



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

VOL. 13.

CHICAGO, ILL., SATURDAY, MARCH 21, 1896.

NO. 330

WEEDS! WEEDS!!

Their Moral and Spiritual Import.

A Significant Lesson Derived from Garden and Field.

By HUDSON TUTTLE.

There were no weeds in the Garden of Eden. In that delicious spot, thorns, thistles and briars were unknown. Our Grandfather Adam was not obliged to go out before breakfast to hoe up rag-weed, pig-weed, pigeon-grass, red-root and purslain that had rooted themselves in his onion-bed and melon-patch.

No, he took his ease, while Eve made the coffee and toast. His garden was not only the first, but it was the only garden free from weeds, ever known.

EVE A BENEFACTOR—ADAM A COWARD.
Unluckily for Adam, and for us, he succumbed to the blandishments of Eve and ate the apple, thereby bringing sin and weeds into the world! He did not realize the mischief he had done, else he would not have lived till God sought him out in the cool of the evening. We should rejoice that he did not, for if his terrible act brought weeds into the world, it brought us, their sworn enemies.

The ineffectiveness of Eve marks her as the first of scientific investigators, the first martyr to science, and by her sacrifice she brought knowledge into the world. Adam was a whining coward, willing to eat, receive the benefit, and let Eve bear the punishment. If I glorify Eve, the divine mother! Of the sin of which she was the cause I have, at present, no words. The world, with all the sin the Devil, with God's permit, could pour into it, is a vastly better world than the nifty-pammy Garden of Eden, with no chance of doing anything worthy, without being evicted!

MAN A CREATOR.
Better a world of weeds than barrenness, and it is true that in the beginning there was nothing but weeds and thorns. Man himself had to create the fruits and grains. If Eve ate an apple, the poor Devil tempted her by a sour crab, for the apple has been made therefrom by man. He made the peach from a poisonous fruit of the Persian desert; wheat, rye and millet from unproductive grasses.

Weeds are the savages of nature, and man either civilizes or destroys them, yet he tries to destroy them. He tries to get rid of them by the use of such things as that of sin. They grow strong by adversity; they laugh at the rains which drown the fields; thrust their broad leaves out of the sands and whether scorched by sun, or bitten by frost, continue to expand. Give them a sandbank, a bare rock, a bed of mud; floods or drought, bleak weather or burning sun—all is one to them. They are adapted for all places and conditions, and if one kind does not thrive, another will.

If you plant your field with corn, and the pulverized soil gives no indication of the enemy, you congratulate yourself that, like Adam's Eden, your field is free from weeds, and you are to escape the curse of sweating behind the cultivator, or bending with the useful but ungrateful hoe.

Do not flatter and delude yourself. Long before your corn shows a green blade above the clouds, your enemy appears on the field of battle. Free of weeds! Why, if you had sown ten bushels of carefully mixed seed to the acre, it would not show against the countless millions which are springing up. If you are a peasant for botany you can now study the growth of at least a thousand species.

Pigeon-grass, pig-weed and red-root on the dry portions, and smartweed, Spanish needles and a score of grasses on the wet, lead the hosts innumerable. If it rains frequently, you will have no time to botanize or reflect. You may learn that in that science there are known as *Bidens frondosa*, *Chenopodium album*, *Portulaca oleracea*, etc., and that is all you will learn before duty calls you to the hoe.

There is nothing that invigorates a weed's constitution like being dug up and having its roots exposed to the sun. Ten branches grow out of every broken fibre, and every place left in the ground takes a new start. If the sun withers them, and you begin to cherish the pride of a victor, there springs up a new host from seeds that have bided their time. What care you then that purslain has the high-sounding name of *portulaca oleracea*, when it covers the ground and grows fat under the very teeth of the cultivator? Is it the poor weed—utterly worthless, it has a habit of growing faster than a mushroom. Cut and hang up in the sun, it will go right on growing, blossoming and maturing seed, fine as dust, but endowed with amazing vitality. Every time you turn up fresh earth, there are seeds, perhaps sown a century ago, waiting for a chance to vegetate.

There is only one way of successfully dealing with these enemies. If they once get rooted, the corn is lost. For the corn is a potted creation of man, and has no chance against these savages of nature. Constant labor is the price of clean fields. They must be met at the start, and all the time.

Nature well knows that if she did not care for the weeds no one else would care for them. She made the seeds of some worthless nothing will eat them, or poisonous if they should. She placed them in hard shells, varnished waterproof so they might lie in the wet soil an hundred years and be all the better. She wanted them sown broadcast, and to them fixed plumes and wings that the wind might blow them away; or hooks and burrs that animals might convey them. She gave them tenacious lives, so that, however unfavorable the soil, they would thrive.

No one cares for the knotgrass, and its subterranean stems take every advantage. As no one will sow the seeds of the burdock, they are provided with hooks, which make of every animal that comes near them a broad-cast sowing machine.

LABOR A BLESSING.
San cares for his own, and finds that

his pampered children require his constant attention. It is labor not only resulting in the growth of the varied products, but the forethought, patience and energy, all are reflected and intensified in himself. While he grows potatoes, corn and cabbage, he develops his own character.

How like man's spiritual nature to this physical struggle between the golden grain and the weeds! The field of growing corn, covered with matted grass and rank weeds! Like vices, the most luxuriant weeds spring from the smallest seeds. Those of tobacco are almost microscopic. How tiny the leaves! How slow in growth at first! But once established, how it strikes its roots down into the soil, and spreads its rank leaves, drawing all sustenance to itself, blasting everything near, and blighting the soil on which it grows.

How like it is to the habit it engenders, which begins with an imperceptible desire, and absorbs, until it dominates the will.

If the violet, lifting its head above the grass, like a flock of azure sky, is an exquisite type of modesty and humility, the tobacco plant is a still more appropriate type of vice. Were we to paint an ideal of that monster, we would place on its purple brow a wreath, not of the leaves of the grape but of tobacco, entwined with its flowers, and the bloated worm that feeds thereon should be there as an emblem of death!

Speaking of emblems, a political party once adopted a weed as theirs. It was the coarse and fetid poke, and anything more appropriate to represent parties politics could not well be devised. The rank growth, the insolence with which it takes and holds the best place; the crimson poison of its fruit; make it all-in-all the type of the placeman whose party has the spoils.

As the spiritual nature is superimposed on a subsoil of animality, in which the seeds of error are dormant, ever ready to spring up when favorable circumstances arise, too often it becomes neglected field, given over by the owner to the growth of rank weeds.

When the harvest comes, as come it will in the procession of the years, instead of the sheaves of duty there will be worthless stubble of weeds, black in the November frosts.

THE REMEDY.
There is one remedy: To keep out the weeds, they must not be allowed to start.

To keep out evil thoughts they must be forbidden an entrance. How many who in early life are models of excellence become unsexed by the growth of a single habit, which, like a weed, rooted itself into the recesses of their hearts and flaunted its noisome leaves in the face of pitying friendship. So deep penetrating its roots they cannot be extirpated without destroying their support. The habit was at first like the tender spire bursting through the soil, scarcely perceptible. Then was the golden moment when a wave of the hand, a happy thought, would have crushed it out forever.

By this we are taught how best to resist error. We are not to resist simply in this moral, spiritual, or physical field of labor. Whatever Eden may have been, the Earth is now quite a different place, and success and excellence are only achieved by earnest and persistent effort.

FIELD OF SPIRITUALISM.
In no field have weeds more luxuriant than in that of Spiritualism. From the miasmatic marshlands where it touches the reeking slime of selfishness and passion, to the serene highlands bathed in the pure light of science, everywhere some form of weed has found a place to stake its roots, and often by excessive growth has completely concealed the soil from which it springs, and the grain it has blighted.

