment of the Churches.

The St. Louis Globe-Democrat re ported a sermon delivered February 2 1896, in the Central Christian Church by the pastor, Rev. F. G. Tyrrell, which should stir the smouldering embers of pious vanity and indifference into a lively flame.

As Spiritualists are not much given to sermon-reading, to reproduce the entire sermon might be regarded a trespass upon their time and patience, and monopolizing room more needed for the discussion of theosophy, reincarnation, earth-bound spirits, materialization, fakes and frauds, etc. Hence I forbear and offer some pointers that prick the bubble and sting to the core. We are—some of us—in the habit of

scoring pulpit utterances, and neglecting many opportunities for learning the real life and meaning of the Christian movement in the twilight of the nineteently This is a kind of conceit not century. This is a kind of conceit not creditable to Spiritualism or such of its blinded devotees. The clergy represent a large class of thinking people and carry an influence on the side of morality and humanitarianism, in spite demoralizing dogmas which

terest of their sects; but it is simple justice to them and to ourselves as well. value any movement which involves so great an influence upon the destiny of nations, as does the Christian faith, and

the church system growing out of it. But the glaring inconsistencies, self-seeking combines, petty aristocracy and vicious prejudice and persecution which nature, are proper subjects for criticism with best grace and greatest from the Christian pulvit.

These excerpts from Dr. Tyrrell's ser mon, illustrate the conscience and cour age that may animate a Christian minis ter, in spite of all the dogmas that dwarf and bind. The following illustrates the animus of the sermon:

DID CHRIST DIE FOR ALL, MEN,

or for a select and orthodox few? Is it because a woolen shirt and brogans would be in bad form that they are never seen in our churches? Have ginghams and calicoes no dealing with silks and are thousands of people who cannot dress in any other style than the plainest and shabbiest, and we know equally as well that there are never found in the churches; the question is, are they kept

What is sin? Is it simply disobedience to God, or does it include social dishonesty? The swearer and unbeliever are no more sinners than the liar. To drive a hard bargain with a man just because he happens to be in a pinch is as sinful as to rob his house. Bringing a part of the booty to the church does not palliate the offense, nor pardon the

the wealthy and more respectable ele-ment of the population, and soliciting their patronage (I can hardly call it seeking their conversion) or else this class it is too-lazy and selfish and proud to get preacher is never called to a down-town a Spiritualist. church. When a man becomes learned and popular he receives any number of East Side church.

In any church in this city the spirit of caste is more nearly regnant than the spirit of Christ. Many a codfish aris-tocrat plumes himself on the fact that he is a pew-holder in the Rev. Dr. Skyscraper's church on Bonton boulevard, and may the Lord have mercy on his shriveled soul. Beyond being pew-holder he has neither religion nor When our rich Christians are caught in the act, of sending their carriages around regularly to take poor, sick mothers out for a drive, and nursing tattored and unfriended children. and filling up their pews with men and women from whom they can expect no social favors in return, then I will retract this seeming harsh indictment of the churches, and not until then. Are the prominent and respectable Christian business men of this city models of in-tegrity and fair dealing? Some of them are, but why not all?

Some of them are interested in racetrack gambling; others have an interest in houses of ill-fame; still others are extensively interested in the saloon business; others-are found interested in the cruel and oppressive labor of women and children. There is blood on every dollar they handle and the cry of the widows and orphans, whose substance they have devoured, reaches the ears of God in heaven.

Cruelty and injustice in industry have destruction and misery in society, which has made necessary a ruinous charity. Most of the relief that we distribute pauperizes and debases its recipients. It is a curse for them and for us who bestow it as only a sop to con-science. If the representatives of modern Christianity really desired it, there need not be an able bodied person in the land unemployed or in need.

We are trying to save what? The nurches or man? There are not half a churches or man? dozen churches in this city with which the main question is not "How about Church enterprise is unifinances?" formly conducted with immediate reference to denominational advancement and

glory.

If a church cannot attract a crowd any other way, it will hire a gang of operatic singers and go into the free concert business. And then the mean, stingy, luxurious, gay, godless world would curl its supercilious lip and say: "I like to go to Dr. Maybeso's church; they have such fine music." Shame on the preacher who makes his sermon the tail of a musical kite. I wonder some enterprising paper does not offer a chromo for a church that spends more time discussing how to save souls than how to save itself or the denomination.

"We must have money," some one says. No, sir; there is no "must" about it. Christ never had any, and is the bervant better than his Lord? Some-times a poor devil whines out: '1 must Not at all; you might die, and the world would revolve just the same. What the church should do, and what it will do when it becomes Christian rather than pagan, is to plant itself among the needlest, to seek and save the lost.

Such words, coming from a Spiritualist, would be resented as abusive to the church, an aggressive, unkind attack that had no warrant in fact. We would be berated as infidels, seeking to debut in your dress stroy the holy work of men of God. But

coming from a Christian pulpit and a Christian minister, we may be allowed to accept it as fairly correct; and when a Christian clergyman pronounces the church "pagan," we may smile, and say "amen."

To me it seems evident that the spirit of the new life is kindling in the world, and the fire reaches to all denomina-tions, and the gospel of justice and good will to all-and especially to the weak poor, sick, oppressed and despised of earth—is touching the hearts and consciences of men as never before: for the ministrations of heaven are thrilling the world with silent messages, inspiring emotions, intensifying humanitarian sympathy, arousing the moral sense, exalting human ideals, and breathing spiritual consecration into every life in silent showers of inspiration and allsaving love for the healing of the na-tions. LYMAN C. HOWE.

GRANDMA ASHBAUGH.

Passed to the Higher Life.

From her residence in Topeka, Kas.

ebruary 7th, Mrs. Sophia G. Ashbaugh, better known and dearly loved as "Grandma" Ashbaugh. Grandma passed her 80th milestone Christmas-day, 1805. She was a pioneer in all good and progressive work, a temperance worker from the age of 14, and an ardent lover surd things they say and do, and the support they often give to evil legislation and intolerant methods in the leg were forced to follow, and being, as she was, a descendant of the famous Sprague We cannot afford to ignore or under- and Perry families, one of which gave Rhode Island two governors and the public interest, and holds so other two commodores, she seemed to those who knew her best as though

"Little Rhody" had set her seal upon her by proving a hope and anchor to all who came nigh unto her in their hour of She loved the soldiers, and was to them accompany the church and assert the land their families at home what Mother lower instincts of undeveloped human Bickerdyke was to them in camp and hospital. Coming to Kansas in the late 5(s' she, with her husband, Dr. Armenius Ashbaugh, built and occupied the "Ashbaugh House," it being at that time one of the best hotels in the then young and struggling capital. Here she entertained and became acquainted with nearly all the famous men who have ed to make Kansas famous, and within the walls of this house, sanctioned and encouraged by her, were planned many of the convulsive and conclusive movements of those early emotiona

days. The services in commemoration of the birth of this bright spirit into the higher satins? We know full well that there life, were held at Lincoln Post Hallfully one thousand people being in attendance—Mrs. E. H. Snow officiating, closing her address with an improvised poem befitting the occasion, as well as introducing an innovation in the hithaway on account of their poverty?
What is Christianity? Is it a system of doctrine? Is it a ritual? . . . Is it a system of fire insurance guaranteeing us against loss by burning in the next world?

erto unnecessarily solution to the sprink-ling of fresh, fragrant, white hyacinths upon the casket, their fair, waxen bells being typical of the glad, pure joy of the arisen soul, and of the attendant world? spirits—the name given being "Wisdomia," Sophia, her first name, meaning wisdom.

At the conclusion of Mrs. Snow's address, the ladies of the Lincoln Post Re-lief Corps, of which "Grandma" was a member, took charge of the body, giving the beautiful formula of their ritual of the dead. The ladies of the G. A. R. discarded the black, and wore the white Either the churches are singling out ribbon of the order—"Grandma's" request being that no one should mourn, but that all should rejoice at her birth into the higher life.

She passed out in full mental vigor,

the only Christian class in town, and and with the strict injunction to her loved ones, and to her whom she was out of their own neighborhood to wor-ship. I want to ask my brethren in the ministry why is it that a brilliant she had lived so had she left the body—

I write thus fully of her life in order that the many workers in the cause who never one from a weak, struggling, have in times past made her house their never one from a weak, struggling, home, may know that "Grandma," or as she was known in earlier days, "Mother Ashbaugh," has passed on, so that she may be at home to them in the Summerland, when they, too, weary and worn from the struggle with earthly conditions, may respond to the call of the All-One to come out of the depths unto the heights. ONE WHO LOVED HER.

EXTRAORDINARY!

A Little Girl Medium.

TO THE EDITOR:-I would like to enquire of you of some things I don't unlerstand. I would like to know if spir ts ever come to this world, and I will tell you why I ask this question. I have a son that lives across the street from me, and his daughter, Il years old, was out in a small building, and some came and put three pennies in her hand. She said it looked like her grandfather. She was very much frightened, and go to the house as quick as she could: and after that they found their clothes torn and things hid; a pan of meal stood in the pantry, and they found letters writ-ten in it. They wrote them down, and they said the reason they tore the clothes was to make them believe; and it proved to be my brother, my son's father and my husband, as they say; and they write to us if we put paper and pencil in the room. My son's little girl will talk with them, and they will anwer her, and we call her the medium He wants to tie her feet and hands and be in the room to prove that she can't do anything, and he comes and plays on the piano. We cannot see anything, but hear the music; and a good many tricks they play. It is so strange, we don't know what to make of it. People that have not seen it don't believe a word of it they say it is a humbug, but it is not. My brother says that when he died he told his son to give his nephew \$2,000, and it worried him so that he came back o see if he had done it. But he did not do it, and he wants him to have it. ins wanted paper and pencil, and ha written several letters to her (his wife) and she thinks my son writes them. He don't know a word that is in them. She don't believe a word of it: she don' want any more to come to her house My brother was a very good writer, but now it is like a child's writing. He says they have to learn everything all over when they get there. He says every word he has said is true. MRS. CHARLES, PENFIELD.

Cromwell, Ct.

Good News Ato Il Friends of Clin ton Camp.

The following letter from R. W. Stewart, attorney for the Mississippi Valley Spiritualist Association, explains itself: WILL C. HODGE. Esq., 40 Loomis St., Chicago, Ill.—Dear Sir: I am glad to have the privilege of congratulating the M. V. S. Association. The officers are entitled to great credit for their earnest endeavors to protect property intrusted to their care. Our Supreme Court has sustained the Association, and Mr. Hart is defeated."

- WILL C. HODGE, Secretary M. V. S. A.

Be not misled by strange fantastic art but in your dress let nature take some

A VISIT TO FLORIDA.

Will Sheldon's Seances Highly Praised.

TO THE EDITOR:-Having just returned from a trip to Florida, I was impressed to write a few lines, hoping you would cause the same to be published in your valuable paper. While on this trip I stopped at Jacksonville about three weeks, and had the pleasure to be invited to attend a private seance, given by Wm. Sheldon, at the residence of Dr. Brainard, 716 Ocean street. At these seances the medium sits outside the cabinet, in full view of the sitters. trumpet is first manipulated by the cabinet control, George H. Christie, and we had no more than been seated a few moments, and were singing a verse or two, when the control (Christie) greeted my presence. I had met him once before, when he wrote on the slates for me through Bro. Keeler. These manifesta-tions performed by Spirit Christie and his band are wonderful. I frequently, while there, visited Bro. Sheldon's seances, and from my observation and investigations I can testify to Sheldon's mediumship being of the very best I have ever attended.

I was also present at one of his materializing seances, which showed conclusively the powers he has as a medium. At most of these seances he was tied to the chair and then nailed to the floor, he could not get out of his chair, and I helped at tying the knots myself. Such manifestations as we got under strict test conditions were simply wonderful, and speak well for his mediumship and his controlling band. Spiritualists of good standing in Jacksonville are highly elated at their medium's powers—and well they may, for too much cannot be

said of his mediumship.
The best class of Spiritualists in Jacksonville have stood by their medium through the ordeal that he went through, of his arrest and acquittal. He stood up to the rack and took his medicine (as an old saying is) to defend his mediumship. A three-dollar fine would have cleared him, I understand; but he was not that kind of a man, and with the help of a few Spiritualists, who donated funds to help him in his trial, he was victorious, and on the day he was acquitted he was asked to give a seance in the court-house that evening, and they had a first-class seance. This was told me by parties whom I consider to be reliable.

Bro. Sheldon has been and is at present in ill-health, and beside this, his youngest child, a babe, is sick and not expected to live, and, under these conditions he gave his seances, and still got such manifestations as we did. Sheldon and his wife are bearing up well in their afflictions, but they have this to console them, that the best class of Spiritualists in Jacksonville, such as Dr. Bainard and wife, Dr. Cornich and wife, Mr. Trueson and wife, Alderman Marzeek, and a great many others whom I got acquainted with while there, and all are doing what they can to assist Bro. Sheldon and his family. There are a couple of parties that are hostile to Sheldon personally, for some reason or other, but it outs no figure with Sheldon. According to what I was informed, they might as well be his enemies as his friends.

I also attended Mrs. Bartholomew's seance, and I consider her a good trumpet medium. I understand she is now at Lake Helen Camp. I was intending to visit that camp, but was prevented from doing so on account of some business matters that required my presence at home earlier than I expected. .

O. J. JOHNSON. Minneapolis, Minn.

MID-WINTER CONVENTION

OF THE MICHIGAN STATE SPIRITUAL ASSOCIATION, ON FEBRUARY 28 AND to the last degree, and presented the 29 AND MARCH 1, IN THE PARLORS OF crystalization of their thoughts striking CO. H., STATE TROOPS, NEW WHITE BLOCK, 301-303 EAST MAIN STREET. JACKBON, MICHIGAN.

PROGRAMME. Friday, Feb. 28, 2 p. m. (local time)-

Call to order by the president; address of welcome by Hon. E. W. Barber, of Jackson; response by the vice-president, Abbie E. Sheets, of Grand Ledge. 7:30 p. m.—Opening address, by Anna L. Robinson, of Port Huron. Saturday, Feb. 29, 10:30 a. m.—Conference, conducted by Allen Franklin

Brown, St. Paul, Minn.; led by David P. Dewey, Grand Blanc.

2 p. m.—Addresses by Melvin A. Root, of Bay City, and Marion Carpenter, of

Detroit. 7:30 p. m.—Address by R. Shephard-Lillie, of Cincinnati.

Sunday, March 1, 10:30 a. m.-Addresses by Nellie Baade, of Detroit, and Celia M. Nickerson, of Buffalo. 2 p. m.—Addresses by Alien Franklin Brown, of St. Paul. Minn., and R. Shep-

hard-Lillie, of Cincinnati. 7:30 p. m.—Address by Abbie E. Sheets, of Grand Ledge. Closing by Pres. L. V. Moulton, of Grand Rapids. CONVENTION NOTES.

Clairvoyant and psychometric readings wlii be an important and interesting feature of the various meetings.

Music by the Jackson City Quartet will be interspersed throughout the programme.

Visiting friends will be entertained as far as possible. The best of hotel ac-commodations convenient to the hali will be furnished at from \$1 to \$1.50 per

day. Committee on entertainment will meet visitors at all trains and conduct them to the reception parlors of the association. All intending to come are request ed to notify Frank Cummings, Jackson, Mich. Prompt notification will insure

such visitors pleasant entertainment. Large, double parlors and a spacious on room in connection with hall will be at the disposal of visitors. A cordial invitation is extended to ali

throughout the State.

By order of the Board of Directors of the State Spiritual Association. L. V. MOULTON, Pres.

MAY F. AYRES, Sec'y. Those contemplating attending the coming mid-winter convention at Jackson, February 28, 29, and March 1, can

get reduced rates for a party of ten or more, at any given point. We hope to have a large delegation as the friends at Jackson are arranging to have a grand meeting. An earnest invitation is extended by the board to be present.

MAY F. AYRES, State Sec'y.

There is no right without a parallel duty, no liberty without the supremacy of the law, no high destiny without earnest perseverance, no greatness with-out self-denial.—Lieber.

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

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

NEW BOOKS.

Automatic or Spirit-Writing, with other Psychic Experiences. By Sara A. Underwood, with an introduction by B. F. Underwood. Published by Thomas

G. Newman, Chicago.

This work is destined to take a high place among the more exact and scientific literature of Spiritualism. Mr. Underwood is known widely as an agnostic, and fearless Freethinker, and Mrs. Underwood sympathized with him in his views. Slowly her naturally sensitive nature because quickened. She found that she built mediumistic powers. She did not at once hush to conclusions; it was a matter of patient experiment and thought. She discovered that her hand would at times move by unseen power, and write messages, or replies to questions, wholly unknown to her. She and Mr. Underwood held seances together and the book is a compliation of

the more interesting answers.

Of the honesty of the author, or of
Mr. Underwood, there can be no doubt entertained for a moment. They are both eager students, and have no theory to account for the writing, beyond its spiritual origin. At the seances, the questions were of wide range, and the answers are condensed and often sparkle ike jewels. The reader is impressed with a flood of knowledge which lies be hind, ready to be told for the asking. It is not possible to give an adequate idea by quotations, and the following are taken almost at random.

At one of the seances the following question was put: "Why do we not oftenget messages from the relations we call for?

"Bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in true accord with you, and so are not now in rapport with you. True lines of sympathy are drawn over here."

Again it was asked:
"How are the sexes divided on your

plane?" Ans. "Ghosts of soul forces cannot claim sensual sex-characteristics."

"Can they claim intellectual char-Q. acteristics? Ans. "Sex does not dominate spiritual planes. Sex is a sense attribute." Aside from the general communica-

tions, there are those from special spirits which Mrs. Underwood calls "characteristic." She says "most of these messages were written in Pharos (her controlling spirit) handwriting, yet the expression of thought seemed in keepng with those represented so far as we There are several pages of fac-simile reproduction of the various handwritngs, which are remarkable for their

ty of Mrs. Underwood's chirography. Of the multitude of these there is space only for a morsel, as it were, to give the reader a taste. The name of Abraham Lincoln being written, Mrs. Undergood asked:

liversity and absence of every peculiar-

"Do you meet in your new sphere those who were the cause of your death, and if so, with your increase of knowledge, do you feel anger or aversion toward them?" Ans. "Zones of spiritual life are so overlapped and intermixed that those of

us who went out from your sphere through blind and bloody ways are so much aware of the sense barriers which shut of the perception of the sense boundaries between spirit and flesh, that no vengeful feeling can remain even in individual rases." Then you bear such persons no

Q. "Ti Ans. "Brothers are we all, even

Booths."
There is a peculiarity in the style common to all messages, however else they differ, and that is a generality of expression, a sententious presentation of principles, rather than detail. It is as though the writers were writing un der such difficulties that they condensed out every qualifying phrase, and word possible. The severity of this condensation reminds one of the primitive forms of speech, or of the Socratic models.

All through the book are scattered aphorisms which have the aroma of those of the sages of thought. As exam-

"Souls worthy of control must show courage Troy was not gained in one "Agitate! Round goes the world, and

round go ideas."
"Bear in mind that what you call value, with us is valueless."
"Truth is lord of all."

"Blessed are all who seek wisdom." "Barren souls are full of doubt, but lovers of truth will ever grow nearer to spiritual enlightenment

"Slay not your spiritual opportunity by carping self-conceit."

The many messages in poetry must not be overlooked. Mrs. Underwood disclaims the possibility of her writing a verse in poetry unaided. That given from various spirit intelligences in this volume varies in quality, but is marked with the strength of the thoughts it presents, often sacrificing smoothness there to. Yet there are passages of wonderful sweetness of rhythm, as the follow-

ing will show:
"Bounded by your spirit bars, Waves of psychic rhythm wars
Against your cold, phlegmatic souls

Which see and seek but selfish goals. The reply of W. C. Bryant, who wrote "without hesitation." is worthy of that great poet:

Woods and mountains, fields and pale morn, Witnesses of beauteous wonders borne Into my questioning soul while still en-thralled

Within the prison sphere which matter walled."

Not the least interesting portion of the book is that written by Mrs. Underwood, forming the framework into which the messages find place. She is a strong, earnest writer, and the reader is impressed with her honesty and clear ness of observation it The volume merits a place with the

best productions in the rapidly increasing library of Spiritualism. EMMA ROOD TUTTLE.

"The Key Note: Substitute Honest

Money for Fictitious Credit." By Albert Griffin. S. L. Griffin & Co., publishers, 119 South 4th street, Philadelphia. Library edition, \$1.50; cloth, \$1; paper, 50 cents. paper, 50 cents.

A very able prescritation of the money question from a bimetallic standpoint. The subject is studied historically and philosophically, and the book could be read with much profit by all who are interested in the elucidation of the financial problem that confronts our country

"Siegfried, the Mystic." A novel. By Ida Worden Wheeler. Arena Publishing Company, Boston, Mass. A beautiful expression of life-experi ences, in which Spiritualism plays an important part. It inculcates good lessons in an admirable way, is full of interest from the beginning to end, and is of the Encyclopædia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms menworthy of a place in every Spiritualist's library.

"Physical and Spiritual Experiences of Mr. and Mrs. John B. Chrisney. Prog-ress from Religion of Belief and Faith to Experimental Knowledge of Spiritual Trath."
This book is a record, in simple lan-

guage, of the author's struggle and

labor to obtain the positive proof of a future existence. Mr. Chrisney gives a very interesting account of his transition from the Catholic faith to the light and truth of Spiritualism. Part Second nar rates the experience of Mrs. Chrisney and her conversion to Spiritualism; also gives a number of messages received through her mediumship. The book affords a very interesting study in spir-itual experience. Published by the anthor, Chrisney, Ind.

"A Sequel to the Arcana of Nature. The Philosophy of Spirit and the Spiritworld." By Hudson Tuttle.

An edition of this remarkable work has just been published in London, which we place on sale at the publishers' price, The purpose of the book is to lay the

foundations of spiritual science on the physical world, and show how evolution of spirit is a direct consequence of the volution of life.

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treated are: Evidences of Man's Immortality Drawn from History. Evidences of Modern Spiritualism.

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IMPRESSIVE OBSEQUIES. The Passing Over of Mrs. T. W. Thomas.

Never in Glenwood's history has there been such a general stirring up of the people in regard to Spiritualism as was occasioned by the demise of Mrs. T. W. Thomas, wife of ex-Sheriff Thomas, of

this city, on the 25th ult.
This being a small city, we are seldom visited by mediums of any kind, and never by any who claims to be firstclass; consequently the few of us who know of this beautiful truth and have the courage to stand up for our convictions in the face of the various exposers which frequent the place, have had the consolation of being classed by our goodintentioned but unbelieving neighbors, as a lot of poor, deluded cranks. But things have changed decidedly in the last few days, and all owing to the back-bone and stamina of Mr. Thomas himself, who, ignoring popular opinion, Mother Grundy, etc., and all orthodox formality, with its fire and brimstone attachments, gave the astonished people to understand that he would have the obsequies controlled by a Spiritualist, even though he had to officiate himself. The medium most desired was Mrs.

L. Agnes Moulton, of Leadville, Col., who, on being telegraphed, declined, owing to business matters in other directions. But we were determined on her coming, as also were her guides, and as a result of the latter, we soon received a second message saving she had changed her mind and would come. Our happiness, however, was somewhat

dampened soon after, when in trying to secure the use of the M. E. church, we met with a flat refusal. The pastor, who was first approached, offered no objec tion, but when we made our wishes known to one of the trustees, we struck a large snag. Nothing daunted, we applied to the Presbyterians and succeeded without one dissenting voice. The result far exceeded our fondest hopes. The funeral was announced from both the above churches the night previous and the news spread like wild-fire, that on Monday at 2:30 p. m., a Spiritualist medium would officiate at a funeral and in an orthodox church, too—a sacrilege never before dreamed of in Glenwood

Springs. The church was crowded, even the standing-room being taken up by a crowd with eager, curious faces; while extending far overhead in circle above circle, and observed only by one mortal -the medium-appeared a vast sea of other faces from the spirit-world, many of whom, no doubt, came there with their mortal friends, actuated by the same impulses and led by the same curiosity as were those in the flesh. The services were opened by the choir singing "Shali We Know Each Other There," followed by a chapter from Psalms and an invocation by Mrs. Moulton. The choir then rendered "When We All Meet at Home in the Morning." The audience had by this time recovered somewhat from their consternation at not hearing any biasphemy or supplica-tion to his Satanic Majesty, and eagerly drank in the beautiful discourse which had been dictated to her on the night previous by her guides. The audience was held spell-bound, when at the conwas need spen-round, when at the con-cluding lines of the poem, "There is No Death," the speaker went under control and offered up one of the grandest invo-cations they had ever listened to, and followed it up with a synopsis of Spirlt-ualism and a glowing tribute to the arisen one, which for sound logic and beauty of expression surpassed anything that had yet been said. The services closed by singing "Nearer My God, to Thee," and by a very impressive benediction. The closing scene at the grave was quite novel, but all the more appropriate for being so. As we sang "Shall We Gather at the River," a clairaudient present distinctly heard an organ pealing forth a grand accompaniment to the hymn. As the congregation dispersed nothing but words of praise were heard regarding the services, and a firm re-solve expressed that if that was Spiritualism, they wanted more of it. Mrs. Moulton is not a public medium.

and nothing but her great charity and the promptings of a noble heart could have induced her to undertake the task she did, as she shrinks from notoriety and spurns offers of remuneration. She has opened the eyes of many here, who are looking forward to her speedy return to teach them more about the glorious truth which has been so sadly perverted during the last 2,000 years. CHAS. E. HUBBARD.

Glenwood Springs, Colo. OU should endeavor to get additional subscribers to THE PRO-GRESSIVE THINKER, so that they can avail themselves of the first volume

tioned on our second page. The juggle of sophistry consists, for the most part, in using a word in one sense in the premises, and in another sense in the conclusion.—Coleridge. THE DIAKKA,

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SATURDAY, FEB. 29, 1896.

Feminine Agitators.

The Chicago Woman's Educational Union is desirous to make selections from the Bible and introduce the same into the public schools without note or comment. It is claimed by these feminine agitators that every part of the Bible is alike inspired by God. Then is it not impugning God's wisdom to make extracts from his book and leave other portions for the church to quarrel over? If all is inspired, then it is possible those parts God esteemed the most important, as his being grieved to his heart because he made man, his being a jealous God, his selection of a murderer for a mouthpiece, his sharing in the captive maidens after all the males, etc., were plaughtered; the allowing of his favorpuiring human sacrifices in the shape of hight-day-old babies, are the most essen-

tial things for the children to know.

It is evident the good people are in a dilemma, and a serious one. They don't want their children to know of the wick-edness of the Bible, still they desire them to believe it is the Word of God. The ten commandments, which the ladies are anxious to retain, teach the observance of the Jewish Sabbath. They should know it is villainously false to apply the "Remember to keep the Sabbath day holy" to the day Constantine dedicated to the worship of the sun. And the beatitudes which they especially select for proservation teach to pluck out the eye, cut off the hand and mutilate the body on certain conditions. Besides "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on," and "Take no thought for the morrow," is bad addece to tramps, and would only make tramps of schoolphildren, if taught and practiced by ihem. The time is not very distant when, as the Word of God, it will be detided the whole Bible has outlived its

Cause for Rejoicing.

We are rejoiced to announce that the dense war cloud, which seemed to envelop the world a few weeks ago, seems to be wholly dissipated. Save for Cuha, hardly a vestige of it now remains. The address of Sir Wm. Vernon Harcourt in Parliament, endorsing the Queen's speech, so cordially welcomed by that entire body, sustained by the remarks of Lord Salisbury and other distinguished members, indicate that the American Commission, now examining the boundary question between Venezuela and Guiana, will really dispose of that question, which has been a bone of contention for three-fourths of a century. England will by her ontire case before that commission of American jurists, and we little question their decision will be accepted by all parties as final. Let us ail rejoice.

Extra Hazardous.

There are vocations which life insurance companies designate as extra-hazardous, on which they decline to take risks. From the multitude of deaths of persons while praying or exhorting sinners to repentance, it is apparent these occupations should be classed with the exempted employments. Whatever the cause of the fatality, whether from the frowns of an angry God, as churchmen would declare if the deaths came while dancing or using profane language, or from natural causes, it is clearly the most risky business to life in which mortals can engage. Here is a late case:
"Poughkeepsie, N. Y., Jan. 29.—Gen.
Alfred Baker Smith, the well-known soldier and lawyer, dropped dead while leading a prayer-meeting last evening."

A Ranter in a Mad-House.

It is reported that Rev. Joseph Cook, of Boston, the imitator of Talmage in verbosity, and in abuse of those who do not believe in his hell and indorse his mathematics that three are one and one is three, is now in a mad-house. This is the culmination of such damnable teaching. If all the preachers who promulgate such absurd doctrines were con-fined with him there would be little use for insane asylums for the next genera-

An Addition Demanded. A correspondent of the Truth Seeker insists that the proposed amendment to the Constitution of the United States amendment complete hell and the Devil should be added. And why not? They are parts of the same system and are needed to round out a perfect whole. By all means, let the entire family be pro-

Deceivers.

Here is a Bible text the clergy quote in favor of temperance: "Do not drink-wine nor strong drink." Lev. 10:9. It is excellent advice, which we commend to all without regard to its source, but by reading the whole verse it will be seen that it was directed to the priests to keep them sober in their ministrations. when ye go into the tabernacle of the congregation, lest ye die."

Fate and Faith.

All travelers in the Orient agree in statement that the belief in a blind fatality prevails everywhere among the peoples of those Eastern countries, and that this belief has retarded progress, stayed the hand of enterprise, and filled those vast regions with majestic ruins, the remains of populous cities that were built by a more energetic and progressive race, who depended less on their gods than do their successors, and, as a consequence, placed greater reliance on their own individual efforts.

They lorgot, or never knew, that man s governed by natural law, which is harmonious in its movements, impartial in its action, and eternal in its consequenoes. On the contrary, they supposed a God, by unchanging flat, had fixed the order of events, decreed whatever comes to pass, and that all occurrences in human lives, as all else, were the results of inevitable necessity, not in any manner controllable by the puny arm of man. When an invading army swept over a country, destroying its inhabitants and desolating its cities, "God wills it," was the universal acolaim. They could not war against

Go visit the magnificent remains of prostrate greatness scattered all over the East, and the psychometrist who can read correctly will find on every fallen stone, each crumbling wall, and tottering pillar, a false religious beief turned the natural protectors of these once prosperous cities aside from duty, and allowed an enemy whom they believed were agents of the gods to produce this awful destruction.

That doctrine of a blind Fate did not exhaust itself in the Orient, though it took on a milder form in the West, in the semblance of prayers to God, and faith in their fulfillment, to accomplish what a people relying on themselves would achieve by their own unaided energies. Cromwell's "Trust in God, but keep your powder dry," was a marked departure from ancient methods. Though the church is reluctant to change its teachings, yet we note a grand revolution in our Western civilization, and a tendency to adopt that Roman maxim: "Jupiter helps those who help themselves."

Stories From Real Life.

Those who have read "Dual Lives," by Mrs. Louisa B. Reed, now appearing as a serial in these columns, speak of it and its versatile author in the highest terms of praise. It seems to range through every department of knowledge, at the same time exposing the vices follies and superstitions of the present age in a masterly manner. The characters are all true to life, and they so appear and disappear as to increase in interest with each added chapter. Liberals have long needed just such a work as Mrs. Reed has prepared for them. Instead of the pointless and mostly worthless literature on library shelves. if this could be brought out in book form it would supply an absolute need. We have fiction in abundance, fiction that is stale and unprofitable, but here is something that strikes at the root of many an evil, and it is told in such a charming way as to lure the reader on from chapter to chapter until he reaches the end. Then, instead of life-less, mechanical automatons, they stand out on the mimic stage in bold relief as living, breathing personages in advocacy or in denunciation of views the aushes to approve or co

If any of our readers have failed to read this excellent story, chapters from real life, they have neglected a fine intellectual treat, and we hope they will hunt up the back numbers of THE PRO-GRESSIVE THINKER and lose no time in perusing it. Already it is called for in book form, but as far as we know, no measures have been taken to bring it out in that desirable shape, though understand the author is revising it for that purpose. Crificisms, which are coveted, may be directed to her at Hutchinson, Kansas.

Call on the Salvation Army.

The press dispatches say: The ministers of the various churches of Arcola Ill., have declared their inability to bring about satisfactory religously results. They claim the city is growing worse daily, and that immorality is visible everywhere. The 'hell holes' and 'dens of vice' are runing many young men, the ministers say, and they further claim that the churches are powerless to remedy the situation. They have at last settled on a new and novel method of action. At a secret conference of the ministers it was decided to secure the services of a Salvation Army band at Indianapolis to assist in the work. The duty of the Salvationists will be to make a personal canvass of the alleged steeped-in-sin element and endeavor to lead it into the path of righteousness. The movement is indorsed by prominent church members, who believe much good will be accomplished."

The shepherd boy who hallowed 'wolf, wolf," when not opposed to danger, was not credited when the enemy came, so was devoured. The churches have been too generous with their threats of damnation, hence these fabled tortures have lost their efficacy. Churchmen refuse to let good judgment guide them, so they propose to try still more frightful scarecrows. When more frightful scarecrows. When these shall fail and all hope is lost, let them discard their far-off hell and escape from deserved punishment by faith in Jesus, then teach that there is no orgiveness for sin; that the penalty to its extreme limit will follow transgression in every instance; that punishment is not deferred to another life, but is here, immediate and certain, and is pro-portioned to the offense, then there

will be hope for reformation. Young Men, Stand Aside.

The Kew Gardens, near London, England, have introduced a novelty in their horticultural parks, and that no less than the clothing of girls in male attire and allowing them to serve as gardeners. employment, but in the new costume, identical with that of men, they are effi-cient workers, engaging in all sorts of labor in the parks with equal ability with their brothers, and excelling them as florists. Forty are now engaged, many of them from the best families. The dear girls, dependent on their own resources, with consumptive tendencies the world over, will soon be copying the doings of their English cousins. Theboys must seek heavier fields of employ-

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten e hours of leisure and enjoyment. Price \$1.00. For sale at this office.

Perversion of History.

If one might but eliminate all regard for morality and truth, the tactics and practices of the adherents of the Romish church would assuredly be a matter for intense admiration. Anything and everything for the"Holy Church," is the motto and rule with the true Romanist.

Facts of history are distorted and perverted and great claims are made for the church, based upon these perver sions.

For instance, it has been the habit of Romanists to make much of the claim that Catholics established civil and religious liberty in Maryland. The colonial history of Maryland shows, however, that civil and religious liberty was not given through Lord Baltimore-a Catholic—as claimed, but through the charter of Lord Baltimore, confirmed by a Protestant parliament, and that it was secured by the subjects of Lord Baltimore, whose colonists were mostly Protestants. This puts a very different face on the matter.

Furthermore, the second Lord Baltimore attempted to override all law, but the Protestant colonists put a check upon him. He knew that if he violated the rights of the people, he was liable to forfeit his charter. Civil and relig-ious liberty became the established law of the colony, not because the Catholic Lord Baltimore made it so, but because he could not prevent it, and though his subjects were mostly Protestants, he was very careful not to appoint them to office.
Civil and religious liberty is nowhere

a fruit of Romanism; and the Catholic claim concerning Maryland is simply Jesuitical perversion of history. And this perversion of history is in keeping with the tactics of Romanism in all time past; it is but a continuation of the same system of fraud that forged "holy scriptures" and manufactured spurious texts and foisted them upon the religious world as genuine, Heaven-in-spired Bible writ—all artfully designed to build up and strengthen the Romish

Abandons Hell and His Creed. Under the above headline the secular

press makes the following announce-"The congregation in a country church northwest of Shelby, Neb., was surprised recently when Rev. E. W. Cole,

who presided over them, deviated from the usual teachings of the United Brethren church, and preached that there is no hell, and then severed his connection with the denomination.
"Rev. Mr. Cole was an active worker

in church affairs. He was assistant pastor of a church at Shelby, and was ap-pointed as delegate to the next Young People's Christian Union Convention at Des Moines, Iowa. He is preparing a course of lectures in support of his views." If the preachers of all denominations

were assured of financial support and retention of social relations on abandoning the God-dishonoring teachings of the church, how many would continue to and the lunatic would chiefly remain.

And then the communicants: They

are held in place by a barbarous creed, formulated by ecclesiastical savages; the priest enforcing its observance on the members of the church, and the latter on the preacher. There is no independent thought or action on the part of either, but each holds the other in restraint.

A Valuable Paper.

first page, the one by Hudson Tuttle on portant thoughts and data. Other writers of distinction also come forward with who do not take THE PROGRESSIVE THINKER certainly can not keep up with the procession.

A Rising Religion. Buddhism of late is gaining quite a number of adherents among the intellectual leaders in Germany, such as George Ebers, Gabriel Max, Julius Stinde, F. Hartman, and they have just begun to issue a monthly at Brunswick under the title of Sphinx.-News Item. Instead of conquering the world and verts among the learned in the West scholars of the East.

Killing Each Other.

It is bad enough that heaven in its wrath shall slaughter its worshipers, but votees who escape death at the hand of Eternal Justice, to kill each other, as was done at the church known as the White House, in Fairmount, Ind., a few days ago. The law will take cognizance of the latter case and punish the offenders, but in the former there is no retribution.

Wedding Bells.

The society event of the day is the marriage at Jefferson, Ohio, on the 16th inst., of A. W. Belden and Miss Clara L. Townsend, his most efficient lady clerk, both of East Orwell, Ohio. Mr. Belden came into our midst one year ago, well recommended as an energetic reliable business man. He has in the past year handled with marked success two large stocks of goods, one here and one at Farmdale, Ohio, doing a volume of business, all around, of nearly \$40,000. He has closed out the Farmdale stock and will give his whole attention to the East Orwell business, and with the assistance of one of Orwell's fairest daughters we bespeak for them unbounded success in the future.-Special Orwell does not go far enough. To make the In long robes they were unfitted for the Ohlo, correspondence to the Western Reserve Mirror.