The casual observer, seeing nothing but the coarse herbage, feels justified in concluding that the soil supports nothing but weeds. But there is strength in such a soil for the beautiful asphodels of purity and love to bloom in immortal fragrance.

As the garden and the field require constant vigilance to culture the good and desirable and hold in check and destroy the overwhelming weeds, so in the field of Spiritualism there is need of constant effort to maintain the right and true against error and the rampant growth of credulity and folly.

THE MORNING LAND.

There rises o'er the seas of time
The morning hills of light
Whose glory thralls
Our earthly palls
With rays of splendor bright.

Earth's fairest scenes are but a shade
Of that ethereal shore
Which eyes of seer
Have oft seen clear,
And viewed its landscape o'er;

Have seen its lakes of azure blue,
Its fields of fadeless green,
Its forests grand
On every hand,
Where storms are never seen;

Its palaces of crystal walls,
Its towers of glistening gold,
Its rippling streams
Like cherished dreams
That to those realms unfold.

Along those tintinnabulous brooks
The flowers perennial grow,
Whose fragrance sweet
Our spirits greet
Beyond the realms of woe.

The all of being is the light
That gleams o'er all those hills,
And in those vales
Dim earth-life pales
With all our mortal ills.

Then for that realm we guide our barque,
E'en to the farther shore,
And find our rest
On mountain crest
Where toll shall be no more.

ERNEST S. GREEN.

Every noble work is at first impossible. Carlyle.

Over 115,000 names, mostly German, are on a petition sent to Albany for Sunday opening in New York.

O'SULLIVAN'S SPIRIT.

Patrick Brennan Tells of a Startling Experience.

HE OCCUPIED THE ICEMAN'S COTTAGE, BUT, WITH HIS FAMILY, MOVED OUT, DECLARING HE COULD STAND THE HORROR NO LONGER—HIS TALE OF A GHOSTLY VISIT FROM THE CRONIN CONVICT—BELIEVES HE HAS HAD A WARNING.

A HAUNTED HOUSE.
Another strange incident has been added to the series of fatalities connected with the Cronin murder. Now Patrick Brennan, lessee of Iocman Patrick O'Sullivan's home, declares the dwelling is haunted and that he would not sleep there another night for a fortune.

"Patrick O'Sullivan appeared to me as plain as day," says Brennan. "It was a warning and now there is a deadly snail in the house, which makes it impossible for anyone to live there. Anyone who ever inhabits that house will meet with bad luck. It and the Carlson cottage should both be burned to the ground, for an evil fate hangs over them."

Those who deserted the house because of the fear of Iocman O'Sullivan's ghost are Patrick Brennan, John Brennan, Michael Brennan, John Lee, and Mrs. Catherine Brennan.

PACK UP AND LEAVE.
The house occupied by Iocman O'Sullivan is located at No. 6 Bosworth avenue, in the rear of the Carlson cottage. All day yesterday and last night the sound of hammering and sawing was heard in the place. The occupants were hastily preparing their household goods for removal. No one slept in the dwelling last night. The former residents were scattered all over the neighborhood. They preferred to seek temporary quarters rather than face the supposed horrors which might confront them.

When Iocman O'Sullivan was sentenced to prison, his cousin, Thomas Whalen, occupied the house for some time. Mr. Whalen afterward established a roadhouse on Calvary cemetery, and remained there with his family. During Mr. Whalen's occupancy the place was repaired and repainted, and, with the spacious yard, presents a pleasing appearance.

The Lincoln Ice Company purchased Iocman O'Sullivan's business, and ran it for several years, but not with any great degree of success. The company later sold the business to Patrick Brennan and Henry Fale.

WORKED FOR O'SULLIVAN.
Patrick Brennan, who insists that O'Sullivan's house is a den of the most terrible in the employ of the Iocman previous to the Cronin murder. He was a warm friend of the Iocman, and was a witness in the first trial. He, among others, attempted to establish an alibi for the accused. When Brennan and Fale purchased O'Sullivan's business, young Brennan and family moved into the Iocman's home. This was a year ago.

According to the statement of Mr. Brennan the occupants of the place have not had a day of peace since they have been there. Mrs. Brennan, the aged mother of the three Brennan boys, has protested incessantly against living in the house because of the unwholesome sound which came at night from the hallway, and has repeatedly declared to her son that she would leave the house, but Patrick took no stock in these things until a little over a week ago, when he saw something that almost shook his reason. Patrick says that he is "game," and kept the memory of it locked in his breast until yesterday. Then it overpowered him and he told the story to the police.

He informed Mrs. Whalen, her husband, and the reputed owner of the premises. Mr. Brennan then came back and ordered every one out of the house. He will try to find a flat to-day.

WHEN HE SAW THE GHOST.
"It was during the cold spell, a little over a week ago," said Brennan, "that I had an experience which made me question myself as to whether I am in possession of my reason. It was the last bitterly cold night, and in order to get some of the warmth from the stove I moved my bed down from the second floor to the first floor."

It was here that poor O'Sullivan's body was laid out for burial. I slept with my brother and we both had retired to rest at 8 o'clock.

"It was a little after 9 o'clock when I suddenly awoke. I felt a terrible sense of oppression. I opened my eyes, and coming from above was a dense cloud which stood a few feet above my head. The cloud suddenly began to tremble and rays of light darted through it. The rays quickly gathered in the center of the cloud, and like a flash was formed the face of Patrick O'Sullivan. He had the same good-natured smile on his face which he wore on the night of the death of Dr. Cronin."

TRIED TO TOUCH THE FACE.
"I felt for a moment as if I must be crazy. My hair stood on end, I tell you, but I am game all right. To see whether I was dreaming, I stretched out my hand to touch his face. Then the vision disappeared."

"Perspiration broke out all over me and I pulled the cover over my head, fearing to look again. I said nothing to my brother and slowly the dreary night passed away. I was ashamed to speak of the affair, for I thought they might think me crazy. But I could not rest. I walked for miles and miles, and finally I reached Milwaukee. But I could not stay there and had to come back. I finally decided to end the whole thing by getting out of the house. For the last three or four days there has been a frightful smell in the dwelling. I have been sleeping in a livery stable since I returned from Milwaukee."—Chicago Tribune.

Reproof should not exhaust its powers on petty failings.—Anon.

Weak men fight their friends, strong men fight their enemies.—Grant.

UPWARD AND ONWARD.

Great is Science and Its Marvels.

Wonders of the Age Increasing at a Marvelous Rate.

THE X RAY NOT THE ONLY WONDERFUL THING DISCOVERED BY PRYING SCIENTISTS—NO END IN SIGHT.

TO THE EDITOR:—It appears from one Chicago's great dailies that there are the days of science, when science, that of wasting time on rudimentary tales and antique stone axes, has come to a bound into the present, and has accomplished results which, to say the least, are exceedingly wonderful. At any rate, science says that these results have been accomplished or are on the eve of accomplishment. If all may be believed, the millennium is close at hand. The night is not far off when, even in New Jersey, people may sit on unprotected porches and cast looks of scorn at any chance mosquito, for it will be the last survivor of a vanished race, and except in armies mosquitoes are not to be dreaded. Duplivity will vanish, for all men's thoughts will be open as the day. No man will have secret, for the inner recesses of his strong brain may be photographed at pleasure. No one will be sick, for at the approach of the first symptom he will go forth and sit under an electric light until well. And Methuselah will have rivals too many to count, for life will be indefinitely prolonged. All this is about to take place, say the scientists.

The Entomological Division of the Department of Agriculture has just issued a circular dealing with mosquitoes. It tells how to catch them at the fountain-head and nip them in the bud. It takes hold before they are mosquitoes; when they are larvae, living under the surface of the water and coming up now and then to take a breath of air. The directions are short and pointed: "Put kerosene on the surface of the water."