Mr. Belden has frequently visited Chicago. He is an advanced mystic in the Temple of the Magi, and has a host of warm friends in the order. We most heartily congratulate the happy pair.

IHEN sending in your own sub-HEN sending in your own subscription, 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 in the Spirit-World. See full particution and the sooner the ranks are of such frauds the better it will be Spirit-World. See full particution. H. D. BARRET lars on the second page.

Choosing a wife is like unto a stratagem of war, wherein a man can err but once.—Sir P. Sidney.

IN THE SOUTH.

Some Interesting Notes by the Way.

From the President of the National Association,

H. D. BARRETT.

TO THE EDITOR:—My last letter left me in Louisville, Ky:, en route for Mem-phis, Tenn. I reached that city in due time and received a warm welcome in the pleasant home of Dr. H. T. and Mrs. Allie Lindsey Lynch. I spoke twice in that city, focalizing my thoughts upon the idea of organization. I remained in Memphis three days, and sought earnestly to find some of the results of the work of Rev. Samuel Watson, recently scended into Spirit-life. His work was a great one, but the immediate results are not apparent in Memphis, and his influence is felt abroad among the Spir-

tualists of the nation far more than it

s in his home city.

There is no organization in Memphis, and it will take at least two months of solid work to bring the once flourishing society back to its original prestige and power. Mr. Watson contributed largely to the church, even while he was ac-tively engaged in lecturing and writing upon the subject of Spiritualism. Had he devoted this money to the cause, a fine temple could have been erected and a flourishing society established upon a permanent basis. By giving to the enemies of Spiritualism he caused others to withhold donations to our cause, hence no cohesiveness was evolved from all of his labor. He was a good man and is entitled to much credit for the noble work he accomplished while in the form, It is true that he rejoined the church during the last year of his life, but he was nevertheless true to Spiritualism in his soul. An injury to his head so impaired his mental faculties that he was easily led by others, hence, owing to the overpersuasion of others, less conscienceless in their Spiritualism, he re-entered the church. Peace to the nemory of a wise and good man.

From Memphis I: went to Jonesboro, Ark., where a half-dozen faithful souls hold aloft the snowy banner of Spiritualism, despite the bitter opposition, sneers and prejudices of orthodox bigotry. The court-house was secured and two set lectures and a "talk" were given. The audiences were large, considering the stormy weather, and the depth of the mud. My Jonesboro visit is fraught with pleasant memories of Dr. J. A. Melk, probable Populist candidate for Governor of Arkansas, L. Latourette, B. J. Watson, and Joseph Jack-son, all of whom are devoted Spiritual

ists and willing workers for our cause Stuttgart, Ark., was my next point of attack. Here I found a kindly welcome in the spiritual home of Brother J. R. Alter and wife, who for forty-five years have been firm, devoted Spiritualists. I remained eight days in Stattgart, where

I delivered seven lectures, and met many of the people in a social way. The weather was against us from first to last, yet the audiences were fairly good, minister in Christian pulpits? Is it not and considerable interest was awakened probable nine-tenths would imitate the | in our movement. ... Mrs. W. D. Matrats in a sinking ship and make a speedy retreat? The Jaspers, the Joe Cooks and the Talmages, the illiterate earnest workers there. Every member of the society is a firm friend of the N. S. A., and will look out for its interests to the best of his ability. The society is now connected with the National

body.

Leaving the good friends in Stuttgart with sincere regret, I sped away to Arkadelphia, where the earnest efforts of Bro. M. Y. Thompson had secured the opera house for my use. An audience of three hundred people greeted me, and listened attentively to an address of over an hour upon the sub-This number of The Progressive ject of "Spiritualism." There is no solite articles, worthy of careful study and interest taken by the masses in the subreflection. The article on "Music" on the interest taken by the masses in the sub-

ject of Spiritualism.

Hot Springs was next visited. Here "The Present Spiritual Issue," and the ls the home of the venerable Judge work of "The National League for the Hammond, a distinguished writer and Protection of American Institutions," on lecturer upon Spiritualism in days gone our fifth page, contain some very im- by. A few years ago a small society existed in Hot Springs, but even the remnants thereof are quite invisible ers of distinction also come forward with now. Judge Hammond, Mrs. L. E. much food for reflection—Lyman C. Stroud and L. Dougherty arranged for Howe, Moses Hull and others. Those one lecture, but the pouring rain kept the people away from our meeting. A large audience would have been present had the streets been passable.

Texarkana Texas, came next. Here is the nucleus of a small society, membership of which was materially increased during my stay. Two lectures here resulted in another star being added to the crown of the N. S. A. Brothers George Rex, J. Carter, J. Robertson, W. W. DePlate, Sister King, Brother Harris, and His Honor, Mayor Edwards, are all firm Spiritualists, as is also Brother V. E. Paulk, at whose home making it all Christian, those Oriental ing my stay in Texarkana. Mrs. Paulk religions the missionaries told us were is a mental scientist and claims to be pagan, are actually making more con- much further advanced than we benighted Spiritualists are. But she is than Christianity is making among the willing to fellowship some of us, and this fact may finally lead her into the light of truth in the near future. She has a good example in her thoughtful, well-read companion in life's joys and sorrows. She is possessed of fine mediumistic powers, and will do a good work as soon as the spirit-friends are t seems positively cruel for those de- able to use her organism for the purpose

they wish.

Marshall, Texas, was my next stopping place, where I was royally enter-tained at the hospitable home of Bro-ther Wm. Umbdenstock. My visit to Marshall is so full of good things that I shall make it the subject of a special letter hereafter.

To-day I am in Shreveport, La., waiting for a train to take, me to Houston, Texas, where my next engagement calls me. I expected to deliver two lectures me. I expected to deliver two lectures in this city' but as my dates are generally made for me im Washington, this place was overlooked hy me until too late to do much. I have only missed my appointments in Little Rock, Ark., and in Shreveport since beginning my missionary work. There are probably scores of Spiritualists in Shreveport, but they are not yet, acquainted with one another. Each one seems to be waiting for some other one to move, and the result is nothing is done. In former times a society existed here, and a good one could be organized how if all of the resident Spiritualists would take hold of such a movement.

Good mediums will find a splendid field of labor in the South. This section has been so afflicted by the plague of fraudulent and counterfeit mediums, that only conscientious, genuine workers can hope for anything whatever. It will take some time even for them to establish themselves, so terrible has been camp and receives the visitor with a the blight of the fakir and trickster

who have gone before.
In a future letter I shall say something upon the matter of counterfeit mediumship. The time has come for action and the sooner the ranks are rid of such frauds the better it will be for H. D. BARRETT.

Shreveport, La., Feb. 19. To an honest man the best perquisites of a place are the advantages it gives of doing good .- Addison.

CANTON REDEEMING ITSELF

lent Works.

TO THE EDITOR:-Having seen noth ing from Canton for a while, in the col-umns of your valuable paper, permit me to say a few words in behalf of the cause of Spiritualism here.

Since the late setback given the cause

here, the result of the actions of H. T. Stanley, we have not been idle, but, instead, we have been actively at work getting men and mediums of honor and ability to come to Canton and demonstrate to our liberal-minded citizens that our cause is a just cause, and that it has come to stay. We propose to show to them that we have both men and women of brain and honor, to advocate and to defend the cause of Spiritualism, and to battle with the enemy in behalf of thegrand truths taught and proven there-Through spirit return we are con-

vinced of a life hereafter, a future existence after the change called death takes place, and in no other way can we have a positive knowledge of a future existence without the shadow of a doubt The Christian people live on belief, faith and hope of a future existence. The Spiritualist lives on a knowledge of a future life. Children of earth, is not a positive knowledge of a life beyond the grave a grand thought, a grand knowledge to possess? Certainly it is, and by that knowledge you become happier and hetter men and women. To one in pos-session of this knowledge the change called death has no horror, and he will meet with no disappointment upon entering the Spirit-world, where he will be met by the good angels who have preceded him to the higher life. Mortals who have not gained this knowledge should not delay a day in seeking for it. The Bible says, "Seek and you shall find. Knock and the door shall be opened unto you." In another place that good book says, "Try the spirits," Now, honest and reasonable mortal, what does all this mean? If it is not the teachings of Spiritualism and the word of God, what is it. Some of the Christian clergy and the bigots claim it is wrong to disturb the spirits (they livignorance of their friends Spirit-life being near them much of the time), but when cornered upon that subject, they get to a jumping-off place, a chasm as it were, and call spirit communion the works of the devil. I suppose they mean their devil the ortho dox devil; we Spiritualists have no devil,

Reader, try the spirits and they will, ere long, lead you out of darkness into

Thursday night, February 6th, the writer had the pleasure of witnessing one of the best and strongest trumpet seances that it has ever been his pleasure to attend. This seance was held at the home of Mr. E. T. Bowmann, 187 East 6th street, this city. Bro. Bowman is one of the oldest Spiritualists in this part of Ohio. His good wife has been long in the Spiritual ranks and is a strong advocate of the cause of Spiritualism. Upon this occasion Mr. D. James Dine was the medium. From the very beginning the manifestations were strong, and the talking by the spirits quite distinct. A guitar floated all around the room, and several times went clear up to the ceiling, being played upon all the 'while. Almost every one in the circle was touched by the guitar, and also by materialized spirit hands. Spirit Alf Barnett, Mr. Dine's main seance control, is a wonderful spirit. He is quite intelligent and very jolly, and trys to make it pleasant for all who sit in this medium's seances.

It would take too much space and time for me to make I mention of all the interesting manifestations that occurred during this scance, but must mention one or two. Biackleaf, a very large In- sary tests than myself." dian, and one of Mr. Dine's guides, made himself known, and the writer asked hand upon his (the writer's) head, and in an instant he did so, and what a hand it was, too; it was so large that it covered the entire top of the writer's head, his fingers extending down to his ears. In conclusion I wish to state that the writer all this time sat next to and held the medium, and he is positive he never arose from his seat during the entire seance. No reasonable person in possession of his or her five senses, who was present, could doubt for a moment the truth of spirit return, and also that the spirits did physically manifest in this seance. In justice to Bro. Dine, and not being addicted to flattery, I helieve him to be one of the strongest physical mediums in this section of the country, and a mesmerist as well. E. R. KIDD.

Canton, Ohio.

LAKE HELEN. Eva A. Cassell Pays It a Visit

This camp-ground is charmingly situated among the pines in Florida, but everything is, as yet, very primitive, as is usual in forming and building a new camp. I left Boston a week ago on the Steamer Algonquin, and after a long, stormy passage, arrived at Jacksonville. From there I took a steamer down the St. John's river, and for over a hundred miles sailed through a tropical forest where the trees almost met overhead. and from the branches of which hung

moss yards in length.

The climate here at Lake Helen is simply délicious, and the weather warm and delightful. It is certainly a veritable heavenly escape for Northern people from the cold weather. The hotel is in the hands of Mr. Gregory, who, with the grave of a courtier, receives and puts at ease the visitor. Also his charming wife assists him in conducting the af-

fairs of the hotel. Just outside is a large pen where many baby alligators are disporting themselves. I often tickle them with a straw to see them laugh. In Lake Helen itself there are large alligators, but I row on its surface, taking care, however, not

to fall overboard.

I had the pleasure of hearing Mr. George Colby's guide, Seneca, yesterday at the Auditorium. Dr. Figeurs is here enjoying the balmy air. Mrs. Carrle Twing comes this week, and Mrs. Buchanan of Jacksonville, Mrs. Bartholomew, a trumpet medium, and also Kate Stiles are expected.
This camp of Spiritualists has created

quite a stir in the neighborhood and many people come to see what the "Sperritualists" look like. They find us neither long-haired nor hump-backed. Mrs. C. P. Pratt. of Boston, is building a cottage here. Mr. and Mrs. Con-

cannon are giving seances which are well attended, and are a genial social couple, well liked by the cottagers. Mrs. Huff is busy in the interests of the warm welcome.

The orange tree thrives well here at

Lake Helen, and I think I shall buy a lot, plant orange trees, make a pond in the back yard and put in some alligators; then, with a few "water million" vines running over my cottage, I shall be a full-fledged Southerner.

Mr. Parcher, whose mediumistic pow-

ers run to painting, has just produced some startling phenomena with his brush, and a boat on Lake Helen was manipulated in a remarkable manner by Mr. Parcher's brushes through spirit | - Channing.

power. This quiet, unobtrusive gentleman is stopping at the hotel, and with natural modesty conceals the fact of his Coming to the Front with Excel-

wonderful mediumship.
Come to Lake Helen for salubrious air, sweet odors and zephyrs heavenly laden. Eva A. Cassell.

Meteoric Dust, or the Dust of Orthodoxy.

Hon. A. B. Richmond's Theory of the Recent Phenomenon.

The strange phenomenon of a fine dust

or powder, accompanying a recent snow, storm in this section, as noted in the columns of the Meadville (Pa.) Evening

Republican at the time, is attracting

considerable attention in scientific cir

cles. A sample of the dust has been sent to the Smithsonian Institute, a Washington, for analysis. Mr. Heydrick, a prominent farmer re siding between Cochranton and Carlton a couple of days ago took to the office of Hon, A. B. Richmond, of this city, a small quantity of the substance, and which Mr. Richmond, who is an expert microscopist, believes, from his partial investigation, to be meteoric dust. The theory regarding meteors, as is generally understood by scientific readers, has undergone a material change since Mr. Richmond's college days, when the generally accepted theory was that they were thrown from the volcanos of the moon, hurling them out of the gravity of that body into the gravity of the earth. The later theory, and which seems to have been pretty clearly demonstrated by science, is that there is a belt or stream of meteors, through which the earth at periods passes, particularly in November of each year. These are supposed fragments of a planet which

once revolved around our sun as the asteroids in our solar system revolve around the sun. The world, moving with the velocity it does in its pathway. brings these meteoric fragments into contact; they are heated by this impact, and often retain a portion of this great heat until they reach the earth. It is a well-known fact that the dust from these falling bodies, as also from volcanos, is frequently deposited over a pathway thousands of miles in length by the

A very few days before the appearance of the strange dust here, there was a large meteor fell with a very great explosion, near Madrid, Spain, and it is not at all improbable that the dust we saw here came from that body. Meteoric dust, as well as the larger particles, generally contains iron, but in this dust there is no iron perceptible by a magnetic test. Under one condition of the microscope the dust particles look like fragments of coal, while the dark lens brings into prominence what have the appearance of crystals like quartz or salt. The substance has a decided grit. and a small quantity of it was used on a razor strop, as an experiment, to excellent advantage, bringing a dull razor to a keen edge. The grit is also percep-

tible to the fingers.

These interesting tests were made in the presence of a reporter, and they, with what is generally known concerning meteors and the fall of the one noted at Madrid, seem to give strength to Mr. Richmond's partial conclusion. In expressing an opinion on the subject, Mr. Richmond said:

"Of course the tests I have made are only partial, but, based on these tests, I am of the opinion that the dust was me-teoric, and probably came from the large meteor which fell at Madrid. I hope the phenomenon may be carefully investigated by scientists more capable and better prepared to make the neces-

SCIENTISTS PUZZLED BY A FALL OF

Chicago, Feb. 18.-"Black snow" was a novelty enjoyed by this city to-night. Between 6 and 7 o clock there was a fall of a couple of inches of what seemed in the dark to be the staple winter article, but which on examination under gas or electric light, proved to be decidedly not the ordinary Caucasian variety. The flakes, crystal and fleecy enough, were of a muddy-colored sort that at once suggested the Ethiopian adjective. When melted on an extended palm they left each a tiny, ink-like speck. In the mass the so-called snow looked like three-

weeks-old slush. The weather bureau officials and other supposed good experts were at first in-clined to attribute the phenomena to local atmospheric conditions in combination with the smoke and grim of the city. Advices, however, that the same results were observed at suburbs thirty-five miles distant, upset all such expla-

Summerland, Cal. A large number of Spiritualists here

are subscribers for your paper—the largest number of any Spiritualist paper taken, and the general opinion is that it is decidedly the best Spiritualist paper published. My work here since I came has been appreciated and earnestly supported and by both the societies, and a better and more fraternal feeling begins to manifest itself among the members of both societies, which augurs good for the work I am doing, and a promise that at some near future we may expect that these societies will come together and be one and conse-orate their energies to one purpose – the upbuilding of the cause of Spiritual truth and knowledge. That factional colings should be engendered at times among Spiritualists is not so much to be wondered at when we come to think that all these members of the new-found truths of Spiritualism were once mempers of the Christian churches, where bigotry and strife is fostered; but how a well-balanced, level-headed, liberal-hearted thinker, who has in his soul the light of Spiritual truth and the advance ment of the human race, can stop to wrangle and quarrel over little matters pertaining to the ways and means of resenting this knowledge is the anom aly of all time, of sense and reason. Let us hope that all good-minded men and women who have this larger truth given them of the soul's immortality, will turn to the question of the enlighten ment of humanity, and study how to be first in every good work of alleviating suffering humanity and the liberating the mind from the darkness of sin and ignorance. The genial sun-rays here in this semi-

tropical climate enfold the earth, and the recent annual rains have given a freshness to the verdure, spreading a greenery over mountain and vale that is all-inspiring, and the multifarious flowers, of every hue and color, grace the garden and highway, while the rose, the queen of flowers, buds and blossoms in wild abandon with a richness and sweetness as fascinating and exhibitanting to the senses as the visions of poetic fancy of the most fertile brain. And added to all this is the abundance of fresh fruits and oranges grown in the gardens of the humblest homes. BISHOP A. BEALS.

Every human being is intended to have a character of his own; to be what no other is, and to do what no other can.

AN INHUMAN ROMISH PRIEST. From the New York papers of January 30, 1896, the World, Herald, Sun and other dailies, we take the following report of the brutal conduct of a Roman Catholio priest:

City Magistrate Crane, sitting in the Morrisania Court, yesterday tempered justice with mercy and thereby aroused the ire of Father Peter Farrell, pastor of St. Joseph's Catholic church, at Tre-

Father Farrell is known by sight or by name to about every man, woman and child in Tremont. His church is a growing one, and he is a striking figure, being over six feet tall and of such ath letic proportions that men of average physical development envy him. The parish house of St. Joseph is next to the

Louis Henry, an American born, who is 52 years old, but who through sickness has been compelled to suffer privations that have made him very feeble, wandered up into the Tremont district yesterday morning, thinking that he might be able to get some work. He is a carpenter by trade, and there is much building going on in that neighbor-

hood, Henry failed to find anything to do. Hungry and discouraged, he paused in front of St. Joseph's parish house. He saw the cross over the portal. Going to the entrance where the needy apply, he

Father Farrell saw him personally. The man asked for food and aid. The priest, who was gowned in his cassock, placed his beretta on his head, caught hold of the beggar by the collar, and, handling him as easily as most men would handle a child, marched him off to the Tremont police station, three blocks away. The strange sight of a priest performing the duties of a policeman attracted the attention of the pas

sers-by.
Sergt. Cooper was behind the desk in the station-house. The priest marched his prisoner to the railing. "I want this man locked up," he said

sternly. "What has he been doing, father?"

inquired the sergeant.

"He came to my door to beg," replied the priest, while Henry, who is consumptive, had a fit of coughing when he tried to speak. "Well, do you want to lock him up,

father?" asked the sergeant, kindly. 'You will have to appear against him in "Yes, lock him up. He is a nuisance, All such people should he put behind

the bars," replied Father Farrell. So Henry was locked up, and later was sent down to the Morrisania court to appear before Magistrate Crane. Father Farrell was there and preferred a charge of vagrancy against the man. Magistrate Crane read the complaint

and then asked Henry what he had to say for himself.
"I am a carpenter, your honor," said the prisoner, ' but I have been in hard

luck for a long time. I worked for years in Henry B. Classin's store." It so happened that Magistrate Crane was himself for a long time an employe of the Henry B. Claffin Company. He questioned the prisoner concerning the heads of various departments in the es tablishment. The prisoner answered all the questions to the satisfaction of the magistrate. He was telling the truth so far as his employment there

was concerned, at least.
"I lost my job there because my health went back on me, and since then I have worked very irregularly," continued the

"I don't like to lock this man up," said the magistrate, turning to Father Farrell. "Do you insist?"

"Yes, sir," answered the priest. "I won't have him coming around to my door, begging from me. Lock him up."
"But, father, the man has been unfortunate, and probably did not know he was violating any law by going to a parish house for aid," said Magistrate

Crane.
"That is all right, but he has broken the law, and I won't have it," replied "Well, I have had fifteen such men as this come to me for a little help in a

day," said Magistrate Crane, somewhat nettled, "and I never can send them away empty handed. I am going to dis-Magistrate Crane put his hand in his

pocket, pulled out a dollar bill and handed it to Henry.
"I hope you will have better luck," he said, kindly; "you can go."
Before Henry had time to walk out,

three court officers slipped a quarter each into his hand. When the beggar stood on the curbstone outside and looked at the money in his hand tears vere in his eyes.

Subsequent interviews by reporters with the police and this inhuman priest—the lineal descendant of the priest in the Gospel who passed by on the other side—confirmed the above statement.

An old book quaintly says that "when the whole system is pervaded by welloxygenated blood, vigorously propelled. life and activity are copiously communicated." Which means that when the blood is purified by the use of Ayer's Sarsaparilla, perfect health is the re-

Missionary Work.

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

ACTION OF RELIGIOUS BODIES.

and committees of the leading re-

ligious denominations, in response to

The General Conference of the

inational purposes, and together with

the highest assemblies of the Baptist,

Amendment to the United States Con-

Like action has been taken by the

Methodist Episcopal Church, South;

and the Unitarians, Friends and

receipt of Government subsidies for

Indian education, thus reducing the

participants in these grants practically

It may be instructive here to note

that the religious bodies just enumer-

ated represent a constituency by ad-

herence of not less than 27,000,000,

or more than one-third of the popula-

NATIONAL POLITICAL CONVENTIONS.

placed in the hands of every delegate, and by the personal appearance before

SCHOOL CONTESTS.

where an attempt at compromise was

ment failed in both places, and a de-

eided victory for the public schools

Helpful advice and documents have

- ROMAN CATHOLIC AUTHORITIES.

In pursuance of its purpose of ap-

pealing to the highest authorities of

the churches receiving Government.

appropriations for sectarian Indian

education, the League, during No-

vember and December, 1892, ad-

dressed exhaustive memorials to the

Roman Catholic Church, sitting in

New York City, and to Archbishop

Satolli, the representative in the United

No notice was taken of these com-

munications beyond formal acknowl-

MAINE LEAGUE.

On December 14, 1892, as the re-

National League was organized in the

State of Maine, composed of citizens

of the highest character and ac-

knowledged standing. They at once

commenced active work to secure such

an amendment to their State Constitu-

would prevent appropriations for sec-

bill providing for the submission of

the measure is due d 191

INDIAN APPROPRIATIONS.

again labored for the adoption of a

policy which should provide for the

States of Pope Leo XIII.

edgement of their receipt.

The League kept itself informed

By memorials, copies of which were

tion of the United States.

to a single religious denomination.

stitution.

The wisdom of the managers of the

THE WOMAN'S BIBLE.

The Views of Susan B. Anthony.

To THE EDITOR: In discussing th resolutions presented at the Nationa American Woman Suffrage Association, lately held in Washington, the Woman's Bible came up. During the

discussion Miss Anthony spoke as "The one distinct feature of our association has been the right of individual opinion for every member. We have been beset at every step with the cry that somebody was injuring the cause. You have endorsed me and I was born a heretic. I consider it great waste of time, and I have told Mrs. Stanton so, to descant on the barbarism of six thousand years ago, When people then did a cruel and brutal thing, they claimed to do it by command of God, and so it has been since. I always distrust people who know so much about what God wants them to do to their fellows. All the way down the history of our movement there has been the same contest on account of religious belief. Just forty years ago one of the most beautiful-spirited men on our platform said: 'You had better never hold another convention than let Ernestine L. Rose stand on your platform,' because that Polish woman, who always stood for justice and freedom, did not believe in the verbal inspiration of the Bible. Did we banish Mrs. Rose? Now a lot of new people come up and go over the same old ground. The question is whether you will sit in judgment on a woman that has written views different from yours. If she had written your views you would not object. There was a person once, in the early days, who wanted us to pass a resolution that we were not free lovers, and I was not more shocked than I am to-day at this. It looks like the revival of the old censorship. We have been growing larger and broader, and I thought we had got away from this. When Lucy Stone did not take the name of her husband many claimed it injured the cause, and Olympia Brown said once she had to spend much of her time in explaining that she was legally married. Suppose we had passed resolutions against a woman not taking her husband's name. Thank God we had strength not to do it. To pass such a resolution is to set back the hands on the dial of reform. I would say to the organizers, tell them we have all sorts of people in the association, and that a Christian has no more right on our lany institution, society, or under-platform than an Atheist. When this taking which is wholly, or in part, platform is too narrow for all to stand | under sectarian or ecclesiastical conon, I shall not be on it. I have endured many things in the convention that I thought would harm the cause. Who is to set up a line? Neither you ciples was issued, known as Document Albany, by the use of the press, and nor I can tell, but Mrs. Stanton will No. 1, and it at once received the un- by the circulation throughout the concerning, and took active part in, come out triumphant, and this will be qualified endorsement of many thouthe greatest thing ever done in sands of the most thoughtful citizens documents. woman's cause. Lucretia Mott at first in every State, including college presthought Mrs. Stanton had injured the idents, lawyers, jurists, superintendcause of woman's rights by insisting ents of education, and others engaged no hearing was permitted, the bill Fairbault, and gave wide circulation on the demand for woman suffrage, in educational and patriotic work. but she had sense enough not to pass a resolution about it. When, in 1886. Mrs. Stanton made a speech before the committee in favor of a bill making drunkenness a cause for divorce, many people thought she had killed our cause. Just think of it. You ought to be able, girls, to stand this and go on with your work, and say this has nothing to do with Mrs. Stanton's views on the Bible. I should be pained beyond expression if we are not broad enough to drop this. We need not mind what the newspapers say about it. They are only talking to say something, and not because they care about the Bible. I have yet to see the first editorial word from an hopest soul that takes the position that the Bible was directly inspired. You might just as well give up resolving or your hands will be full. Are you going to cater to the whims and prejudices of people that don't like this or that? The two women that stood by Lucy Stone in keeping her own name were Mrs. Stanton and myself. Who are these people who are troubled about this? They are people that have not thought. If you fail to teach women a broad, catholic spirit, I would not give much for them after they are enfranchised. If they are going to do without thinking, they had better do without voting. They are not yet indoctrinsted in the broad principles of this association, that knows no creed line. We draw out from other people our own thought. If, when you go out to organize, you go with a broad spirit, you will create and call out breadth and toleration. You had better organize one woman on a broad platform than ten thousand on a narrow plat-

It may be well to let the people know, in this connection, that Part L of the Woman's Bible is for sale at this office. Price, 50 cents.

A. R. D.

form of intolerance and bigotry.'

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed np.

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THE NATIONAL LEAGUE

For the Protection of American Institutions.

A CONDENSED STATEMENT OF ITS ACCOMPLISHED WORK AND FUTURE PURPOSES, WITH OTHER INSTRUCTIVE MATTER REPORT FOR 1896.

For Every Spiritualist and Freethinker to Consider.

OFFICERS OF THE LEAGUE.

William H. Parsons, president; Dorman B. Eaton, vice-president; James M. King, general secretary; Wm. Fellowes Morgan, treasurer.

The National League for the Protection of American Institutions was organized and incorporated under the December, 1889, and commenced active operations in April, 1890.

forth in article 2 of its constitution, are as follows:

"The objects of the League are to safeguards for the protection of the common school system and other in their entirety. American institutions, and to promote BUREAU OF CATHOLIC INDIAN MISSIONS. public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriations of public funds."

THE WORK DONE BY THE LEAGUE. THE SIXTEENTH AMENDMENT.

Early in the year 1890, with a view to the promotion of its announced objects, the League, through its Law Committee, formulated the following proposed form of Sixteenth Amendment to the United States Constitu-

"Neither Congress nor any State shall pass any law respecting an es- endorsement of the Government. tablishment of religion, or prohlbitlng the free exercise thereof, or use the property or credit of the United States, or of any State, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or

DOCUMENT NUMBER ONE. .

A statement of purposes and prin-

FIRST ENDORSEMENT.

The first organized bodies which gave official endorsement to the proposed Sixteenth Amendment, and to during the session. the principles of the League, were the American Baptist Home Mission So- dress in 1892. Its progress was again ciety and the National Convention of contested at every step, and public been furnished in similar contests in the Junior Order of United American sentiment aroused by extended cirmany other States. Mechanics.

SECTABIAN INDIAN APPROPRIATIONS. During the summer of 1890, the League, by petition and personal work in the United States Senate, made its first opposition to increased appropriations by the National Government for sectarian Indian education, and the principles therein involved, and secured a clause in the appropriation bill placing all Indian schools and the expenditures for them under the supervision of the Interior Department.

This work was continued during the second session of the Fifty-first Congress, with encouraging results, concededly brought about largely by the efforts of the League. A large decrease was effected in the appropriations for contract schools, the Government schools were all well cared for, a halt was called in the matter of sectarian appropriations, and the following important compulsory education North and South Dakota, Idaho. clause was embodied in the bill:

"The Commissioner of Indian Affairs, subject to the direction of the Secretary of the Interior, is hereby authorized and directed to make and attendance of Indian children of suit- and influence. able age and health at schools es- SIXTEENTH AMENDMENT INTRODUCED. such an amendment to the people was tablished and maintained for their

QUESTIONS TO CANDIDATES.

candidates for elective office a series W. M. Springer, of Illinois, and was of 1895, but the office a series of the of questions touching the separation referred to the Judiciary Committees. League are confident of ultimate suc-of Church and State, the granting of A hearing was secured before the cess. In this State the authorities of sectarian appropriations, and the protection of the funds and the character Representatives and before a sub- aggressors, and to them the defeat of of the American free common school system of education.

These questions elicited general response, and the answers were Hon. Charles Lyman and the general Fifty-second Congress, while the Inuniformly favorable and cordial in approval of the League's principles.

APPEAL TO THE PRESIDENT. A carefully-prepared memorial was their own information.

presented to President Harrison, requesting his executive commendation of the proposed Sixteenth Amendment in his annual message to Congress.

APPEAL TO MISSIGNARY BOARDS. Early in 1891 the League took an of thousands of autograph memorials was possible, and no legislation could important step, destined to lead to in support of the amendment were be had. gratifying results. The League ad- presented in both Houses of Congress.

Indians an earnest and forcible appeal, Ifluential men, was published in the asking their aid in securing the with- New York Independent on January drawal of their respective churches 10, 1892. from further participation in this dangerous practice.

Responses to this appeal were re- National League in appealing to received from all the bodies addressed, ligious bodies, asking them to withand with the single exception of the draw from partnership with the Na-Bureau of Catholic, Indian Missions, tional Government in the matter of the justice of the position taken by sectarian Indian education, was the National League was admitted by forcibly shown by the action taken all, and the desire expressed for a during the year 1892 by the highest speedy withdrawal from the receipt of representative assemblies, conferences such appropriations.

PATRIOTIC ORDERS.

The National Council of Patriotic our carefully-prepared memorials. laws of the State of New York, in Organizations in the United States, December, 1889, and commenced actrepresenting over ninety American Methodist Episcopal Church, the Genorders and more than a million and a eral Assembly of the Presbyterian The objects of the League, as set half of active members, in February, Church, the General Convention of 1891, adopted a platform presented the Protestant Episcopal Church, and by the general secretary of the League, the National Council of Congregawhich incorporated the proposed Six-tional Churches declared against secure constitutional and legislative teenth Amendment, and endorsed the further participation in the dangerous announced principles of the League division of national funds for denom-

> The League was the chief factor in United Presbyterian, and Methodist effecting, in 1891, the divorce between Protestant Churches, gave explicit enthe United States Government and the dorsement to the proposed Sixteenth Bureau of Catholic Indian Missions, which was the only explicit alliance which the National Government sustained with any religious sect. Wisely directed efforts so strengthened the hands of the National Executive that Lutherans have withdrawn from the the Commissioner of Indian Affairs was fully sustained in his patriotic purpose to effect a complete separation of Church and State at this point, and his pollcy received the emphatic

FREEDOM OF WORSHIP BILL.

In the Legislature of the State of New York there appeared, in 1891, a bill threatening the existence of the unsectarian institutions engaged in benevolent and reformatory work of the State, which is commonly known as the "Freedom of Worship Bill."

Under various guises a bill of this the platform committees of its general character had in former years passed secretary, the League appealed with either branch of the Legislature, and partial success to the National Con-on one occasion was only prevented ventions of the great political parties from becoming law by Executive veto. which met in 1892 for recognition in

The League vigorously contested their platforms of the principles which the passage of this measure by pro- it advocates. test, arguments and personal labor at State of thousands of petitions and the Minnesota school contest in 1892,

By iniquitous manipulation and the in progress between the public and substitution of a new bill, on which parochial schools at Stillwater and in the Senate was practically assured, statement of facts concerning this when a deadlock on other matters oc- controversy. The dangerous expericurred, which prevented further action

he measure was revived in a new was recorded. culation of documents and memorials. The bill, however, was finally passed and received the signature of Governor Roswell P. Flower, but amendments had been secured which freed it from its most objectionable fea-

STATE CONSTITUTIONS.

During the year 1891, as a direct Conference of Archbishops of the esult of correspondence and suggestions from the office of the National League, the principles advocated by the League were incorporated in the new Constitution of the State of Kentucky, and in the Constitution prepared for Arizona.

Forcible prohibitions against the making of sectarian appropriations and against any diversion of the public school funds, had found place also in the new Constitution of Mississippi, and in the Constitutions of the recently-admitted States of Montana, Wyoming and Washington.

LOCAL SECRETARIES.

Over two hundred local secretaries were secured at important points in tion (which is notably defective) as every State, and strong Branch enforce by proper means, such rules Leagues were formed in Washington, tarian purposes. After a contest and regulations as will secure the D. C., and other centers of population conducted with great energy, a

On January 18, 1892, the proposed passed, March, 1893, in their House Sixteenth Amendment was introduced of Representatives. Why a vote of 92 to into the United States Senate by Hon. 12, but was defeated in the Senate by Prior to the New York State elec- O. H. Platt, of Connecticut, and into a tie vote. The effort was again untion in 1890 the League sent to all the House of Representatives by Hon. successfully made in the Legislature

> Judiciary Committee of the House of Protestant institutions are the chief committee of the Senate Judiciary Committee. The League was represented by Hon. Wm. Allen Butler, secretary. Gratifying interest was shown and the arguments were printed consideration, the League, by petition by order of the House Committee for and the circulation of documents,

FOR THE AMENDMENT.

Extensive work was done by the education of all Indian children in League in the circulation throughout Government schools, So hurried and the entire country of petitions; me- crowded, however, was the business morials and documents, and hundreds of this final session, that no discussion

SERMONS AND ADDRESSES. and more easily comprehended. It is especially adapted for use in Children's dressed to the managers of all Church A valuable symposium, consisting Lyceum. In the hands of mothers and Missionary Boards receiving National of articles on the proposed Sixteenth League, a large number of sermons Government aid for the support of Amendment, contributed at the and addresses were delivered on or of the office were severely taxed and their denominational work among the League's request, by able and in about Washington's Birthday, 1893, large expenditure was involved.

of the country, on subjects having relation to the objects of the League. Many of these contributions are of great interest and value. . SCHOOL INFORMATION.

A large amount of most valuable data was also secured by letters addressed to superintendents of education, local secretaries and prominent adherents of the League in every State concerning the public school funds and their appropriation for sectarian

A NEW JERSEY SCHOOL BILL.

The Legislature of the State of New ersey, in March, 1893, was the field selected for a bold and explicit effort to secure a division of the public school funds on sectarian lines. The League, by a vigorous document, scattered freely throughout the State, aroused public sentiment against this attempt. The Attorney General declaring that the bill was technically unconstitutional, it disappeared for the time being.

THE WORLD'S FAIR. At the World's Columbian Exposition, in 1893, the League, at its own expense, and with the co-operation of the Loyal Women of American Liberty, established a bureau in the Woman's Building for the distribution of documents and for securing signatures to our appeal to Congress for the passage of the Sixteenth Amendment. A special document and cards were prepared for this purpose. Many thousands of autograph signatures were secured, and much helpful publicity was given to our work.

The general secretary, by invitation of the World's Conference of the Evangelical Alliance, during the progress of the Exposition, delivered an address on "Religion and the State," which has been printed in pamphlet form by the League. He also spoke repeatedly on the principles and work the League to large and representative audiences in Chicago, Cincinnati, Columbus, Louisville and other cities.

The Sixteenth Amendment and the principles advocated by the National League were again endorsed by a conference of the Representatives of American Patriotle Orders, at Chicago, in October, 1893.

A SYMPOSIUM.

During the same month documents and data were furnished from our office, and printed, wholly or in part, in a symposium conducted contemporaneously in over sixty religious journals, and received wide notice in the secular press. NEW YORK STATE CONSTITUTIONAL

CONVENTION.