If for any reason this is not feasible, as in case the water be used for drinking purposes, the plan is to get a number of fish of known rapacious tendencies, and stock the pond. Fish and mosquitoes do not agree. Mosquitoes agree with fish—indeed, they are a delicacy—but fish are hard on mosquitoes. This is the result sought. The circular gives a number of methods of getting rid of mosquitoes after they have become mosquitoes, but it lays great stress on the fact that they are not really necessary, for near dwellings mosquitoes need not exist.

THE "HUMAN MICROSCOPE."

The impossibility of concealing one's thoughts has been discovered by Dr. Riplot, a French physician at the Hospital Salpêtrière, Paris. In brief, his investigations have shown three principal facts: First, that the mind of man is material, circulating through the system; second, that the brain performs for the mind precisely the same function that the heart performs for the blood, the circulation being maintained by a series of vibrations or pulsations corresponding to the pumping action of the heart; fourth, on these things, the use of the "human microscope," the sight of a person placed under hypnotic influence.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

Thought looks like a gray mist. It starts at the cerebrum, or large brain, goes to the cerebellum, or small brain, and so to the spinal cord, down which it runs, branching out at each articulation of the spine. A blast of air, if you will, still in the form of "gray mist," in the same way. The formation of an idea can easily be traced. It is claimed that an idea is a substance, which, joining in the general course of the gray mist throughout the nervous system, is diffused to the various parts of the body, gaining form and strength in its passage. A blast of air, if you will, still in the form of "gray mist," in the same way.

YOUR BANNERS.

Hang Them on the Outer and Inner Walls!

Spiritualistic Halls and Temples Should Be Decorated with Appropriate Mottos!

TO THE EDITOR:—Beautiful banners, neatly inscribed with gems of Spiritualistic thought and teaching, should decorate every Spiritualistic hall and temple in this glorious land of ours. Every society should also own one or more photographs that will reproduce the truths of Spiritualism in varied form. The reproduction of such lectures is the mission of Spiritualism, aided by the photograph of the Spiritualist Editor.

Among the many mottos which the ladies of our societies could neatly inscribe upon beautiful banners to hang upon our walls, the following might be selected:

There is no death.

God is love.

Try the spirits whether they be of God.

The manifestation of the spirit is given to every man.

Truth is the creed of Spiritualism.

One God and One Humanity.

The world is our country, to do good our religion.

Spirit return is a demonstrated fact.

Death is resurrection.

The fatherhood of God and the brotherhood of man.

Truth for authority, not authority for truth.

The truth has made us free.

Those we mourn are not absent, only invisible.

Give love whom we call dead.

What seems death is transition.

There is a natural body and there is a spiritual body.

Moses' edict against is prima facie evidence of communion with the dead.

The air is full of farewells to the dying and mournings for the dead, but Spiritualism is the balm in Gilead.

The life of mortal breath is but a sub-urp of the life eternal.

The stroke of death is but a kindly frost which cracks the shell and leaves the kernel round to germinate.

Knowledge is power.

Our knowledge plucks from death its sting.

Truth crushed to earth will rise again.

Denial of the truth comes uppermost with the exposure of fraud comes the exposure of truth.

To the "cranks" belong the credit for the world's progress.

We can answer Job's question if the church can't.

We have answered Job's question demonstrably in the affirmative.

Denial is as natural as life.

It is just as natural to die as to be born.

PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS.

NATIONAL CONVENTION PROCEEDINGS.

To THE EDITOR:—The proceedings of the third annual convention of the National Spiritualists' Association, held at Washington, D. C., October 15, 16 and 17, 1898, has been recently printed in book form, and sells at 25 cents per copy. The book contains 236 pages of interesting matter. The address of President Barrett is brilliant with good points in support of Spiritualism and the N. S. A., and is alone worth the price of the book. I ordered ten copies and placed them in good hands. To those who had doubts about the success of the N. S. A., I suggest to them that they read the book and then order a few copies to help pay the printing bill. The N. S. A. is in the full tide of successful expansion. The workers deserve the grateful thanks of all true Spiritualists. Address Francis B. Woodbury, secretary, 600 Penn. avenue, Washington, D. C.

AND IN THE NINETEENTH CENTURY.

There is a newspaper published in Massillon, Ohio, entitled Sound Money. From its ably-edited columns I clip a couple of "sound" items. I give them without dotting an i, or crossing a t, and without note or comment.

"A little girl 9 years old in Morgan township, Scioto county, Ohio, was as feeble and refused to put her in jail, but took the child to her home. It is a great wonder that the child was not lynched—burned at the stake at the church door, and oh, how complacently the Pharisees of that congregation could have parted their coat tails and warmed themselves by the fire."

"The pastor of the Presbyterian church at Bowling Green, Ky., has organized a military company, consisting of the young men of his church. They will be armed with the best improved rifle. It is a wonder that the churches are losing their hold upon the people, when such exhibitions of inconsistency are everywhere presented? Is such work for the glory of God or for men? This preacher seeks his own glory, and his work is a stench in the nostrils of all true Christians."

ARE THEY BOUGHT?

Two Connecticut preachers, the Rev. John H. Mason, of New Haven, and the Rev. C. A. Piddock, of Hartford, says the Catholic Review, recently stated in public that the members of the legislative body of the State of wooden nutmegs "are bought like cattle in the shambles." These reckless, emotional ministers ought to be compelled to prove these charges, or else hold their peace.

FREE-FOR-ALL FIGHT.

At Crabtree, Ohio, February 20, an attempt was made to expel Mrs. William Campbell from membership in the church, and it is alleged that the religious revival then in progress broke up in a free-for-all fight. Ohio is bound to be ahead.

THE A. P. A.'S.

A serious religious battle occurred recently at Louisville, Ky., between the A. P. A.'s and Catholics. They had a quarrel, which resulted in a pitched battle. Twenty shots were fired before the police succeeded in stopping the riot. Only one man was seriously wounded. The lion and the lamb do not seem to lie down together very peacefully, notwithstanding the near approach of the millennium.

WAS IT THE PRAYERS?

A large number of the pious people congregated at the Baptist church recently, at Slater, Missouri. Such a scarcity of water was never known. Nearly 2,000 tanks of water had been sold; stock suffered much; and the good people decided to pray for rain. The rain eventually came, but whether as a sequence of the prayers, the weather clerk does not inform us.

STRANGE MANIFESTATIONS.

There were some very strange doings at Sandusky, Ohio, about February 1, which alarmed the county officials in the court house. A special dispatch to the Cleveland Leader says: "Strange noises have been heard about the office of Recorder Schippel. The noises were similar to those made by a company of soldiers at drill and seemed directly above the records of the court. Though nothing, counter-marching and executing military maneuvers. The next day, and for several days, the noises were repeated. The county officials have naturally felt a delicacy about having the story get out, involving them as searching for the military spooks. They seem to feel that they will not be accused of being imposed upon by some house-proud trick, and that they had not been the victims of some freak of the imagination." Most likely not. Explanations therefore are easy to find.

CHURCH PROPERTY.

Auditor Schellentrager, of Cuyahoga county, Ohio, has very properly decided that eighty feet of land belonging to St. Agnes Roman Catholic church, which the pastor desires exempt from taxation, is taxable. It adjoints other land belonging to the church, but it is not used for church purposes. Even if the land was used for church purposes, it ought to be taxed all the same. It is a great outrage upon the mass of the people that property which is of no earthly, and particularly of no heavenly benefit to them, should not pay its just proportion of the taxes to support the Government which protects it. The church, if it desires the people to come into the fold, should practice the golden rule. Do as you would wish to be done by. There is much to be said in question of church taxation and the Ohio legislature should give it their attention. Let church property be taxed.

CITY OF CHURCHES.