The Legislature of the State of New York having made provision for the election, in November, 1893, of delegates to a convention for the revision of the State Constitution, it was determined by the League that active measures should be taken for securing the incorporation of the principles advocated by the League in the new Constitution. As an initial step, "A respectful request to candidates of all passed the Assembly, but its defeat to a document giving the detailed parties for delegate to the New York Constitutional Convention for their opinion in reference to questions touching the protection of American institutions, and especially of the separation of Church and State, and of Religious Liberty," was mailed to all delegates. These questions, nine in number, with a circular letter, were widely mailed throughout the State and sent to the press, and received almost uniformly favorable response from delegates and prominent cit-

FOR A DIVISION OF THE SCHOOL FUNDS. In November, 1893, a bold and undisguised movement was ventilated in the press, having for its purpose the division of the public school funds on sectarian lines. The text of a petition and of a proposed law for introduction into the New York State Legislature appeared in the Sunday Democrat, a Roman Catholic weekly journal published in New York City, and a circular emanating from similar sources was sent to the Baltimore City Council and to the State officers and Legissult of extended correspondence and lature of Maryland. These documents personal visits and addresses by the had the same avowed purpose, namegeneral secretary, a branch of the ly, the securing of a share of the public school funds for the support of

parochial schools. The National League at once issued 'An Address to the Public" in defence of the American free common school system, and gave it extensive circulation, especially in New York State. So universal was the sentiment of the people and of the press in opposition to the scheme that the high dignitaries of the Roman Catholic Church, both in New York and Maryland, speedily disclaimed responsibility, without, however, any repudiation of the principles involved in the proposed legislation. For prudential reasons the proposed bill was not introduced in New York. THE LEAGUE AND PATRIOTIC ORDERS.

The attitude of the National League

to the various patriotic orders was clearly and forcibly stated by the general secretary in an article published in the American Citizen, Boston, During the second ression of the Mass., on March 17, 1894, in reply to an editorial in that journal, and was dian Appropriation Bill was under also given extensive circulation in leaflet form by the League.

NEW YORK STATE CONSTITUTIONAL CONVENTION.

National League were largely devoted during the greater part of the year 1894 to its work in connection with the New York State Constitutional Convention. In the securing and tabulation of statistics, conducting an extended correspondence, and the preparation and mailing of documents, petitions and memorials, the facilities

The energy and resources of the

The amendment formulated and by prominent elergymen in all parts presented to the convention by the League read as follows:

"No law shall be passed respecting an establishment of religion or prohibiting the free exercise thereof, nor shall the State, or any country, city, town, village, or other civil division, use its property or credit, or any money raised by taxation, or otherwise, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or in any other manner, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical

In the course of the work in support of this amendment, ten separate documents were prepared and issued by the League, Over 5,000 special letters were sent to clergymen and others in the State, over 100,000 petitions and memorials were placed in circulation for signatures, and 150,000 documents distributed.

There were laid before the convention, as the result of the League's work, autograph signatures and certified memorials representing not less than three millions of the population of the State.

The League was represented at two hearings given by the Joint Committees on Education, Charities, and Powers and Duties of the Legislature, by the General Secretary, Bishop William O. Doane, Hon. William Allen Butler, General Thomas J. Morgan, Rev. George S. Baker, D. D., Hon. Henry E. Howland, and Hon. William H. Arnoux.

The results finally achieved are familiar to all, and may be claimed as a most decisive victory for the principles advocated by the League.

The Charities Article, while it does

not measure up to what we believe was demanded by the righteous judgment of our citizens, is a very great advance on previous conditions.

The Educational Article, from which we quote the first and fourth sections, is complete and comprehensive in its provisions, and furnishes abundant compensation for the League's years of labor.

"Section 1. The Legislature shall provide for the maintenance and support of a system of free common schools, wherein all the children of this State may be educated.

"Section 4. Neither the State nor any subdivision thereof shall use its property or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

The Revised Constitution was adopted by the people on November 6, 1894, by the vote of 410,697 for the Constitution and 327,402 against. INDIAN APPROPRIATIONS.

The action taken at the first regular ssion of the Rifty-third Congress on Indian education was a gratifying advance toward the adoption by the Government of the wise and patriotic policy steadily advocated by the League. There was extended discussion of the subject in both Houses of Congress, and the following amendment became a part of the Indian Appropriation Bill:

"Provided, That the Secretary of the Interior is hereby directed to inquire into and investigate the propriety of discontinuing contract schools, and whether, in his judgment, the same can be done without detriment to the education of the Indian children; and that he submit to Congress at the next session the result of such investigation, including an estimate of the additional cost, if any, of substituting Government schools for contract schools, together with such recommendations as he may deem proper."

PATRIOTIC ORDERS.

Conferences of delegates from the different patriotic orders were held in Washington, D. C., in August, 1894, and in New York City in March, 1895.

The general secretary of the League was present and aided largely in shaping and securing the adoption of a temperate and safe platform upon which all patriotic citizens might

THE SIXTEENTH AMENDMENT.

The wording of the proposed Sixteenth Amendment was, in compliance with many suggestions which had ability; showing what the church has come to the League, altered by the Law Committee of the League, and adopted by the Board of Managers, to read as follows:

"Neither Congress nor any State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use the property or credit of the United States, or any State, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control."

In this amended form it was introduced as a joint resolution into the House of Representatives on January

SCHOOL CENSUS-NEW YORK STATE.

Early in the year 1895 the National League took the lead, at the solicitation of and in concert with several other influential organizations, in a movement for securing more adequate

CONTINUED ON PAGE 8.

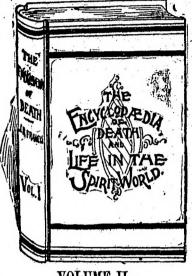


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the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth de

OLNEY H. RICHMOND, G. M. Jurisdiction of the U. S.



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"Human Culture and Cure. Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

"Mahomet, His Birth, Character and Doctrin." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics.) No author was better quali-fied to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting.
It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents.

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"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1. For sale at this office.

********* GENERAL SURVEY

The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be 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

Geo. W. Walrond, inspirational lecturer and spiritualistic missionary in Canada for the past seven years, is open for engagements from April 1st. Socleties and camp-meetings requiring a good platform speaker and lyceum instructor should address Capt. George W. Walrond, drawer 18, Hamilton,

E. J. Boutell is at present speaking or Sunday evenings, at Single Tax Hall, 1188 Bedford avenue. Brocklyn, N.Y. February 23 and March 1 he will lecture evenings in the pariors of Mrs. E. H. Mace's residence, 8 Lienan place, near Prospect street. Admission to all these meetings is without door fees, collections only being taken. Address for camp-meeting dates, also for next season, 484 Lafayette avenue, Brooklyn,

Will C. Hodge has closed his engage ment at Rochester, Ind., and is now located at 710 Prairie street, Milwaukee, Wis. Is open for engagement for the month of March, Will attend funerals. D. M. H. writes from Williamsport,

Your paper brings good tidings with its every issue—comforting, uplifting and enlightening. Spiritualism is in its infancy here as yet. We organized a society called the First Church of Spiritualism about a month ago. Mrs. Mary Crail was with us during the last of December and January. She is an inspirational speaker and test medium. She is a good speaker and her tests are very correct.

C. E. Dent informs us that W. H. Blair, well-known in this city, gave two grand lectures at Vicksburg, Mich. He had an engagement at Scotts, and also at Marcellus.

Mrs. A. E. Harland writes: "I have just returned from Los Angeles, and am doing a good work in San Jose, the gar den city of sunshine and flowers. I hold meetings Sunday evenings in Grand Army hall, interesting the audience with a short address, in a semi-trance state, after which I give psychometric readings, spirit messages and tests, all of which are recognized and well appreciated by the friends in attendance.

M. F. Hammond writes: "I expect to go to Battle Creek, Michigan, to lecture for the First Society of that town during the month of March. The First Society of this town (Grand Rapids) have made no engagement, I understand, for that month; perhaps may not, but it is not necessary to do so, as they have good home talent of national reputation, for where the Hon, L. V. Moulton, Dr. J. C. Batdorf and others are it is not necessary to seek other speakers. They always draw good audiences. Sunday, the 16th, was a success in the history of this society, for after each of my lectures Dr. Batdorf made a strong appeal to the andiences in behalf of the remonstrance sent out by the N. S. A. against the passage of the act to place the District of Columbia under the ban of the tyranny of the Religionists Sunday Law, and nearly every person in the hall came to the speakers desk and placed their name on the petition. I hope every society of Spiritualists and Liberalists in the land will do as well, and hurry their petition rn to Washington, to show the law-makers there that church and State and Old-Glory can not be united any easier in 1896 than it was intended to be in 1776."

Geo. F. Leighton writes: "I am going to tell you and 'our great family' about a book that I have which we value very highly. I had carefully saved every PROGRESSIVE THINKER since I commenced taking it-some six months ago, thinking I might give them to some friends who were not subscribers; but I changed my mind, and the other day looked them all over, cut out nearly all the poems and a few of the prose articles that I thought particularly good. Now we are proud of the many beautiful selections contained in our scrap-book."

G. C Love writes from New Whatcom, Wash.: "I am writing you this let-ter about two hundred miles from my home, having been here since January 16: that is, I have been lecturing and holding circles in what is known as the Puget Sound Country. I am doing all in my power to advance the cause in the different cities where I have been, by trying to get the people to interest hemselves in the National Association. I came here a few months ago, and or-ganized an association in the town of Ferndale, and partially arranged for another in this place. We have arranged for a camp-meeting at Ferndale, beginning in August. The exact date has not been fixed upon yet on account of the Cowlitz camp not having arranged their date. We will arrange the Ferndale camp so that those who wish may attend both. The Ferndale Spiritualists have placed the management of their camp in my hands, and I shall do all in my power to make it a success. Since leaving my home I have labored earnestly and certainly have not labored in vain, as I had expected to return home in about three weeks, but if I get home in three weeks more I will do well. and already there is a movement on foot to have me come here again in April. Will try and complete organization here before I go home. I have succeeded in arousing quite an interest in the cause, having in twenty days lec-tured and worked in twenty-five circles, together with a good attendance at lec-tures and circles of twenty to thirty-five, and I am not able to hold enough of them. I am truly greatful to my con-irols for the good work they are doing hrough me, and hope I may never see he day when I will cease to honor them, as many others have done."

Dr. Dean Clarke is still at work in Portland, Oregon, and having secured the assistance of Dr. Schlessinger, the noted test medium of San Francisco, he has opened a hall independently, for a hort time, then he and Dr. Schlessinger will visit Puget Sound and other porions of Washington and Oregon. Those wanting their united services should at once address Dr. Dean Clarke, Wm. Tell House, 1st and Market streets, Portland, Oregon.

Secretary writes from Seattle, Wash .: We have a very flourishing society pere, considering that it is only about a rear old. We have been holding meetrear old. We have been houring meetings every Sunday evening since we started, to appreciative audiences of rom two hundred and fifty to three hundred people. Our rostrum has been ocupied mainly by our local mediums hus far, of whom I may mention Mrs. Hell Spaulding, Mrs. L. E. Thomas and, Mell Spaulding, Mrs. L. E. Thomas and couragement. Every little kind act has others who are line inspirational speak- its weight in time of need."

ers. Our main dependence for tests has een upon Mrs. N. Moore, also (we are glad to say) a local medium whose tests have always been very convincing and have greatly contributed to the present success of our society. We have no membership (ee, and seats are free, so we are depending upon our collections and one social a month to defray our ex-penses, which they are successfully do-

G. F. L. writes from Haverbill, Mass .: "I commenced taking your paper last fall, and perhaps no one enjoys reading it more than I do. One day, when I came in from my place of business, I was met by an intelligent lady friend who resides in Boston. As she stepped forward to greet me, she said: 'I am glad to see you, and I am also glad to see THE PROGRESSIVE THINKER upon your table.' I am particularly interested in the communications relating to the exposure of fraud in connection with Spiritualism."

Wm. Irish, of Joplin, Mo., writes that he, being a skeptic, visited a medium in Joplin who was a stranger to him. He was informed that a relative was there that had lately passed over. He got a communication purporting to be from a cousin whom he supposed to be alive, but whose passing over, at the time specified, he afterward verified upon in-

Marguerito St. Omer has resigned as pastor of the Progressive Spiritual Society of Cincinnati, Ohio, to take effect Sunday, February 16, 1896, and will hold a series of meetings in Douglas Castle Hall, commencing on the 23d inst.

L. E. Hughson writes from Fresno, Cal.: "Several attempts have been made at various times to organize a society here, but without success till last December, when the First Spiritualists Society of Fresno was organized. The present officers are George S. Holden, president; Mrs. J. Peckham, vice-president; L. E. Hughson, secretary; Mrs. M. A. Holden, treasurer; G. F. Cooper, C. C. Lyons and B. F. Kite, trustees. Considerable good local talent has occupied our rostrum since our organization. Mr. Francis Winters and wife and others have done good work. To offset our society 'Evangelist' Martin, of St. Louis, on February 6, lectured here upon Spiritualism-The Devil is in it.' claimed, among other things, that There are two classes of spirits-good and bad; the good spirits lie to us for our good, the bad for fun; therefore all spirits are liars. Your correspondent answered the 'Rev. Dr.' in last Sunday morning's Republican. He was also answered by Mrs. E. B. Hughson in a lecture in the evening to a good audience.' The president and secretary write;

The First Spiritual Church of Louisville, Ky., has been favored by the services of Julia Steelman Mitchell, of Newport, Ky., for the past two months, and, speaking for each member of our so-ciety, as well as for the friends of the cause here, will say that the lady has won us all into the knowledge that she is an honor to the cause in every respect. She is a good and very interesting speaker, one that never tires an audience, but gives them new and original ideas expressed in pleasing terms, and holding all in closest attention from first to last. As a test medium she is firstclass, being able after a discourse to put herself under strict test conditions and then give messages from our loved ones which are clear-cut tests and right to the point; changing from one phase to another, making the work attractive as well as conclusive. Many here have learned through ther test mediumship the whereabouts of missing friends. In the ten years that we have had our doors open, we have had many good speakers and mediums, and compared with them in point of excellence of work, diversity of phases, all under strict test conditions, Mrs. Mitchell is superior to them all. We say this in justice to her for the effective work she of Nazareth. 3. The Teachings of Modhas done here, having brought in the ern Spiritualism and the Bible. This backsliders and made more converts to the fact of spirit communion than any week in April, in the Opera House in we have ever had. In private sittings this city, and will be reported by a stenhas been unable to see all who called. For the benefit of those who may have the opportunity of receiving them, we will state that her instructions on mediumship are of a very high order of inspiration. We congratulate the lady that after years of patient study and earnest endeavor she can now take her place in the front ranks of those who can teach the true spiritual philosophy and also demonstrate the truth of each assertion. No society need fear but that she will please in every respect. We have re-engaged Mrs. Mitchell for an-

as our pastor for a year." Mrs. M. S. G. writes from Lincoln. Neb.: "We are having a rare treat in having so many fine lectures, and the greatest treat of all were the lectures given here by Mrs. Anna Vaile-Switzer She is an eloquent speaker and is In full sympathy with all earnest workers and reformers who are trying to teach the more perfect way. Mrs. Anna Wagner is yet with us and holding her Spiritual meetings in Young's Hall, 1519 O street. She has been a great surprise, not only to the Spiritualists here, but to non-Spiritualists and churchmen, who wish to know what true Spiritualism is, and what it teaches has been most beauti-fully defined at the past four meetings by Dr. Lavardo. We have all appreci-ated his grand lectures and his beautiful improvised poems."

other two months next season and we

would be pleased to secure her services

T. A. T. writes from Ft. Scott, Kansas: "Rev. W. E. Bonney, of Cherry-vale, Kas., was in this city the 16th inst. and gave two very interesting lectures. The subject in the afternoon was, 'Religion in Its Relation to the Past, Present and Future.' In the evening the subject was, 'The Obstructions to the Progress of the Spirit in Its Mortal Relations.' The lectures were worthy of a more extensive hearing; but I am sorry to know the interest in Spiritualism is at a very low ebb in this city. I think a phenomenal medium would receive good patronage here. The people want phenomena more than the philosophy now."

H. H. Heckman writes: "A few weeks ago I attended a meeting of the Spiritualist society of Pittsburg, Pa., and while there I purchased a copy of THE PROGRESSIVE THINKER. After having read it. I handed it to a friend, asking him to read it and to subscribe for it. After he read it he told me that he was highly pleased with it. He told me to send in his subscription for six months, and yesterday I got another six months' subscriber. So please send us your valuable paper for six months and each a copy of the premium Encyclopædia, Vol. I. Almost anyone can got subscribe. L. Almost anyone can get subscribers for THE PROGRESSIVE THINKER who

Annie Wagner writes from Lincoln Neb.: "As your valuable paper is always ready to voice the sympathies of the workers for truth, I will call on you to allow a plea to go out to the different mediums and workers in behalf of Dr. P. S. George, who is now under arrest in Stromsburg, Neb. Dr. George has a large family to support, and this added expense is more than he can carry. Now, if all the mediums and workers will make his case theirs, we can lighten the burden, and not suffer by doing a kind act. A donation, no matter how little; if you can't give a dollar give a quarter; if you can't give twenty-five cents, write a word of cheer and en-

will make an effort to do so. Try it.

South Side Christian Spiritual Society. Lecture every Sunday at 2:30 and 7:30 p.m. sharp, followed by tests. Mrs. Lee Norie Claman, paster, Kenwood Hall; 4308 and 4310 Cottage Grove avenue. All are cordially invited to attend. A committee of the First Spiritualist Society, of Milwaukee, Wis., writes: "The First Spiritualist Society, of Milwaukee, is still on deck." The dissension, in its ranks about a year ago do not

sion, in its ranks about a year ago do not seem to have disqualified it for successful work. Our platform is being occu-pled in an exceedingly satisfactory manner by Mrs. C. McFarlin, the highly-gifted speaker from Chicago. Mrs. Carrie A. Nick gives the most astonishing tests, with names of the spirits and those receiving the tests, and nearly always goes down and points out the person to whom the test is given. Dr. Rothermel has been with us the past two Sundays, and will remain with us some time; he is giving entire satisfac-tion to all. Brother H. C. Nick, who organized the society, is serving his fourth year as president. He is the right man in the right place, and is highly respected and beloved."

L. S. Burdick writes from Texas. Mich.: "The Spiritualists of Texas, Mich., will hold their annual grove-meeting the second Sunday in June (14th) in Burdick's grove."

Dr. A. W. S. Rothermel can be addressed until further notice in care of General Delivery, Milwaukee, Wis.

Mrs. Hamilton Gill, trance and test medium, leaves Chicago the 28th inst., to fill an engagement with the Allegheny City Spiritualist Association for the month of March. Seances are held every Sunday and Thursday evenings at 8 o'clock at her residence, 15 Bishop Court. Friday, the 28th inst., will be the last circle till Mrs. Gill returns, some time in April.

Geo. F. Perkins, speaker and test me dium, made a hit at the Band of Harmony last week. He, with Mrs. Perkins, is inaugurating an afternoon con-ference meeting, Sunday 23d, at 617 N. Clark street, which is something needed in Chicago. You can find both of these in Chicago. worthy mediums daily at 480 W. Madison street.

M. R. writes from Marshalltown, Ia.: "We have organized a new society here, and hope to build it up to a large membership: Officers are as follows: Dr. E. Wolever, president; Mrs. Eva McCoy, vice-president; Mrs. Barrows, treasurer; Morris Rosenstein, secretary, and three trustees, Mrs Alice Rosenstein, Mrs. Dr. E. Wolever, and Mrs. Abbie Kelley. Prof A. P. Roberts has been with us for the last three weeks doing a good work for the society and has been giving tests in our hall, the past two Sunday evenings. He draws a good house. Those who know Prof. Roberts know his talent to be good, and we hope he may go on with his good work in this world as well as the next."

Mrs. Cora L. V. Richmond, after an absence of two months, will resume her labors for the First Spiritual Church next Sunday, at Schiller Theater. She will receive a hearty welcome.

Dr. T. Wilkins writes: "Hon. L. V. Moulton, delivered his farewell discourse to the First Spiritual Church and general spiritualistic public, at the Schiller, last Sunday. Everyone in the vast audience gave continual manifest-ation of approval all through the discourse, often breaking out in general applause. When the brother comes again the Spiritualists will give him far greater recognition, now that they know him, and have learned to love him. Mrs. Richmond will resume her charge with the society next Sunday."

Arrangements are being completed, at Norton, Kansas, for a twelve nights discussion between Elder Burns and D. W. Hull, embracing: 1 The Divine Authenticity of the Bible. 2. The Atonement for the Sins of the World by Jesus discussion wil commence about the last ographer, and afterwards published iu book form. Tickets with coupon attach-ments will be sold to all regular attendants. The money received from the sale of tickets, after paying other expenses, to be applied on the publication of the debate, and the coupons to represent part payment for the book. An admittance see will be charged at the door to all who have not season tickets. This discussion will afford the best opportunity for a fair and free investiga tion of both sides of an important subject ever offered to the people of Norton. Beth sides will spare no expense to give to the public the best there is. Neither party will debate for victory, but to elicit the truth. We regret we could not have had it earlier before the farmers became so busy, but such a thing was impossible with Mr. Burns' engagements ahead of him.

C. B. Gould writes from Cleveland. Ohio: "On the 19th inst., Dr. D. M. King gave a popular and instructive lecture on Phrenology before the Y. M. C. A. of this city, following same with readings from living subjects. Several hundred ladies and gentlemen were present, and the entertainment was decided a thorough success, our city papers commenting upon same in a very favorable manner. That this associa-tion should place such a pronounced liberalists upon their platform, even though his subject be confined to phrenology, is gratifying to our Spiritualist, to say

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present subscribers to get an additional one. You are not only repaid for so doing, but you do a magnanimous deed. You not only obtain Vol. I. of The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, free of charge, but the new subscriber gets one also. You will find no difficulty whatever in obtaining one or more to club with you,

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

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

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spiritworld. It is written in the sweet spirit-ual tone that characterizes all of Miss-Judson's literary works. Price, cloth, 11; paper, 75 cents.

A Fitting Tribute to an Untiring Worker.

Mrs. M. E. Cadwallader Honored by the Mediums' Defense Committee, of Philadelphia.

In the ranks of Spiritualism there is no more untiring worker than Mrs. Cadwallader, who by her unselfish and mediums who have been arrested in our city. Those who have watched the course of affairs in Philadelphia, know that when it becomes necessary to defend the mediums arrested here, a deiense committee, representing the five societies in the city was appointed to take the matter in charge. From the first the most embarrassing feature was the gathering of the necessary funds to der was appointed and fully authorized by the committee to collect funds by an appeal to the Spiritualists at large for assistance. That her work was a success, may be told by the statement that so far the committee has been able to pay all expenses, without calling for financial aid from the N.S. A.

As members of the committee, we re alize that the mediums of Philadelphia are indebted to Mrs. Cadwallader more than words can express, and that her work is appreciated by the committee is shown by the testimonial and reception tendered to her February 18, at a special meeting called for the purpose at the residence of Mr. and Mrs. B. B. Hill, 1102 Girard street, Philadelphia. From the time the mediums were ar-

rested, Mrs. Cadwallader has given her services without any expense whatever to the defense fund, the entire amount collected by her being turned in to the treasurer at each meeting of the comnittee. Since January 1st, she has been aboring in New England, and her labors have been so effective that upon her return, the members of the committee were called together to give expression to their appreciation of her efforts, which they did in the following manner: The regular business of the committee having been transacted, the committee adjourned to the parlors, where were assembled the mediums and other friends who had been invited to be present. The first intimation of the testimonial to Mrs. Cadwallader was given when the Hon. Thomas M. Locke, one of the members of the committee, rose, and briefly referred to the work accomplished by Mrs. Cadwallader, saying that the Me dlums' Defense (Committee wished to take the opportunity to express to her their appreciation, of her services and for that purpose, had adopted a set of resolutions which he would now read.

RESOLUTIONS OF THE MEDIUMS' DE-FENSE COMMITTEE OF PHILADELPHIA.

Whereas, A considerable number of June and September, 1895, and whereas, more funds were required by the com-mittee for their defense than was raised by the various societies in this city, and,
Whereas, Mrs. M. E. Cadwallader was appointed chairman of the finance com mittee and authorized to solicit funds from the Spiritualists throughout the country who were disposed to give, and Whereas, Through her efforts at the Third Annual Convention of the Namemorial was presented, and a resolutherefore, be it

Resolved, That the Mediums' Defense Committee cannot fail to recognize how faithfully Mrs. Cadwallader has dis charged her duties, by voice and pen, and feel that the mediums of Philadel phia could have secured no abler cham oion for their defense.

Resolved. That she is entitled to the respect and high appreciation of this committee, and of the Spiritualists in reneral for the service she has rendered n defense of the mediums arrested in this city, as well as for her practical work in the interests of the National Spiritualist's Association, as its honorry vice-president.

Resolved, That we have the greatest confidence in her integrity and loyalty to the cause she so faithfully represents, and feel that our thanks are due, and are hereby tendered to her for the able us in a position to carry on our work o defense in an effective manner.

Resolved, That we can say nothing to dd to the effectiveness of the work that our sentiments for the noble, self sacri-Mrs. Cadwallader has performed in ficing work of Mrs. Cadwallader. The arousing public sentiment to the importance of the mediums' defense question. as her efforts through the press as well as in personal solicitation speak for themselves, and we feel that as a defender of mediumship, she has won a place second to none in the hearts of all true Spiritualists.

Resolved, That a copy of these reso lutions be spread upon the minutes of and will see that our rights are rethe Mediums' Defense Committee, and spected. hat they be read at the various societies

Committee. F. H. Morrill, Secretary and Treasurer.

Francis J. Keffer, President First Association of Spiritualists.

Hon. Thos. M. Locke, President Philadelphia Society of Spiritualists.

James Marlor, Treasurer Second Asso-ciation of Spiritualists. C. H. Barry, President Spiritual Circle of Philadelphia.

Samuel Wheeler. Charles L Ge Frorer Walter A. Welch.

Dr. Bates. Gr. 3. The mediums who are under the protection of the Defense Committee, also signed the above resolutions as follows: Theodore F. Price, Sadie C. Faust, Salena Snyder, Elizabeth Ludlam, Mary Bunz, A. M. Zoller, Gi

These resolutions were received with

loud applause. At the close of Mr. Locke's speech, Mr. Oscar Edgerly spoke, expressing his pleasure upon be-Locke's ing present upon this auspicious occassion. Mr. Edgerly said the mediums of the country, and especially those of Philadelphia, who knew of her labors for them, might well be proud of Mrs. Cadwallader, than whom the mediums had no more able defender. He also referred to the efficient work of the defense committee, saying they had en-trusted him with the pleasant duty of emphasizing their resolutions of esteem and confidence, by a more substantial token of their regard for Mrs. Cadwallader. In an eloquent speech, Mr. Edgerly, on behalf of the committee, presented her with a handsome gold medal, representing in a raised figure the bright

MRS.M.E. CADWALLADER token of their appreciation of her work in the defense of mediums."

Mrs. Cadwallader was taken completely by surprise, and for some time was unable to respond, the testimonial being entirely unlooked for. As soon as she was able to control her emotions she spoke as follows;

There are moments that come to ev-

ery human soul when words are inade-quate to express the feelings of the heart. Such is my condition now. One is used to criticism, and must expect it when engaged in public work; that is comparatively easy to bear, but when, in an unlooked-for manner, words of appreciation fall upon the ear of the worker, so often misunderstood in the battle of life, then suitable response falters upon earnest labors, has done so much to aid the tongue, and language seems feeble both the National Association and the If my work has seemed to you deserving of praise, let me assure you that it is not to me you owe the credit. I am only an instrument in the hands of those who are deeply interested in the defense of mediumship. This medal which you have honored me with as a token of your esteem, I shall wear proudly upon my breast, always remembering that to the loving counsel and assistance of my dear friends, Mr. and Mrs. B. B. Hili, I carry on what might be a tedious legal am much indebted for my present poslbattle, and knowing that more funds tion. They have stood by me in calm were needed than were subscribed by the societies here, Mrs. M. E. Cadwallapleasure I thank them publicly to-night. pleasure I thank them publicly to-night. Without them I should not have been prepared for my work. Let me also express my heartfelt thanks to the committee for their warm words of appreciation of the work I have been able to do. This emblem, expressing their confidence in my loyalty, as I am sure it does, shall spur me on to still greater efforts for the cause I love so well. It shall be my pride to reconsecrate myself to the work, that the duty of defending the mediums, left as a heritage to me from one long passed to the beyond, shall be faithfully carried out. In the future, as in the past, my watchword will be, 'Always for the defense of mediumship.' And when life draws to a close upon this shore I am sure that the remembrance of this hour will be one of the brightest of my life."

The following letter was received from the trustees of the N. S. A., showing the esteem in which Mrs. Cadwallader

"Washington, D. C., Feb. 18, 1896. "Mr. B. B. Hill, Chairman Mediums' DEFENSE COMMITTEE:

"DEAR SIR AND BROTHER:-As we sannot be with you to-night in person, we deem it eminently just, fitting and proper, as representatives of the N.S.A., to offer this tribute in writing as an evidence of our great appreciation of our faithful and gifted co-worker, Mrs. M. E. Cadwallader, and her marvellous work during the past two years in building up and sustaining the organization we represent. We also realize that through the rare mediumship of Sister Cadwalla-der, her wise band of guides and counsellors, have been able at critical periods and on important occasions to render exceedingly valuable services to the N. S. A., thus evidencing their sympathy and desire for its speedy and permanent success. Fortunately from its first or-ganization they have in their larger experience and wider vision, keenly appreciated its vast importance, and also that the failure of the N. S. A. meant the re-Whereas, A considerable number of tarding of the progress of modern Spir-mediums were agreeted in this city in itualism, thus leaving as a heritage to the noble band of mediums, only a future of disaster.

We further desire to testify that Mrs. Cadwallader, in carrying forward her varied and valuable work for the N. S. A., has displayed capabilities of the highest order; equipped with an excellent business education and a thorough knowledge of printing and book-making; possessing a pleasing address, a fund of natural eloquence, as well as a versatile tional Spiritualists' Association, held at pen, she at once commands the attention Washington, D. C., October, 1895, a and sympathy of both hearer and reader; thus thrice doubly armed, everywhere tion passed by that body, securing the support and co-operation (and financial aid if required) in our efforts to defend In the face of many difficulties vithout

the rights of mediums and Spiritualists any remuneration, she has pushed for-of Philadelphia, under the Constitution, ward in her work, with a devoted energy, a tact, a fidelity and unselfishness, almost beyond the power of words to properly express.

In conclusion allow us to assure you,

and through you the members of your Hon. Committee, that Mrs. M. E. Cadwallader richly merits, and has the entire confidence, highest esteem and lasting gratitude of the writers hereof,
Fraternally Yours,
THEODORE J. MAYER,

Treasurer N. S. A. MILAN C. EDSON, First Trustee. Complimentary letters were also re-ceived from Mr. Francis B. Woodbury, Secretary of the N. S. A., and Mrs. A M. Zoller, one of the mediums who was

unable to be present.

Mr, Theodore F. Price, in behalf of the mediums, feelingly expressed their sincere thanks to the committee collectively, and to Mrs. M. E. Cadwallader individually, for the earnest work, which had kept them from occupying the cells of the Movamensing prison. He said Words are inadequate to express ute to her loyalty, and speaking for the mediums who are directly interested, I can only say we are proud of her, and will do all we can to prove to her our gratitude. She has kept us out of jail so far, and we feel sure that we are in the hands of a committee who have the best interests of Spiritualism at heart,

Remarks appropriate to the occasion in this city; also that a copy be forwarded to the several spiritual journals for publication. Signed,

B. B. Hill, Chairman Mediums' Defense followed, during which all present tenders of the committee, Mrs. B. B. Hill, Mrs. Faust, Mrs. Ludlam and others. A social time followed, during which all present tenders of the committee, Mrs. B. B. Hill, Mrs. Faust, Mrs. Ludlam and others. dered their congratulations to Mrs. Cadwallader, upon the success of her work, and united in wishing her long life and good health, to carry out the mission which had been given her to do. F. H. MORRILL, Sec'y

Mediums' Defense Committee.

Breeding-out Vice. The belief in the inevitable steadfast-

ness of personal and family traits will finally clear our moral atmosphere, for we shall and must see that the safety of society lies in the right methods of development based upon normal marriages and normal breeding. As population in-creases and the complexities of life increase, the burdens put upon us become heavier in proportion. We need more mental and moral backbone than we have; we are becoming progressively unable to stand the strain; it has become absolutely necessary to raise men to a higher level. For our present standard in character even more than in brains is a pitiably lew one. Just as it is practicable to improve a breed of animals, so is it possible to increase our own worth. It is in this belief that Francis Galton said: "I argue that, as a new race can be obtained in animals and plants, and can be raised to so great a degree of purity that it will maintain itself, with moderate care in preventing the more faulty members from breeding, so a race of gifted men might be obtained, under exactly similar circumstances."

Here we have the gist of the matter. There is a consensus of opinion in the competent that crime is not fortuitous; resenting in a raised figure the bright sun of truth, and bearing the initials of the Mediums' Defense Committee. On the reverse side were the words: "Presented to Mrs. M. E. Cadwallader by the Mediums' Defense Committee as a likewise that there is one sure method for betterment: "in preventing the more faulty members from breeding."—From The Stamping Out of Crime, by Nathan Oppenheim, M. D., in Appleton's Popthe Mediums' Defense Committee as a like Science Monthly for February. likewise that there is one sure method

THE NEW WOMAN,

From the Standpoint of Helen Hinsdale Rich, a Practical Spiritualist.

"In what essential characteristic does what is called the new woman differ from the old?" asked a bright young girl at the Illinois Woman's Press As-

sociation the other evening.
"Well, she is more cultured, better self-poised, more self-reliant, and just as charming and lovable to the masculine persuasion," replied her listener.
"Girls are girls, and they will never
cease to desire to be agreeable and admired."

Now, I consider the new woman has been reared on broader, more substan-tial lines. She has been taught to be in earnest with life, that she must be an chored to purpose, to principle, that she must carve out her own destiny, and write her name on the world's rocky heart, not in tears, but in deeds; that her future depends upon her aspiration and fitness to make it desirable and

worthy.

She has been shown that personal effort, sensible purpose, are the domi-nant forces that will obtain in just success. The crutches, as it were, of dependence, clinging appealing helpless-ness, have been discarded in the free springing quickstep of the girl of the

To be married and supported, made a doll's house beauty or songbird, has not been the grand motif of the wise mother of the modern maiden. Of course, we have no reference to the utterly fashionable, the unfortunate four hundred of the rose and lily fields, lotus lakes and Dead Sea apples, the gardens of exotic luxuriance and enervating languors where splendor feeds satisty, and idle selfishness begets enut, where inspi-ration is smothered and wholesome ambition dies.

But the average girl of moderate sur-roundings with environments at all favorable to true growth, and indeed a host of girls with fathers of much wealth, are now being educated up to noble aims and useful avocations, higher thinking and better living.

A change almost miraculous has succeeded the narrow, stifling limits to woman's career of half a century ago. Girls then had the choice between working at housework at one dollar a week, or teaching school and "boarding round" at one dollar and fifty cents a week. They could not even "Go west, young man."

We are told that St. Paul had a vision of light on the road to Damascus, but alas! he was never illuminated during his earthly pilgrimage on the woman question, and his teachings have oper-ated to the repression, subjection, and not to the advancement of woman,

True, there is a legend, apocryphal I fear, that he had a little love affair with a beautiful Greek maiden, but it is not sustained by subsequent sermons. "He never told his love," and she was not allowed to speak in meeting. It is incomprehensible that for so many centuries this Israelitish bachelor has dictated terms to the sex he so despised. Doubtless had he enjoyed the honor of knowing several women we could mention. Madame de Stael, Julia Ward Howe, Mrs. Stanton, Prof. Alice Freeman Palmer, Miss Willard, Lady Henry Somerset and others, even Marcella, possi-bly Trilby, he might have considered rational beings at least. Should we delegate this magnificently-endowed pulpit orator to the silence of his womanless paradise, we may adjust ourselves to the conditions that have evoked the new woman.

Now here in Chicago the new woman now here in Chicago has new woman is being developed, and is proving a power for progress, for good. Thousands of efficient teachers, business women, reporters, writers, speakers, like golden bees have displaced the typical butterfly. Clubs, their name is legion!

No such thing as an ignorant woman is tolerated in well-regulated society. Just listen to the chat of the girls on the early train. Ten to one, art, literature, charitable works, lots, houses are discussed. Even clerks, type-writers, waiters in cases are not ignorant of the best late books and pictures.

Many modest serious toilers, teachers, especially, are writing readable news-paper articles and books. "Sweet Will-lam" was written by a quiet little French teacher.

Surprises, agreeable as startling, greet one daily, proving that woman is advancing with swift, sure footsteps in intellectual development, physical energy and spiritual growth.

I known one brave, grand woman teacher who with her thousands a year, honestly earned, supports her beautiful mother, and lends a hand to many a struggling sister; another, who makes a charming home for father and mother, and makes investments that are devel oping the better future of Chicago. Art studios are crowded, the stage thronged, the blessed kindergartens abound, business flooded with women of brains character, benevolent institutions founded, operated by women. Behold the Hull House! Admire Jane Addams: venerate the Mrs. Tallcotts, of blessed

It is injustice, untruth, to claim that the home is being desolated. It is nothing of the kind; never were the homes of America so delightfully inviting as to-day; nor the women of wealth mere pleasure seekers in any large proportion. I recall visiting the Thursday Club of Hartford's creme de la creme, the blue bloods of that lovely thought centre. The thirty brilliant girls were plainly dressed, every one as familiar with the language, history, liturature and art, even politics of la belle France, as our brothers were with the very com mon-place affairs of their near neigh-

Thank heaven that the old-fashioned woman of whom, alas, I am a miserable remnant, is passing away! Peace to her ashes! She fought a good fight; she did what she could without the helps, the glorious advantages of this golden

Woe to the mother who has not bestowed upon her daughter the blessings of the higher education, the sweet invigorating influence, the gracious acquirements that endow the new woman. Hail to the woman of to-day! Bless her glad, free, healthful, hopeful life, her thinking, working forces. Huzzal See her sail, clean-decked, full-rigged, staunch and trim. She breasts the billows of the future of her adored country, hope at her prow, success, loyalty, humanity, the motto of her starry banner. HELEN HINSDALE RICH.