During the reign of Emperor William, Germany, it is said, and that an edictary impulse has been given to church building. In Berlin alone, no less than twenty-six new churches have been commenced. These churches represent a money value of 20,000,000 marks, 3,000,000 of which have been provided by the Emperor and the Government and the remainder by voluntary contributions. Berlin will now be fully entitled to style itself "the city of churches." But the idea of using 3,000,000 marks of the people's taxes to build churches, whether the people want them or not, is preposterous in the extreme. Isn't it thought (I) in the rulers of the people to thus look kindly after the salvation of their souls, even if they do make them pay the expense?

RELIGION OF THE CROSS.

At a church revival at Tunkhannock, Pa., while services were in progress a dynamite bomb was exploded under the window outside. Windows were broken and a panic ensued. A search was made for the miscreants, but without avail.

There has been an intensely bitter feeling since the split in the Evangelical church, and the acquirement of the church property by the Dubs faction, and this outrage is probably the outgrowth of the trouble. These outrages are very common among the "elect," and they are not to be wondered at. When they present a reasonable system of religion to the world, one that holds out to them an assurance of immortality beyond the grave, then, and not until then, will these outrages cease among the churches. The people realize the insufficiency of the religion of the cross to do them any good.

THE CATHOLIC RELIGION.

It seems that there is an alleged plot on the part of the higher clergy at the City of Mexico, in favor of secret annexation to the United States. This, it is said, explains the motives of the Placarte in inviting Archbishop Corrigan and other dignitaries, in order to indicate to the Mexican masses that they had powerful friends in the United States. Monitor Republicano, commenting, says: "If these things are true, it is plain that the clergy insist on perpetuating more crimes against the fatherland. Their hateful sentences are unchangeable, and they will always continue to be grand hypocrites and traitors to Mexico." The U. S. Government, as now administered, has shown such special favoritism to the Catholic religion, that it is no wonder that the Mexican clergy desire to bring about a close understanding. Danger to the liberties of the people is imminent. Sound the tocsin of alarm!

STRANGE STORIES FROM MICHIGAN.

The members of the Hiawatha Co-operative colony, at Manistique, Mich., is alleged, have had some wonderful and marvelous spiritual manifestations. One of the lady members of the colony has, it is said, developed wonderful powers as a medium. She can call up the spirits of the departed and communicate with them in broad daylight. But the most wonderful thing reported is the falling of a tree by invisible hands. The tree was planted by the founder of the colony, and it was a magnificent tree, and in a few moments the tree came crashing to the ground. Other equally strange stories are told. Of course the reader is not bound to believe all this. But if you will read "Moses Hull's Encyclopedia of Biblical Spiritualism," you will read of and find equally marvelous things recorded in the Bible. No one who accepts "holiness" can consistently be a disbeliever in Spirit manifestations. The book is an eye-opener.

FRAUDULENT SEANCES.

It has recently been alleged that Dr. Henry A. Rogers, as we see by a Detroit, Mich., paper, has been giving fraudulent seances. It is said he dressed up men and women in white garments and sent them down into the circle of his dupes. Finally, a reporter for a New York paper and a Detroit correspondent attended one of the seances. The result was that Rogers was arrested and carted away to police headquarters. I don't know anything about the man Rogers. If he is a medium and has been deceiving people he deserves to be punished severely. Many people attend these Spiritualist seances just for the fun of the thing, and they would occasionally be such people. I say, let me alone, let me know that I have witnessed genuine materializations in my own parlor, under test conditions, and such are certainly attainable in the city of Detroit. There is genuine as well as counterfeit money.

RIGHTS OF THE PEOPLE.

At a recent convention of the Allegheny and Beaver county, Pa., branch of the State and National Liquor Dealers' Association, Rev. John Whitehead, Swedenborgian, told them "there could be no question about the right of people to drink liquors, any more than to drink water; that the liquor business is no more dishonorable than any other, provided it were conducted intelligently and in good order." The convention seemed to agree with him and contented itself with passing resolutions denouncing "the abuse of liquor." Only this and nothing more.

PSYCHOLOGICAL STUDY.

A psychological study of the phenomena of "conversion" has been undertaken under the auspices of a religious journal. Among the colored tribes in the West Indies, says a writer, a convert will remain whole days in a sort of waking trance; and the observer has been struck with the analogy which seems to exist between the prevailing frenzy of these demonstrations and some of the cruder manifestations sometimes exhibited in the conversions of civilized countries. I say, let me alone, let me know that I have witnessed many strange doings in our Methodist church many years ago. Some of the converts would pound the benches; others would dance and cavort around until they would come in contact with and upset the stove; others would jump up and down, and be impelled by some unseen power. Of course, these good people hadn't the least idea that they were psychologized, or mesmerized, for hypnotism wasn't recognized in those palmy days; and sometimes there would be enacted a regular "day of Pentecost." It is yet manipulated, only, perhaps, with a trifle less fervor than in the days of yore.

COMMITTED SUICIDE.

Hon. Michael D. Hartler, formerly a member of the Fifty-third Congress, from the Mansfield, Ohio, district, lately a resident of Philadelphia, Pa., committed suicide at Fostoria, Ohio, February 22, by sending a bullet through his brain. He was a very successful business man, and his family relations were said to be of the very best. He was a member of the Lutheran church, a strictly honorable man of considerable ability. It is alleged that a few days before he committed this mortal coil, he asked the pastor of his church whether if a man committed suicide he could go to heaven? The clergyman gave it as his opinion that he could. He was a liberal giver to churches and charities, and vainly thought that that would save him. Poor man! Had he understood the spiritual philosophy he never would have asked such a silly question. He was about 50 years old and well-known to the writer of this paragraph.

C. H. MATHEWS.

New Philadelphia, Ohio.

Place of Meeting Changed.

The committee appointed to take the preliminary steps to select location for a permanent Spiritualist camp-ground for Eastern Kansas and the Missouri Valley have decided to hold their next meeting at Bonner Springs, Kansas, instead of Kansas City, as stated in this paper some time ago. The committee will meet on the 31st of March, 1899, at 10 A. M., at the place named above.

By order of committee.

O. G. RICHARDS.

Eudora, Kansas. Sec. Com.

SOCIALISM—WHAT IS IT?

Jesus Taught the Principles of Socialism.

An Earnest Plea for the Practical Brotherhood of Man.

Webster defines socialism as a social state in which there is a community of property among all the citizens. This definition does not cover the subject, and to the ordinary reasoner or superficial thinker does not convey to the mind the great principles contained in the word socialism. Many who never give the subject any thought, class Socialists in the same category as Nihilists—or Anarchists—and thereby display their ignorance and pose as the know-it-alls.

To understand the subject and gain some positive facts, we must go back to the time of the man called Jesus—the man of sorrows. He was the greatest and best Socialist of whom we have any record. He not only advocated socialism, but practiced it so far as he was able. The Bible legends in his doctrines are the cornerstone, foundation and structure of Socialism. In that age of comparative ignorance and superstition he taught the principles of Socialism in what are called parables—as in Matthew xiii., 3: "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow: And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: And when the sun was up they were scorched; and because they had no root they withered away: And some fell among thorns, and the thorns sprung up and choked them: But others fell into good ground, and brought forth fruit; some a hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear. And the disciples came and said unto him: Why speakest thou unto them in parables? He answered and said unto them: Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Our theological friends maintain that all his teachings were for the spiritual welfare in the world to come. It was nothing of the sort. It can be proven by the writings they claim as infallible that he advocated material advancement on this plane, and he wished it to resemble the kingdom of heaven by educating the people to a higher standard in morality, truth and brotherly love. The foregoing is proven by his answer to his disciples; they were in harmony with his teaching and could understand the spiritual feeling that came from well doing.

In Matthew xx., he also illustrates his teachings by actual trial. One having hired laborers at different hours of the day, yet paid all alike when even was come. They murmured, of course, as we would now, not understanding the system of government he wished to establish. The different hours apply to the difference in ability, but because one man had better environments and conditions to rise above his fellows, he was not for that reason to be paid higher wages. Here are equal rights and opportunities plainly lined out for us to follow.

To further show his meaning and intentions toward his fellow-men, he taught the Lord's prayer to his disciples. Did you ever reason on this prayer, so short yet comprehensive? Luke xi. 2, 3, 4: "Our Father which art in heaven, hallowed be thy name, thy kingdom come. Thy will be done, as in heaven so on earth." Will any one with a particle of common sense say he said one thing and meant another. He was trying to establish a system here, on this planet—nowhere else—such as he supposed existed in that far-off place.

In Matthew x. 34, he says: "Think not that I am come to send peace on earth. I came not to send peace, but a sword." Can anything be more true? Consider all that Socialism has to encounter before it succeeds, and then say he was a true prophet.

My friends, when you read your Bible, read as you would any other book. Reason with a little common sense. We all have some, and if you begin to reason you will be surprised at your previous stupidity. We all want the truth whenever found. We all enter this plane in the same way. We must all depart in the same manner. Why, while we must remain, not have the same rights and opportunities? Is it asking too much to allow your brother the enjoyment that can be had here for a few years, that you want yourself?

We are better than is supposed, when we are tried. We all help a little in assisting each other when our attention is called to a worthy object. Why not all unite in establishing this kingdom on earth, with our voices and ballots? We have the best government that ever existed, but a government that is the cause of so much misery, poverty and destitution among its population, is not the best government that can be established by the people.

The greatest foes to the establish-

FITS CURED

Prof. W. L. Tenka, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. He has been a resident of Philadelphia, Pa., for many years, and has cured many cases of Epilepsy, and has been a resident of Philadelphia, Pa., for many years, and has cured many cases of Epilepsy, and has been a resident of Philadelphia, Pa., for many years, and has cured many cases of Epilepsy.

ment of the kingdom of heaven on earth are the churches and their faltering, who still persist in deluding poor humanity with a visionary hope of a delusive salvation by the means of a good man's death, who was barbarously murdered by ignorant people who did not understand his teachings. They shout for spiritual development, and utterly ignore the material necessities of the human race. They are utterly lacking in knowledge, or they would be aware of the fact that the spiritual nature must act in harmony with the physical or it will not progress. One is, as important as the other while on this primary plane, and they must develop together. When the material needs are lacking, the spirit will not progress.

Progress is a law of nature as fixed and immutable as the law of gravitation—attraction or repulsion, and must be recognized. When our little baby arrives, do we try to stifle its spiritual growth by neglecting its physical wants? On the contrary, I must question if any of us consider that it has a spirit; we are so pleased in coddling up the physical encasement that we don't think about its spiritual until it is able to comprehend something of the nature of spirit. Nature gives us the lesson; we should try and teach in harmony with her ways. If our theological expounders of the so-called supernatural would stop battling with the windmills of myths—logical dogmas, learn a little practical common sense, and not stand in the way and be a stumbling-block to the advancement of the whole human race, by their antagonism to the teachings of the lowly Nazarene, how socialism would advance. But most of these fossilized barnacles of the pagan days do not wish to be disturbed in the enjoyment of their soft snaps. When one becomes honest enough to get a little common sense, how quickly he loses prestige among those whom he has abandoned. He has gone crazy, or has softening of the brain. They do not locate his disease correctly—they are so entrenched in ignorance that they cannot recognize it as a case of softening of the heart, or spiritual development—it is something beyond and above their comprehension. Let us say God bless such men, and may they find the truth in their deeds.

Friends, I appeal to you again, seek for the truth, and do not be satisfied until you find it. You will first have to shake off the shackles you have inherited from your ancestors—your belief in the teachings of a so-called savior, as interpreted by our so-called spiritual advisers. Be warned—you cannot escape a physical pain here if you become injured; you suffer yourself for yourself, no one else can bear the pain in your place. So it is with your spiritual nature—transgress a spiritual law, you must bear the consequences alone. Jesus did not pay it all—he paid for himself alone, and we must do likewise. You will reap what you sow—sow for poor humanity and you will grow in spirit and in truth in the same ratio.

It ought to make any one of us sad to think of the pitiful showing the church has made in 1,800 years. The benighted sons of the church will have much to undo when they cross the boundary line of existence. There they will see face to face, and have plenty of time for repentance, but that will not help us. We have the same senses they have, and should not permit ourselves to be psychologized by their power. Ignorance and non-resistance are the bulwarks of this great power wielded by the church in the present day, as in days of old. Reason and intelligence are her most dreaded antagonists. Cultivate those, instruct your children in the same lines. The dogmas of the church will be overturned, and we will put in force such a power for good for the whole race of human beings that we will enjoy the millennium during our present existence.

The man Jesus had a correct view of heaven; he was so spiritually developed that he could conceive a heaven on earth. This very plainly shows that harmony is heaven—heaven is not a locality, as taught by our blind leaders of the blind. How could you have heaven in your heart if it was a place such as is pictured to us by these fanatics. Harmony is the first law of nature, and to be in harmony with our surroundings is heaven. Discord, or the opposite of harmony, is hell, and the most of those who read these lines will sustain this view, possibly from actual experience.

Friends, I must make one more appeal to your common sense. Give no heed to church salvation—it's a delusion and a snare. Do all the practical good you can in all the ways you can, and all the time you can. This will develop your spiritual nature without fail—it will convince yourself. Rely on no testimony, ceremonies or forms of the church. Jesus taught none of these things. His sayings are diamonds of the purest water, but they are hidden so deep amongst the mass of rubbish and filth that the churches do not find them.

Try giving some poor, miserable outcast a few words of kindness, followed by a good square meal. Note the result. He has scarcely eaten the food before he begins to utter his thanks, and perchance, if he had suffered very much, he will burst into tears at your kindness. This was the doctrine of Jesus. Follow it. Socialism proposes to abolish the need of this sort of charity—advocate socialism morn, noon and night; you will gain everything by so doing. The church loses by not so doing.

"Throw out the life-line to danger-fraught men, Sinking in anguish where you've never been; Winds of temptation and billows of woe Will soon hunt them out where the dark waters flow."

Soon will the season of rescue be o'er;
Soon will they drift to eternity's shore.
Haste, then, my brother, no time for delay,
But throw out the life-line and save them to-day."
—Gospel Hymn.
H. M. EDMISTON.

PASSING THOUGHTS.

When the storms and passions of life are o'er,
And our rest but a darksome dream,
Shall we see, as we stand on the spirit-shore,
With our lives as the link between,
That the sorrows and cares our earthly life knew,
Were the needful lessons by which we grew?

To seek the higher and better things
That nature's method always brings?
Shall our life on earth to our memory cling,
Through all the changes that time will bring,
Shall the laws and truths that puzzle us here
To our spiritual eyes be made more clear?
Shall we live by reason and not by faith,
Shall we cause and effect through our whole life trace?
Shall we e'er in the future comprehend
Our origination and destined end,
Shall the mists that obscure these truths to-day
By the hand of time be cleared away?
O, children of earth! with your sorrows and tears,
And your thoughts that rise to celestial spheres;
Where the springs of knowledge break forth and flow,
For those who aspire all things to know!
When you have passed through the gate called death,
And in truth and law begin to progress,
This fact your knowledge will surely gain:
That how small indeed was your earthly plane.

Knowledge brings knowledge and ever ahead
Are the fields of light and beauty spread,
With flowers of thought, blooming bright and fair,
For all who desire to enter there.
And never yet has a human thought
By nature's forces and time been wrought.
To fade and die in the realms of space,
For all things live that Nature creates.
So in all eternity no death shall we know,
For what dies to-day to-morrow will grow
In a form more complete, in a better way
Than that which it casts aside to-day.
Eternal progression and change without end,
Is a truth grand and simple, by nature penned,
In characters clear and distinct that appear,
In your daily lives and surroundings here.
We have studied the cause and effect of life,
Of human existence and love and strife,
But whence we came and whither we go
We cannot tell, for we do not know.