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Hudson Tuttle. Address him at Berlin Heights, Ohio.

W. Madison, Oregon; Q. (1) As we count every fourth year as leap-year, why is not 1900 leap year? and how often does this happen?

(2) When our children go to the spirit-world as infants, shall we meet them as infants?
(3) If a medium has evil controls, is

he able to arrest the evil controls of A. (1) When our present Gregorian

calendar was instituted, every fourth year a day was to be added, because by counting the solar year as 365 days, while it was 365 days, 5 hours, 48 minutes and 46.05 seconds, every four years a day would he lost. The rule was to make every year divisible by four without remainder a leap-year, except the centennial years, which were leap-years if divisible after cutting off the ciphers, but otherwise common years. Thus, 19 (outting off 00) is not divisible by four without remainder, and hence is a common year.

(2) There is growth in the spirit world similar to growth here. The child does not remain a child.

(3) It would be difficult for evil overcome evil. It would rather tend to intensify it. Custing out devils in the name of devils has never been successful. Darkness will not cast out darkness, which is dispelled only by light.

C. L. B., Express, Oregon: Q. (1) Is there any authentic history of any of the different races of man antedating Bible history? If so, is such history obtainable?

(2) As I understand it, all life, or at least all human life, is evolving to a higher standard, impelled by the Godprinciple or infinite law. In view of this fact, how is it possible for the puny efforts of man to so retard this progressive movement as to show even a backward tendency for hundreds of generations, as seems to have been the case in

(3) Is it not a fact that there is a satanic principle that guides and controls the mind of man at times? I do not mean a devil or any individual entity, but a fundamental principle in nature that tends to destruction. As there is positive and negative, or repelling and attracting, forces, is it not reasona-ble to suppose that there is also a force tending to diabolism as well as to the good?

If the above is not a fact, how do we account for the demon in man, as is showing itself daily throughout the

There is no authentic history of mankind in the Bible. It can make no higher claim than of being a chroni-cle of a tribe of the Semitic race so small and insignificant that the historians of surrounding nations scarcely give it mention. The early history of man is told by geology rather than history, which has been almost exclusively in the hands of those who forced it into conformity with their theological prejudices. Ancient history without subserviency to religion has yet to be written.

There is a force tending onward, But this may be changed, or obstructed. The river moves onward to the sea, but man can dam its current, and absorb its downward energy, or even divert its course. He can confine the torrent rushing down the mountain side in silvery cataracts, and conduct it to wash away the vile sewage of a city.

Thus the stream of humanity tending

onward may be turned in its course, and obstructions thrown in its way. The development of Greek thought was thus obstructed by the introduction of Christian ecclesiasticism and its laudation of ignorance, and not until a thousand years thereafter did civilization, re-lighting its torch from the Greek philosophy preserved by the Arabs, expand into the modern world of thought. Advancement and retrogres-

sion depend on environment.
(3) Coming up from the an Coming up from the animal world man has not outgrown the animal passions which once were the dominant forces of his character. In the animal they are essential to existence. They are equally so to man the savage. In civilized man, these appetites, passions and desires should be held in control, or disappear in love and intelligence. If they do not, if they predominate, man becomes an animal, with the cunning of his intellect enslaved to what is termed evil. This unrestrained stratum of animality is the "satanic principle" in man, but is being outgrown, as morality and the intellect gain more certain control. The escape of the animal nature from the restraint of the higher faculties accounts for the selfishness and crimes which constantly meet us.

"Critic:" Q. Your answers, often of wonderful breadth, and instructive in reference to Christianity, seem to me often severe. Will you give one instance where it has not conduced to the progress of mankind?

If one tells the truth about Christianity he must be severe. It is not difficult to instance wherein Christianity has been not only a brake on advancement. but a mighty power to restrain. It would be difficult to give instances of the reverse.

I will only refer to the one instance

of health and medicine: Hyppocrates, styled the father of medicine, who lived 460 years B. C. with an acumen for which the Greek mind is characterized, taught that disease was the result of natural causes, and that insanity, in-stead of being from obsession of a demon, was a disease of the brain. human mind, was awakened, and being directed along the lines of accurate knowledge, when Christianity came and dwarfed the minds of the races receiving it, so that more than two thousand years were required before mankind could reach again the same grounds. Over what quaking bogs, over what burning deserts, along what treacher-ous paths the priests have led. They usurped the place of the men of thought, and ignorance and dirt became virtues. The healing art was taken into their hands. Its practitioners were mercilessly persecuted, and Constantine the Great suppressed the colleges and schools wherever the imperfect education they could gain was too enlighten-

ing for the superstitious practices of the priests. They had staked their knowledge of anatomy on the idea that man had one rib on one side more than on the other. because God had out it out to make Eve and they forbade dissection under pain of death, for fear this evidence m be against them. Versalius dared make dissections, and thus show the untruthfulness of the priestly doctrine, and had he not died he would have met the fate

of the martyr. The Bible sanctioned the claims of the priests. It said: "Vain is the help of No man's ralignan." If any is sick among you, let him morals.—South.

send for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall heal the sick? Then if Christ, could heal by having the sick touch the hem of his garment, his coat must have that power, and it was conveniently found at Treves. His handkerchief also, and wood of the "Tree Cross," enough to build a house. The belief in the efficacy of relies,

manipulated as quack doctors do their wares, gave rise to a mania; monaster-ies prided themselves in having the bones of Elisha, vials of the Savior's blood, pieces of bone of this or that Saint and even bottles of milk of the mother of God!

The materia medica had become reduced in the hands of ignorant priesthood, to an old bone, a tooth, a shred of cloth, with muttered formula, Insanity being of the devil, exorcism was a lucra tive practice, consisting of abusing the obsessing devil, and if he possisted, burning assafætida under the lunatic's

If the Bible be true, this claim of the priests to healing is true. What has dispossessed them? Why are not lunatics and epileptics tortured by them today? Why has the physician taken the place of the priest, who is as willing to exorcise or pray as he was a thousand years ago? Is it not because he has proved a complete failure, and we have come to a knowledge of law?

priests were more disastrous even than heir treatment. The Pagan nations, when Christianity came to them, were by their religion commanded to clean-The Greeks and Romans gave attention to their baths, Conliness. careful attention to their baths, trast the Christians! The priests taught that the crucifixion of the sinful body was meritorious, and the saints of the Christian faith became renowned for their uncleanliness. They boasted that they never washed away the filthliness of their garments, and of the vermin they fostered. The more horribly dirty and repulsive the nearer approach to an

ideal saint... ideal saint.

With such ideals the people fell into lower depths of filth and godliness, which they regarded as the same. In this reeking soil the pestilence grew-the sweating sickness and black death which swept over Christian lands, deci-

mating the population.

The priests finding themselves poworless to prevent, charged the people with having offended God by Sabbath-breaking and wearing pointed-toed shoes. Under the priests the death-rate in London at the close of the Seventeenth Century was 80 in 1,000; now under the control of science it is 18! It has been a desperate struggle; every inche of ground has been fought for, and the flaming fagot has lighted the grew outline of rock gibbet and torture chamber; but the day has been almost won. From the time of Constantine to the heginning of the present century, the Christian religion, through its execu-tives, had clutched the throat of humanity and held it back in the darkness of ignorance and superstition.

WEAVING THE WEB.

"This morn I will weave my web," she As she stood by her loom in the rosy light And her young eyes, hopefully glad and clear, Followed afar the swallow's flight.

'As soon as the day's first tasks are done. While yet I am fresh and strong," said

she, "I will hasten to weave the beautiful Whose pattern is known to none but

"I will weave it fine, I will weave it fair,
And, ah! how the colors will glow!"

web That perhaps it will live after I am dead."

But the morning hours sped on apace; The air grew sweet with the breath And young Love hid by the waiting

Tangling the threads as he hummed a "Ah! life is so rich and full," she cried, "And morn is short, though the days

are long!
This noon I will weave my beautiful web; I will weave it carefully, fine and

strong." But the sun rode high in the cloudless

The burden and heat of the day she bore; And hither and thither she came and went, While the loom stood still as it stood

before. 'Ah! life is too busy at noon," she said: "My web must wait till the eventide; Till the common work of the day is

done, And my heart grows calm in the silence wide! So, one by one, the hours passed on, Till the creeping shadows had longer

grown; Till the house was still, and the breezes slept, And the singing birds to their nests

had flown. "And now I will weave my web," she

As she turned to her loom ere set of And laid her hand on the shining

threads,.
To set them in order, one by one. But hand was tired, and heart was weak: "I am not as strong as I was," sighed

she, "And the pattern is blurred, and the colors rare
Are not so bright, or so fair to see! "I must wait, I think, till 'knother

I must go to my rest with my work un-It is growing too dark to weave!" she

cried, As lower and lower sank the sun. She dropped the shuttle; the loom stood still; The weaver slept in the twilight gray.

Dear heart! Will she weave her beau-In the golden light of a longer day?
—Scribner.

NOVEMBER SIGH.

All day the wild November wind Has wailed its changes in my ears, Like one whose deep disquietude Is even too intense for tears. And I have breathed its restlessness.

Until my spirit frets me so.
I fain would be a houseless bird, And have God tell me where to go. And yet I cannot help but smile

At my own folly, for I know: And God should tell me where to go, If it were any way but one It would not suit or soluce me, And would be tell me, do you think, That I might fly, dear love, to thee?

EMMA ROOD TUTTLE. No man's religion ever survives his

F. CORDEN WHITE IN COLUM BUS. OHIO.

He Gives Many Excellent Tests.

If we were asked to give what we consider the most striking characteristic of the Spiritualists, we should immediately reply: Unselfishness. When a believer ir Spiritualism receives a loving message from those gone before, he does not go off to enjoy it by himself, but calls in his friends to rejoice with him in being so favored. He truly believes that 'a pleasure shared is a pleasure doubled. So we of Columbus, who are having such a treat in the presence of F. Corden White, who has been speaking and giving tests for our society, feel we should like to have those less fortunate than ourselves share our pleasure with us. Mr. White does not claim to be a lecturer, but the talk with which he pre-eedes his tests is so replete with common sense that we have no doubt they have done as much good as many more lorid addresses.

forid addresses.

It is, of course, as a platform test medium that Mr. White excels, and it is of his tests that I wish to speak more particularly. They are given in a clear, concise manner, yet, they are complete as to details, and as for their number, he has given fully threat times as many tests. has given fully three times as many tests as any other medium. Someone may The rules of health taught by the think we judge our tests by the quantity and not the quality. To disabuse any one's mind of such an idea I would like to tell you of several tests he gave last Sunday night.

Turning to a man who was sitting to the right of the platform, he said: "Do you recognize the name of Bell? Some one comes to you by that name, and I have a feeling as if I should like, to lie down and cry. There is also another spirit comes to you, a Joseph G. Wait a minute," said Mr. White, "until I get the full name. Now I have it. It is Joseph Garrett, and he says he comes to you in fulfillment of a promise."

The gentlemen addressed arose and said that both tests were correct; that this Joseph Garrett had spoken to him in a seance at Cincinnati and promised he would give the gentleman evidence of his presence through some medium in Columbus. To one lady Mr. White gave the

name of a spirit friend and repeated a conversation they had, just before the friend passed to the Spirit-world. Addressing a man just in front of him,

the medium said:
"The spirit of a little child comes to you. She is a little girl who passed out with some throat trouble. Her name is Bessie. With her comes a spirit who gives the name of Newton. That is your father. Now I see something strange, said Mr. White, "I am carried to a large frame building; there is just the ground for a floor. I go from this to an adjoining building, where I hear the whir of machinery. Now I see a box-no, it is a long box-like arrangementcoming down from the ceiling. About half-way down it makes quite an angle. At the foot of this there is a pair of scales. Oh! now I see what it is," he continued, "it is a flour-mill. You are interested in some patent for a new roller process flour machine." Then Mr. White said very abruptly: "You are thinking of buying some property. My advice is to buy.'

The man to whom this test was given said that he lived in Cincinnati, and that the tests were perfectly correct. He had been making experiments with a new process flour machine and had started the machinery for the first time the day before. The child, Bessie, had died of malignant diphtheria.

Pointing to a man in the center of the hall, Mr. White gave the name of several spirits who came to him. One of these, the medium said, carried him back into this man's life to the time when he was about 14. It was the spirit she said; of a friend and playmate who had been drowned when they were out together The man addressed said it was cor

"Now," said Mr. White, "I see an old clock; one about two feet wide and three feet long; I see you taking this apart to see, as you said, 'Where the tick was.' see, as you said, 'Where the tick was.'
There is something strange about this clock—most of the wheels are of wood.
Now I see you upstairs crying," laughingly said the medium, "and you had something to cry for. I hear you say, 'Well, I could have put it together again if they had only given me time.' Here the man addressed interrunted Mr. the man addressed interrupted Mr. White to ask if there was anyone else with him when this occurred. "Yes," said the medium, "there is a little girl there, to whom you made your remark "Yes.

about putting it together again,"

The man arose and said it was correct in every particular, even to the remark he had made. He also said he was an entire stranger to Mr. White, never hav

ing seen him before.
I should enjoy giving more of these teste, but I know I have now so far exceeded the editorial injunction to be brief in our accounts that I dare not write any more for fear of arousing the ire of that august personage. Mr. White will be with us during the

month of February, when he will follow Mr. Geo. F. Peck with tests. MARGARET DENT.

THE M. V. S. A. WINS.

The Supreme Court Décides the Case in Favor of the Trustees.

The many members and friends of the Mississippi Valley Spiritualists' Association, who desire that the beautiful grounds of Mt. Pleasant Park, at Clinton. Iows, shall be retained for their annual camp-meetings, will be pleased to hear that the Supreme Court of Iowa has affirmed the decision of the District Court, in the suit introduced by B. B.

Hart, of Clinton.

Mr. Hart, a stockholder, became displeased with the management, and three ears ago brought suit to have the grounds sold and the proceeds divided among the stockholders. Several dis-satisfied stockholders placed their stock in his hands to assist him in carrying out his purpose. The case was tried in the District Court at Clinton, before Hon. Judge Braman, one of the ablest jurists of Iowa, who decided in favor of the Association. Mr. Hart and his friends would not accept this, but appealed to the Supreme Court, with the

same result. Great credit is due Hon. R. W. Stewart, of Dubuque, the attorney for the Association, who so skillfully and suc-cessfully carried the case through the courts, and at a comparatively nominal

expense to the Association.
The unsettled condition of affairs during this time has seriously interfered with the success of the camp-meetings and making necessary improvements. Now that this matter is disposed of, it is hoped all who are interested will assist in making Mt. Pleasant Park the most beautiful resort in the Mississippi Valof the entire country.

Moline, III. L. P. WHEELOCK.

It is not error that opposes so much the progress of truth; it is indolence, obstinacy, the spirit of routine, everything that favors inaction.—Turgot. MOSES AT THE HUB.

He Surveys with a Critical Eve the Spiritual Eield.

HUNDRED MILES OF BOSTON-THE tioned, soul and body devoted to the GOOD WORK CARRIED ON.

PROGRESSIVE THINKERS:-Although the Hub has been pretty badly flooded several times sixed we have been here, t continues to keeff the universe in mo tion. Since my last notes I have addressed audiences in Haverhill, Lowell, Lynn, Boston and Foxboro, Mass., and Somersworth, N. H. The people hereabouts seem to be just now passing into a condition or climate where they are more ready to hear and act on the truth than ever before. The fact is, as many of the old veteran' Spiritualists are passing over, the force of spiritualistic work seems to be getting stronger. I often wonder if the Spiritualists who have been passing over for vears have as they have, and if they have added knowledge, why are not the two worlds more interested in each other than in the past? They surely are. The result is a greater activity all along the lines than ever before. There are hundreds of meetings with-

in one hundred miles of Boston; The

interest in missionary work, too, is increasing. The Massachusetts State Association is working hard to start missionary enterprises. The great need is for money to assist them in their work. Dr. Fuller, the president of the association, I hear, has offered to devote one week each month to this work, free of charge. That is, he proposes to go free of charge and start the work where they know little or nothing of Spiritualism. If every speaker in the State would take hold with that kind and quantity of zeal, and then if every Spiritualist would second the movement by putting their shoulders to the wheel and giving the move a financial boost, the "gates of bell" would not long "prevail against" Spiritualism. I have often wished that Spiritualists, lecturers, mediums and all, had half the energy that Methodists and Catholics have. I fully believe that there is to be a general awakening on the subject of missionary work among Spiritualists. I wish every speaker in Massachusetts would follow in Dr. Fuller's wake. Mrs. Hull and I have always been ready to do

our share of work in that direction. Our great trouble here, as elsewhere. is that as the cause comes to the front too many try to pose as teachers and mediums who themselves need to be taught. While we tolerate such teachers we will have plenty of them and the world, taking them as samples of our workers, judge Spiritualism by them. Our speakers must compare morally, intellectually, spiritually and educationally with these who fill the pulpits; if they do not, we must promptly take our place in the read. A poor speaker, a bad speaker, an illiterate speaker is quite as apt to get up a prejudice as he or she is to awaken an interest. I have found more prevales where the ground had been burndd over by incompetent workers than elsewhere. A gentleman told me a few days since, that (to use, as nearlas can be romembered, his own language): "Augrominent Spiritualist passed away in our town, and as he had never placed his light under a bushel,' his family thought they would make his death an occasion for advertising what his bolief was stoppother with some of the reasons he had for holding the particular views he did, so they sent to Bos-ton for a speaker. They could not get the speaker they wished, so they went to a prominent Spiritualist and asked him to recommend one. He did so: they took the speaker recommended, and he could not say anything at all; the large audience who had assembled to pay their last respects to a neighbor, and to learn the reasons for his peculiar belief, went away so thoroughly disgusted with Spiritualism, as presented, that it is doubtful if another audience can be assembled there to listen to spiritualism for vears.

Such speakers would do Spiritualism more good if they were preaching Methodism, but the Methodists would not alow such a speaker to attempt the sec-

and sermon I wish we had some means of severing the "chaff from the wheat." I am will-ing the "tares and the wheat" shall 'grow together until harvest," but am sorry that the tares will persist in claiming to be the best wheat, and thus impose upon those who do not know the difference between the two. Outside foes can do Spiritualism very little harm; it is the fools, frauds and fakes within who are doing the mischief.