Eagle Bend, Minn.

In the spring of 1893, Mrs. C. D. Pruden, of St. Paul, Minn., visited this place at the request of several investigators, and gave three lectures on Spiritualism, at which time we organized a circle with about twenty-five members. The result of this little circle is the development of one trance and two inspirational mediums, for speaking and tests. We are also sitting for development, materialization, and several phases of mediumship with good results. We hold public meetings that all who desire may attend. A large number of our people are aroused to the fact of spirit return.

Mrs. S. N. Aspinwall, of Minneapolis, Minn., came to our place on Saturday, the 1st of February, 1898, and in the evening visited with the Spiritualist Circle (consisting of about forty). A very pleasant evening was spent in speaking and tests. On Sunday and Monday evenings Mrs. Aspinwall delivered two very interesting lectures on large audiences at the G. A. R. Hall. These two lectures have proven to many skeptics the true belief of Spiritualism, which will lead them to further investigation. On Tuesday evening Mrs. Aspinwall gave a materializing seance at the house of M. M. Slosson, where eighteen full force materializations were recognized. The first form materialized was the cabinet spirit. After this the forms of spirit friends of the circle began to materialize. The first form was Mr. W. H. Byman, Sr., he recognized it, as also all his family. They all stood in the middle of the floor and conversed about five minutes, when the spirit dematerialized. Then several materialized, until one came out in brilliant form to Mr. Sam Anderson, who recognized it as his mother. They stood in the middle of the floor, where all the sitters could see and hear them. They conversed for several minutes in the Scandinavian language. The next spirit that came, and one that created the most sensation, was Mr. and Mrs. Street's little boy. He came out of the cabinet and called to his papa and mamma, and they met him in the middle of the room. They greeted and caressed him and several words were spoken. Then the little fellow returned to the cabinet and Mr. and Mrs. Streeter were being seated when their little boy ran across the room and caught his father by the coat, saying, "Papa, I am not gone yet," and caressed him in such an affectionate manner that made it very touching scene to see their only child, whom they called dead, return to them in such brightness.

All the seance was very good and interesting to all. There were twenty-five persons in the circle who will verify to all this being true.
J. M. PHILLIPS, President.
C. H. STREETER, Vice-President.
J. H. STRONG, Secretary.

Every Family Should Have It.

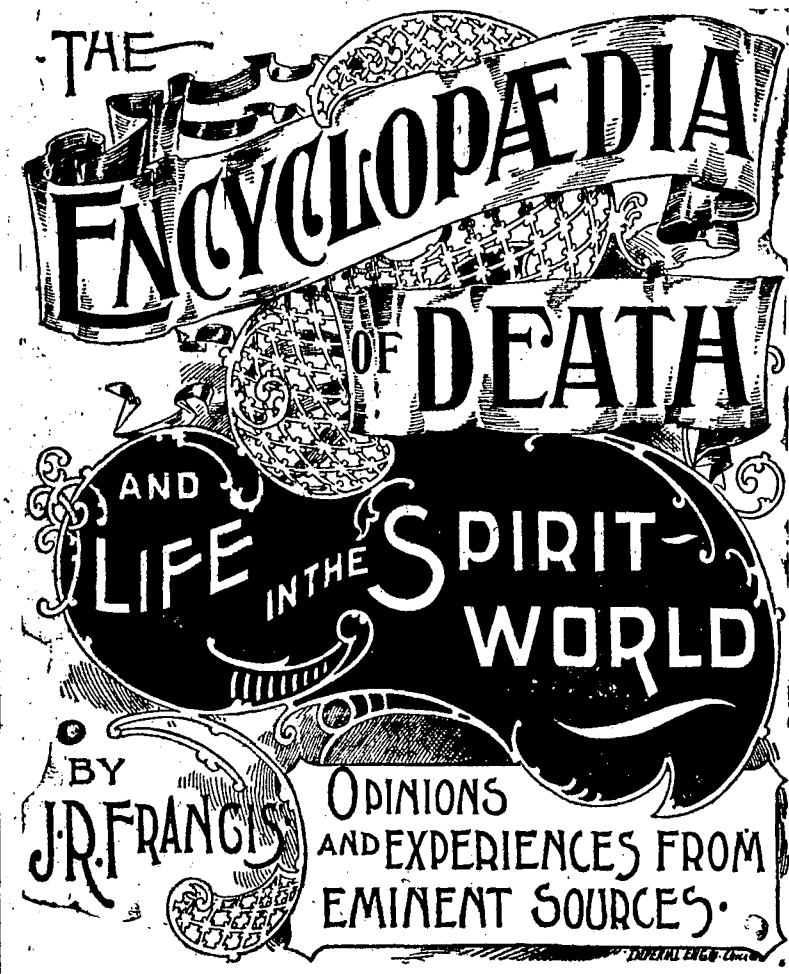
The Encyclopedia of Death, and Life in the Spirit-World should be in every house. It may be the means of saving one whom you dearly love from premature interment. Physicians as well as Spiritualists will find it a storehouse of valuable thought. Vol. I, in paper cover, is sent forth free, postpaid, to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

YOU should endeavor to get additional subscribers to THE PROGRESSIVE THINKER, so that they can avail themselves of the first volume of the Encyclopedia of Death, and Life in the Spirit-World. This work, in paper cover, is sent free on terms mentioned on our second page.

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

A FOUR-HUNDRED-PAGE BOOK GIVEN AWAY!

On Conditions That Can Be Easily Complied With.



Ten thousand copies of Vol. I. of THE ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT-WORLD, are to be actually given away, at an expense to us of hundreds of dollars, on the following terms:

The book will only be sent out where two or more club together. It will not be sent where only one subscription is sent in.

Take Careful Notice.—Any one of our present subscribers, who will send us a new six-months' (or yearly) subscriber with his own subscription (extending it not less than six months), can each have a copy of the book. It will not be sent to any subscriber unless these terms are strictly complied with. You can easily get the new subscriber to send with your own.

Any two new yearly subscribers can have three copies of the book—one for missionary purposes.

A club of two or more new six-months' subscribers can each have a copy of the book.

A club of five new six-months' subscribers can each have a copy of the book. The one who gets up the club can have an extra copy for missionary purposes.

A club of ten new six-months' trial subscribers can each have a copy of the book. The one who gets up the club can have three extra copies.

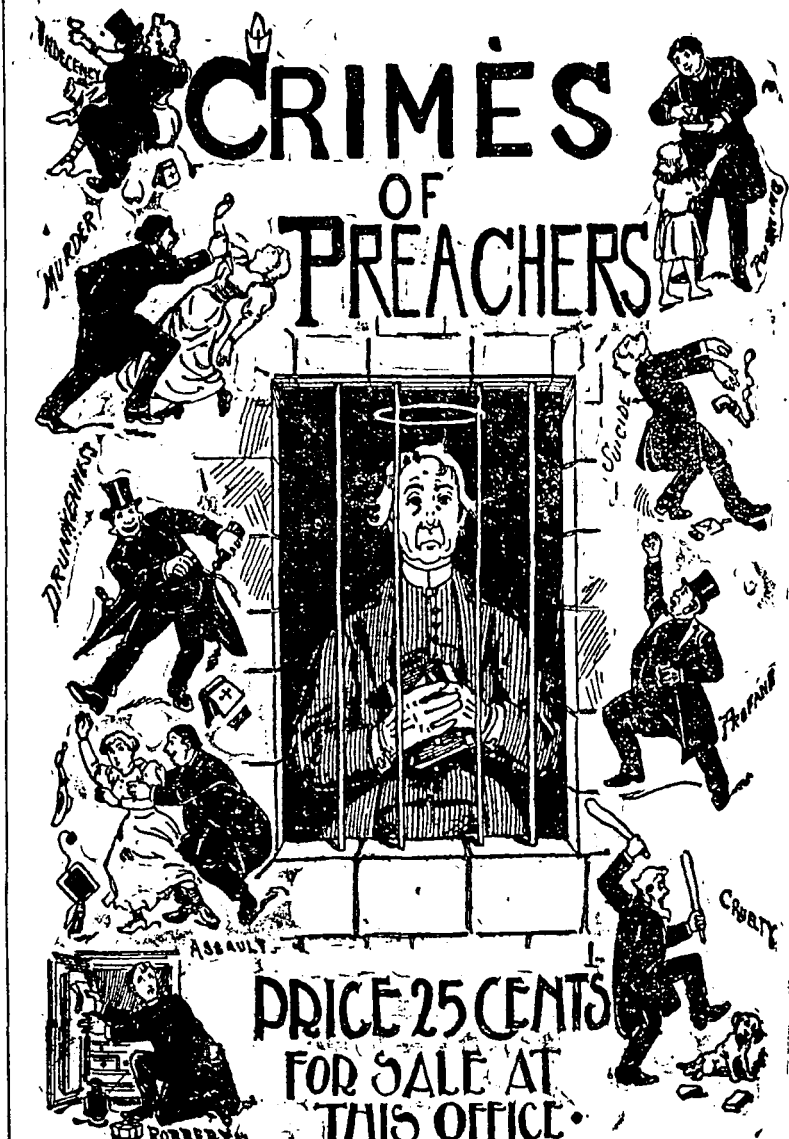
A club of twenty new six-months' subscribers can each have a copy of the book. The one who gets up the club can have five copies for missionary purposes or to sell.

There have been about 10,000 COPIES of this work, neatly bound in cloth, sold since its first issue, in November of last year. No other book in all the ranks of Spiritualism, on this earth, has met with such a sale. We offer this work, bound in paper, as a gift to every one who desires it, on the above terms. Those who read it will want, we assure, the remaining volumes, together with this one, neatly bound in cloth. We want every Spiritualist in the United States to have the work, which they can get by subscribing for THE PROGRESSIVE THINKER. An offer of this kind was never before made. Each of our present subscribers can get a copy of the work; as well as those not subscribers.

TAKE NOTICE.—By new subscribers, we mean those not on our list at this date, November 1, 1895.

Remember, please, that THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, contains 400 closely-printed pages, and is well worth one dollar in these times of rock-bottom prices.

Bear In Mind, please, that this edition of the first volume of THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD, is bound in paper cover. It is substantially stitched, and nicely printed. A copy will be sent free to all who comply with the above conditions. When sending an order, call this the PREMIUM ENCYCLOPEDIA, VOL. I.



THE MEDIUMISTIC ATLANTIS.

Experiences of John Brown, The Medium of the Rockies, with an Introduction by PROF. J. S. LOVELAND.

This book should be in the hands of every one interested in Spiritualism. Chapter I, History; Chapter II, Early Mediumship; Chapter III, The Heavenly Mansion; Chapter IV, Removal to California; Chapter V, His Gifts; Chapter VI, A Remarkable Test; Chapter VII, His Work as a Healer; Chapter VIII, Leaves the Body; Chapter IX, The First Break in the Material; Chapter X, A Strange Experience; Chapter XI, Remarkable Manifestation of Spirit Power; Chapter XII, New Experiences—Illustrative of the Phenomena of the Spirit-World; Chapter XIII, The Atlantic Cable Shown to John Brown; Chapter XIV, Questions and Answers; Chapter XV, Concluding Remarks. For sale at this office. Heavy paper cover, price 50 cents.

JOAN, THE MEDIUM.

On the Inspired Medium of Orleans. Spiritualism as a Leader of Armies, by Moses H. H. H. This is one of the most brilliant and convincing arguments on Spiritualism ever written. No more was more brilliantly interesting; no history more true. Price in cloth 40 cents; paper cover, 25 cents. For sale at this office.

INTERVIEWS WITH SPIRITS.

By Carrie E. & Twing, mediums. Price 50 cents.

THE QUESTION OF A ONCE-IN.

Embracing the Origins of the Jews, the Aryan and Derivation of Christianity, by G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50.

A VALUABLE WORK.

Researches in Oriental History, Embracing the Origins of the Jews, the Aryan and Derivation of Christianity, by G. W. Brown, M. D. One of the most valuable works ever published. Price \$1.50.

THE STRENGTH OF THE PATRIOTIC ORDERS AND WHAT THEY ARE DOING.

Shall the Statue of a Jesuit Be Allowed in Statuary Hall in Our National Capitol?

TO THE EDITOR:—The good work inaugurated a few years ago by papers all over this country, and notably by THE PROGRESSIVE THINKER, is at last bearing fruit. The following, from the New York Herald, giving names and estimated strength of the various American orders, will be read with interest:

One thousand delegates to the Superior Council of the American Protective Association have met in annual session in Rochester, N. Y. The convention represented an actual voting strength in this State of 313,000, and in the nation of about 3,500,000.

The most important action taken by the Superior Council in Rochester was with reference to the coming Presidential nominations. A political policy was formulated by the convention, the matter of candidates was discussed, and a line of action laid down regarding the question of party platforms and issues.

The American Protective Association and allied orders are non-partisan. They make no nominations of their own, but endorse the candidacy of such men as are persons grate to them. By such action, it was told in Rochester, local elections, and in some instances State elections, have been won by them.

One of the peculiar features of the convention was that in the resolutions that were adopted no mention by name was made of any candidate for President or any other office, State or local. Discussion of candidates came up either informally on the floor of the hall or else in committee. The Superior Council, in following out the requirements of its constitution, declared that it would endorse only that party, or those parties, which should nominate candidates whose records are not opposed to the principles of the association, upon a platform which should embody patriotic utterances consistent with these principles.

WHAT IT WILL DEMAND. The American Protective Association will demand, as the consideration for its support of any nominee of any party for President, that the platform of the National Convention of that party shall reaffirm the principles of the total separation of Church and State, the restriction of immigration, and the reform of the laws regarding citizenship and the right of franchise.

It will demand, too, that such party shall reaffirm its faith in the American public school system as the basis of liberty and prosperity. The allied orders make claim to a membership representing more than one-fourth of the voting population of the United States. They assert that they hold absolutely the balance of power, and that it is in their power to elect or defeat any Presidential nominee.

This table shows their voting strength, as it was represented to me by a delegate to the Rochester Convention, who gave to me this information:

American Protective Association.....	3,500,000
National League for the Protection of American Institutions.....	1,500,000
Junior Order United American Mechanics.....	500,000
Patriotic Order Sons of America.....	250,000
Order of Deputies.....	125,000
All other patriotic organizations.....	250,000
Total.....	6,125,000

About 2,500,000 of this membership are associated with two or more of the organizations, so that the actual voting strength of the allied orders is not far from 4,000,000.

The National League for the Protection of American Institutions is not strictly a member of the allied orders, as it is not secret. Its president is William H. Parsons, its secretary is the Rev. Dr. James M. King, and on its list of membership are the names of J. M. Eaton, W. B. Kunhardt, John D. Slayback, J. Edward Simmons, Jonathan Trumbull, Henry Hitchcock, Bishop Arthur C. Cox, Gen. Henry V. Boynton, Wm. Allen Butler, Cephas Brainerd, Henry E. Howland and William H. Peckham. The league is working to procure this amendment, the sixteenth, to the Constitution of the United States:

"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 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 any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control."

This amendment was endorsed by delegates from the different patriotic orders to a convention held in Washington last March.

COMMON GROUND. The Patriotic Orders and the National League meet on common ground, and work together in their approval of this platform:

"The objects of the league are to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to promote public instruction in harmony with

such institutions, and to prevent all sectarian or denominational appropriations of public funds."