The good impression made at Berk-ley hall by Prof. Lookwood increased to the close of his engagement. The people became more interested with each successive lecture. Berkley hall has engaged him for one month next year. Lockwood was followed by Edgar W. Emerson. Mr. Emerson gave so many tests and so unmistakable that those who were not convinced were confounded. The last two Sundays of this month Miss Harlow and Mrs. M. S. Pepper occupy the Berkley Hall rostrum. have not heard the result of their last Sunday's meeting, but as Miss Harlow is a very good young speaker, and Mrs. Pepper has few equals as a test medium, there is but little doubt but that the in-Mr. Keeler continues to convince or

terest will continue at high-water mark. confound the multitudes who assemble every Sunday morning at Mr. Ayer's Spiritual Temple. He also holds private seances and gives sittings at his residence. No one, so far as I know, or have heard, goes to see him privately and goes away unconvinced. I have sent a few to see him myself; the result in every case has Been as good as any one could expectation.

Mrs. Helen State: Richings speaks

at the temple every Sunday afternoon and evening during the present month. She is winning golden opinions on every side. She is so thoroughly independent, and believes so fully in what she says, and always says what she thinks, regardless of coassequences, that I wish the whole world belid know and hear

At Lynn they have been having espe-At Lynn they E898 been having especially good meetings; the audiences are large and deeply sinterested. Oscar Edgerly preceded one at that place. He and the society speak well of each other. Every word; have heard concerning him is spraise. My meetings are exceptionally large, and the interest could not well be better. At Lynn they have a Ladies' Aid Society, which I believe is older than the

regular society, and now works in conjunction with it. The Aid has meetings avery Wednesday night, which seem to me quite as interesting as the Sunday meetings. Mrs. M. C. Chase, the president, is an .old worker, she puts all the time and strength she has into the work. in making Mt. Pleasant Park the most beautiful resort in the Mississippi Valley, and this the leading spiritual camp of the entire country.

Meline III which is read every week, and which adds greatly to the interest of the meetings. Mrs. Chase edits the paper and proves herself an editor worthy a paper of ten thousand circulation. Every week some come to the Aid on purpose

to hear the spicy, witty and sublime things revealed in "The Revelator." Mr. Keltz, the president of the society is the right man in the right place; he is an old leader in church enterprises - s Sunday-school superintendent, class-leader and chorister. When he left the Methodist church only a few years since he brought his Methodist enthusiasm in-HUNDREDS OF MEETINGS WITHIN A of the society are like those above men-

> We are just now having a big time in Somersworth, N. H. The Adventists challenged the Spiritualists to meet Eld. Miles Grant in public debate; Mr. Pierce, the president of the Somers worth society, immediately accepted the challenge. All went on well until they offered me as the "David" who was to slay their "Goliah." Then the elder backed squarely out. He said he had debated with me six times in years past, and that was enough. He told some one he had whipped me six times and preferred not to do it again. Really I enjoyed my six thrashings, and just now I sadly need another. My father used to think I was generally a better boy after he had thrashed me quite soundly I might just now receive much benefit from one of the kind that Elder Grant administers. I must somehow worry along without it. The real truth is, the elder knows

> that I know too much of Adventism, and have his theories of Spiritualism down too fine for him to attempt to debate. The elder concluded that-

"He who on the battle-field is slain Can never, never shoot again, But he whooshoots and runs away Will live to shoot another day."

So he fired his shot and ran. Notes were taken of the discourse and sent to me so that I could reply. I saw that his sermon was the same old tirade he has been using for forty years—no changenot so much as the dotting of an additional i, or the crossing of a t. It is all in his book, "Spiritualism Unveiled," so I went to the office of "The World's Crisis" to get a copy. While I was there they, supposing me to be a minister who wanted to load up against Spiritualism, told me what a wonderful man Elder Grant was, Among other things, they said he had been at Somersworth, and shut up the Spiritualists se thoroughly that they did not even dare to ask him a question; the spokesman added, however that an orthodox minister asked him a few questions and challenged him to de bate. I asked if Mr. Grant accepted 'O yes," said my informant, "he always accepts; he never allows an opportunity to debate to go by unimproved. I asked if he was perfectly sure the

elder always accepted?
"Yes, always," was the reply "he de-bates with everybody who can be induced to debate. I said, "Would he debate with a Spir

itualist?" Yes, indeed, he would be glad to debate with any Spiritualist; he never allows an opportunity to go by to use

Spiritualism up."
"Then," said I, "why is it when the Adventists challenged the Spiritualists to meet Elder Grant in debate, and the Spiritualists accepted, that Elder Grant packed out. Well, it was the first he had heard o

"Who did the Spiritualists choose as their man?"
I said, "One Moses Hull."

"O, well," said he, "the elder has had several debates with Mr. Hull, and he does not think it is profitable to debate any more with him."

In that last sentence I think he was correct. It is very unprofitable for Adventism to undertake to meet Spiritualism, when the Spiritualists put a man in the arena who is posted on the Adventistic method of interpreting scrip-ture. After a while I was asked questions, the answer to which revealed my identity, and there was no more brag-ging or blowing about Elder Grant's xiety to meet sion.

Well, the upshot of the whole matter was, that the Spiritualists sent for Mrs. Hull and myself to go to Somersworth to set matters right. We arrived on the night of the 13th, but there was an old-fashioned New England snow-storm -a storm that never fails to keep the people in their houses; as a result our aulience was not large. The next day the storm had ceased, and the people turned out by the hundreds to hear the reply to Elder Grant. I doubt whether ten could be found in that audience of several hundred, who were not thoroughly convinced that Adventism in that discussion, at long range, had not come out as Pat did in his fight: that is,

second best The calls for week-day evening lectures are as numerous as we could wish. The five Sundays of March and the five Sundays in May I am to spend in Berk ley hall. In April I am to speak in Philadelphia. Mattie, like the female biped of the turkey persuasion, which undertook to set on a hundred eggs, is spreading herself all over New England. She has Sunday appointments in Providence, Haverhill, Springfield, Worcester, Somersville, Conn., and other places.

In making out my list of appointments for camps I did not notice that there were five Sundays in August, until too late; the result is, I have the time on my hands from August 7 to 10. that exception I am engaged every Sunday until camp-meeting season in 1897.

Moses Hull.

"HOME, SWEET HOME."

I listened to the strains of "Home, Sweet Home,"
Which lured my soul to pray,
And I thought of the spot that was once

so dear, Now forever passed away. Alone I hear the music sweet; Alonel no leved one by my side— To catch the sound of notes complete, Like the murmuring of the tide. Then I think of one so bright and fair,

Who was all the wide, wide world to me, And where he lies forever at rest, Close by the beautiful sea. lister entranced to the glorious

strains,
But my soul is measuring an under-Of voices and music not of this life, And for a moment I'm not alone. Oh! these beautiful strains of "Home,

Sweet Home"—
I turn away with a silent prayer hat not many years may pass away Ere I may be welcomed in gladness there..

Many are homeless and lone to-day, And yet a palace may cover their

heads.

Alasi I'm homeless wherever I stray;
The ones who loved me best have field Fled to the land of life and light, The land where sweetest anthems ring,
And the strains of "Home, Sweet
Home," to-night

Is the song my precious angel sings. BOSE L. BUSHNELL.

Indulge in procrastination, and in time

thing ought to be done, therefore you can't do it.—C. Buxton.

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Calcago, III.

NATIONAL LEAGUE. CONTINUED FROM PAGE 4:

accommodation for children in the public schools of the larger cities in New York State, and for the taking of a biennial school census. A public meeting was held in New York City on January 28th, when able addresses were delivered by Hon. James C: Carter, Hon. Abram S. Hewitt, Hon. Frederick W. Holls, Bishop Edward G. Andrews, J. Augustus Johnson, Esq., and the general secretary of the League.

A bill was promptly drafted by the general secretary, with the valuable aid of Hon. Dorman B. Eaton, of the Law Committee, providing that the State Superintendent of Public Instruction should take, or cause to be taken, every two years, in all towns and cities of the State having a population of ten thousand or upwards, a census of all persons between the ages of four and sixteen, which should furnish the necessary data for perfecting the school system of the State.

This bill was introduced into the Legislature, met with almost unanimous approval, was promptly passed in both Houses, and signed by Governor Morton on May 7th. SCHOOL CENSUS-NEW YORK CITY.

Meanwhile the general secretary of the League had been repeatedly called into consultation by Mayor Strong concerning the educational interests of New York City, and learning that a general census had been ordered for the use of the Health Department, succeeded in convincing the Mayor and the Police and Health Departments that a school census might be advantageously taken at the same time. This school census was taken in April by the police, in special books furnished at the joint expense of the National League and the Mayor, and has furnished data of great value.

INDIAN APPROPRIATIONS. The outcome of the contest in the Fifty-third Congress concerning sectarian Indian education was a compromise. The House embodied in the bill the recommendation of the Secretary of the Interior for a yearly reduction of 20 per cent in the appropriations to contract schools for five years. This was stricken out in the Senate and the following substitute

became part of the bill: "And the Government shall, as early as practicable, make provision for the education of Indian children in Government schools."

UTAH CONSTITUTION.

A Constitutional Convention, to frame a Constitution for the new State of Utah, was in session from March 4th to May 8th, 1895, in Salt Lake City. The League appealed to the convention, by memorial and by personal letters and documents to all delegates, for the incorporation of the principles we advocate in the new Constitution. Special correspondence. was also had with prominent citizens of Utah and with individual delegates.

The result is in gratifying harmony with our appeal, and will be found noted on page 19.

SOUTH CAROLINA.

Similar work was done in connection with the Constitutional Convention which recently completed its labors at Columbia, South Carolina, and the following forcible provision has been incorporated in the new Constitution prepared for that State:

"The property or credit of the State of South Carolina, or of any county, city, town, township, school district, o: other subdivision of the said State, or any public money, from whatever source derived, shall not, by gift, donation, loan, contract, appropriation, or otherwise, be used, directly or indirectly, in aid or maintenance of any college, school, hospital orphan-house. or other institution, society or organization, of whatever kind, which is wholly or in part under the direction or control of any church or of any religious or sectarian denomination, society or organization."

GENERAL SUMMARY.

In any document of convenient size much important detail must necessarily be omitted. A few added facts may be briefly given.

The League has issued, in printed

53

form, in addition to the twenty-eight numbered documents hereafter enumerated, scores of thousands of special documents, circulars, appeals, letters, petitions, etc., making an aggregate of printed pages of instructive literature numbering into the millions. These documents have inspired and furnished the basis and data for countless speeches in Congress, in Legislatures and in other assemblies. newspaper articles, sermons and addresses reaching thoughtful people in every corner of our land.

The general secretary has delivered hundreds of addresses on the principles and work of the League, in the different States, and has furnished scores of articles for magazines and newspapers.

The information and statistics. collected with great care, and involving North Carolina, North Dakota, Ohio. much painstaking clerical labor, are of great value; and the personal testimonials of eminent men, and the approving comments of prominent news papers concerning the wisdom of the League's work and methods, would EXTRACTS FROM THIRTEEN NOTABLE

fill many volumes. As an educational and sentimentmaking force, on patriotic lines, the work of the National League is con- township, school district, or other or other literary or scientific instituceded to stand unrivaled.

The League has pursued its career

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free institutions. By judicious, rational and yet aggressive methods, it has endeavored to deserve the confidence of all classes of citizens, and it invites the cooperation and material support of every citizen who is desirous of seeing safe and wise constitutional provisions for the protection and perfection of the American free common school system, and for the prevention of sectarian appropriations, securely in-trenched in the organic laws of the Nation and the States.

DOCUMENTS ISSUED BY THE LEAGUE. The following consecutively numbered documents have been issued by the League:

No. 1-Statement of Purposes and Principles.

No. 2—Suggestions, Etc., for the Formation of Auxiliary Leagues. No. 3-Protest Against Sectarian Appropriations, U. S. Senate, 1890. No. 4-Addresses at Chautauqua

Assembly, 1890. No. 5-Sectarian Indian Schools. Mohonk Conference, 1890:

No. 6-Protest Against Sectarian Appropriations, Congress, 1891.

No. 7—Facts Concerning the Bureau of Catholic Indian Missions.

No. 8-Appeal to Missionary Boards Concerning Indian Appropriations. No. 9-Brief of Argument Against 'Freedom of Worship" Bill

No. 10-Facts for Candid Citizens. 'Freedom of Worship' Bill.
No. 11—A Final Word Concerning

the Same Bill. No. 12-Report of the League's First Year's Active Work.

No. 13—Separation of Church and State. - N. Y. Independent, January, 1892.

No. 14-Protest Against "Freedom of Worship" Bill, 1892. No. 15-Indian Contract Schools

and the Churches. No. 16-School Question Compromises at Fairbault and Stillwater,

Minn. No. 17-Petition Against Sectarian

Appropriations, Congress, 1892. No. 18-Questions and Answers Concerning the League and Its Work.

No. 19-Defense of the America Free Common School System. No. 20-Petition Against Sectarian

Appropriations, Congress, 1894. No. 21-Address to Citizens, New York State Constitutional Convention. No. 22 -Brief of Argument. New

York State Constitutional Amendment. No. 23—Religion and the State. No. 24-Sectarian Grants and the

Public Schools in Twenty-three State Constitutions. No. 25-Report on the Public

Schools and Sectarian Appropriations. No. 26-Attitude of the Press on the Principles and Work of the

No. 27-For a Biennial School Census in New York State.

No. 28-A Condensed Statement of the League's Work. STATE CONSTITUTIONS WHICH PROHIBIT

SECTABIAN APPROPRIATIONS. Arizona (awaiting popular vote), California, Colorado, Florida, Georgia, Idaho, Illinois, Indiana, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, New Jersey (the Attorney-General so holds; see page 10), New York, North

States. STATE CONSTITUTIONS WHICH PROHIBIT ANY DIVISION OF THE SCHOOL FUND.

Dakota, Oregon, Pennsylvania, South

Carolina, South Dakota, Texas, Utah, Washington, Wisconsin, Wyoming—27

Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, The correspondence of the office has been widespread in its range, and of Maryland, Massachusetts, Michigan, great bulk, touching all ranks and Minnesota, Mississippi, Missouri, conditions of American citizenship. Montana, Nebraska, Nevada, New Hampshire, New Jersey, New York, Oregon, Pennsylvania, Rhode Island. South Carolina, South Dakota, Tennessee, Texas, Utah, Washington, West Virginia, Wisconsin, Wyoming-42 States. -

STATE CONSTITUTIONS.

CALIFORNIA. - Neither the Legislature, nor any county, city and county, municipal corporation, shall ever tion, controlled in whole or in part by make an appropriation, or pay from any church, sect or denomination on absolutely open, unsectarian and any public fund whatever, or grant whatever. telligent citizens who give thought to pose, or help to support or sustain stitution of the State. the principles underlying the weal of any school, college, university, hos- NEW YORK.—Neither the State nor mentioned elsewhere.

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pital, or other institution controlled by any religious creed, church, or sectarian denomination whatever.

No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State.

COLOBADO.—No appropriation shall be made for charitable, industrial, ednot under the absolute control of the purposes. State, nor to any denominational or sectarian institution or association.

Neither the General Assembly, nor any county, city, town, township, school district, or other public corporation, shall ever make any appropriation, or pay from any public fund or moneys whatever, anything in aid. of any church or sectarian society, or for any sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution controlled by any church or sectarian denomination whatsoever; nor shall any grant or donation of land, money, or other personal property ever be made by the State, or any such public corporation, to any church or for any sectarian purpose.

No sectarian tenets or doctrines shall ever be taught in the publicschools:

GEORGIA. -No money shall ever be taken from the public treasury, directly or indirectly, in aid of any ligionists, or of any sectarian institution.

IDAHO. - Neither the Legislature, nor any county, city, town, township; school district, or other public corporation, shall ever make any appropriation, or pay from any public fund or moneys whatever, anything in aid of any church or sectarian or religious society, or for any sectarian or religious purpose, or to help, support or sustain any school, academy, seminary, college, university or other literary or scientific institution, controlled by any church, sectarian or religious denomination whatsoever; nor shall any grant or donation of land, money or other personal property ever be made by the State, nor any such

public corporation, to any church, or for any sectarian or religious purpose. No sectarian or religious tenets or doctrines shall ever be taught in the public schools.

ILLINOIS-Neither the General Assembly, nor any county, city, town, township, school district, or other public corporation, shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university or other literary or scientific institution controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money or other personal property ever be made by the State, or any such public corporation, to any church or for any sectarian purpose.

Louisiana.-No money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such; and no preference shall ever be given to nor any discrimination made against any church, sect or creed of religion, or any form of religious faith or worship; nor shall any appropriation be made for private charitable or benevolent purposes to any person or community.

MONTANA. - Neither the Legislative Assembly, nor any county, city, town, or school district, or other public corporations, shall ever make, directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or other property in aid of any church, or for any sectarian purpose, or to aid in the support of any school. academy, seminary, college, university,

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any-subdivision thereof shall use its property, or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning, wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.

TEXAS. - No money shall be appropriated or drawn from the treasury for the benefit of any sect or religious society, theological or religious semucational or benevolent purposes to inary; nor shall property belonging to any person, corporation, or community | the State be appropriated for any such

No law shall ever be enacted appropriating any part of the permanent or available school fund to any other purpose whatever; nor shall the same, or any part thereof, ever be appropriated to or used for the support of any sectarian school.

UTAH. -There shall be no union of Church and State, nor shall any church dominate the State or interfere with its functions, Also public money or property shall becappropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

The Legislature shall provide for the establishment and maintenance of a uniform system of public schools, which shall be operato all the children of the State and befree from sectarian control.

Neither the Legislature, nor any county, city, town, school district, or other public corporation, shall make any appropriation to aid in the supchurch, sect or denomination of re- port of any school, seminary, academy, college, university, or other institution, controlled in whole or in part by any church, sect or denomination whatever.

SOUTH DAKOTA. -No appropriation of lands, money or other property or credits, to aid any sectarian school, shall ever be made by the State, or any county or municipality within the State, nor shall the State, or any county or municipality within the State, accept any grant, conveyance, gift or bequest of lands, money or other property, to be used for sectarian purposes, and no sectarian instruction shall be allowed in any school or institution aided or supported by the State.

WASHINGTON,-No public money or property shall be appropriated for, or applied to, any religious worship, exercise or instruction, or the support of any religious establishment.

All schools maintained or supported wholly or in part by the public funds shall be forever free from sectarian control or influence.

WYOMING. -No money of the State shall ever be given or appropriated to any sectarlan or religious society or institution:

No appropriation shall be made for charitable, industrial, educational or benevolent purposes to any person, corporation or community not under the absolute control of the State, nor to any denominational or sectarian institution or association.

No sectarian instruction, qualifications or tests shall be imparted, exacted, applied or in any manner tolerated in the schoolseof any grade or character controlled by the State, nor shall attendance be crequired at any religious service therein, nor shall anv sectarian tenets or doctrines be taught or favored in any public school or institution that may be established under this Constitution

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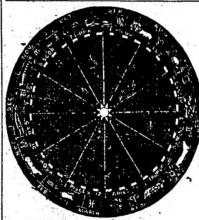
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