Regarding the personnel of its membership, an interesting report was read at the Rochester meeting.

It was said that 108 members of Congress, the Governors of four States, majorities in the Legislatures of several States, the School Boards of 214 cities and towns, and a majority of city and town officials in every Central and Western State, were members of or allied with the American Protective Association.

The national representation, according to the report, is divided as follows:

Ohio.....	400,000
Pennsylvania.....	220,000
Indiana.....	100,000
Illinois.....	350,000
Michigan.....	285,000
Kentucky.....	80,000
Wisconsin.....	175,000
Iowa.....	200,000
Pacific Coast.....	125,000
New England.....	500,000
Southern and the Southwestern States.....	750,000
Other States.....	500,000

William E. Curtis, the noted correspondent, has written concerning the POWER OF THE A. P. A. IN CONGRESS in the interest of secular principles as against sectarian appropriations. He says that the American Protective Association has shown a good deal of



THE MARQUETTE STATUE.

influence in Congress this session and has caused the revision of two appropriation bills. The first was one which provided for the expenses of the government of the District of Columbia, and, as usual, originally included small appropriations for the benefit of a large number of local charities, including asylums for those who are afflicted in various ways, homes for the aged and infirm, industrial schools and kindergartens, hospitals and other institutions, which are partially supported and entirely managed by private committees of citizens and the several religious denominations. Among the others the Catholics have had their share, and the sum total has represented a considerable amount of money. Against such use of Government funds a protest was made by the representatives of the American Protective Association, and, although the strong ground of the opposition was the fact that the Government had no means of controlling or investigating the manner in which the money was expended, there were votes enough to send the bill back to the committee with instructions to revise that section.

The next success of the American Protective Association was in striking from the Indian bill the usual annual appropriation for religious schools. Millions of dollars have been paid to support Catholic schools among the Indians, and a smaller amount to the Protestants, Methodists, Congregationalists and other Protestant denominations, in addition to the regular Government system of Indian education. The Catholic schools are always held up as models, and they doubtless have been more successful than other missionary undertakings of this sort, because they are taught by Sisters of Charity, who dedicate their lives to the work and have no other ambition than success in it. The teachers of other denominations often show equal devotion, but they have not developed the same patience and skill, because their engagements are usually temporary; but unless the Senate reverses the action of the House in the face of remonstrances from the American Protective Association, all sectarian schools must hereafter be supported by the churches, without assistance from the Government. There are plenty of Government schools, but they have not been as successful as those managed by the missionary boards, because the appointment of teachers has

been more or less influenced by politics. The extension of the civil service rules to include the Indian Education Bureau is expected to result in a decided improvement.

This is good news indeed for all those who believe that sky-pilots of all classes should keep their hands out of Uncle Sam's strong box.

The fight that the patriotic orders have on hand at present is in regard to the MARQUETTE STATUE.

A dispatch to the St. Louis Globe-Democrat says that preparations for unveiling the statue of Father Marquette in Statuary Hall of the Capitol have provoked an unexpected flurry in the House. Since the newspapers began printing notices of the forthcoming event, a few days ago, members have been receiving many communications on the subject from their constituents, and to-day the opposition had representatives in the lobby to make protests. Mr. Linton, of Michigan, who is an advocate of the American Protective Association, today introduced a resolution to have the statue taken from the Capitol, and the matter rivaled the Cuban question in the gossip of the floor.

The Linton resolution was as follows: "Whereas, For the first time in the history of the United States there has been placed in the Capitol a statue of a man in the garb of a churchman, said statue being that of a Jesuit priest named Marquette, who died in or about the year 1675, and who is referred to in the joint resolution, as a reason for accepting the statue, as 'the faithful missionary'; and

"Whereas, The revised statutes of the United States, section 1814, provide only for not exceeding two statues in number, of marble or bronze, from each State, of deceased persons who have been citizens thereof and illustrious for their distinguished civic or military service, and when so furnished the same shall be placed in the old chamber of the House of Representatives, now known as Statuary Hall, in the Capitol of the United States, and

"Whereas, The said Marquette never was a citizen of any State, nor of the United States, nor performed any civic or military duty therefor, and

"Whereas, The statue representing him is of ecclesiastical character alone, being dressed in church habiliments and paraphernalia, and otherwise entirely inappropriate for the position occupied in Statuary Hall, thereby being contrary to the intent of the joint resolution which provided for its acceptance; therefore, be it

"Resolved, That the placing of said statue in the Capitol is not only without authority, but in direct violation of the law; and be it further

"Resolved, That said statue be removed from the Capitol and returned to its donors."

LINTON'S OBJECTIONS. Mr. Linton says that the statue is objectionable, in his view, chiefly because Father Marquette is represented in his priestly robes, with the crucifix, and because the pedestal has after his name the initials, "S. J."

Society of Jesus. It will be necessary for Mr. Linton to obtain recognition from the Speaker to bring his resolution before the House. The statue is presented to Congress by an act of the Legislature of Wisconsin, and it was formally accepted by a joint resolution of both houses, passed in the special session of the Fifty-third Congress. The date of the ceremony of unveiling has not been fixed. It is expected that Cardinal Satolli and other church dignitaries will participate in the ceremony.

CONGRESSMAN MINOR OBJECTS. One dissenting voice is found among the Wisconsin delegation, to the great credit of the State, regarding the placing of the statue of Pere Marquette in Statuary Hall of the Capitol. Congressman Minor, member from the Sturgeon Bay district, said to-day:

"I think this statue of Marquette is out of place. I hardly approve of placing the statue of any minister or priest in the hall where jurists, statesmen, diplomats, soldiers and others who have achieved greatness stand. It matters not of what denomination these priests are, I would object just the same. If this nation was to build a separate hall in the Capitol, and set it apart for the commemoration of priests and ministers who have achieved greatness, all right."

The statue itself is magnificent. It is so splendidly sculptured that it is hard to believe that it cost only \$8,000, allowed by the State of Wisconsin for all expenses. Many people declare it cost much more. The statue is of the purest and whitest marble, and is of such giant proportions that it overtops and outshines anything else in the hall. The other statues look pigmies beside it. The statue of Lincoln is completely overshadowed by the statue which Wisconsin has sent to the Capitol. The figure is fully eight feet high, mounted on a pedestal of about four feet in height. On the pedestal is inscribed the following:

"Wisconsin's tribute, James Marquette, S. J., with Louis Joliet, discovered the Mississippi River at Prairie Du Chien, Wis., June 17, 1673."

It is said that a party with the poetic name of Ginty—that's French—first suggested Pere Marquette, as the proper person to be carved in marble as Wisconsin's tribute to the Government Statuary Hall. Some \$8,000 was appropriated by the State of Wisconsin for the work, but it must have cost much more, and the Catholics of that State "took it up vigorously." It is easy to see where the money came from to pay for it.

The brave words and patriotic attitude of both Mr. Linton, of Michigan, and Mr. Minor, of Wisconsin, will be long remembered by all who desire to

see our nation kept free from the finger-marks of foreign fanatics and the tin-tag trumpery of theology, be it of any stripe or brand.

May Messrs. Linton and his fellow-patriots succeed in their efforts in this direction.

"Keep off the grass!"

WILLIS F. WHITEHEAD.

SOCIAL STRENGTH.

Troubled State of Ceaseless Spirit Hunger.

TO WORK WISELY FOR OURSELVES AND OTHERS MUST BE OUR FIRST DESIRE.

There are hours that come to us all, when thick shadows lie upon the purposes of life. Heart-sick and spirit-worn with the ceaseless tide of bitter waters, that beat against most earnest efforts, existence wears upon its surface only grim and haunting terrors.

When upon the horizon of every day there rests the darkened pall of useless striving, and the future's sky shows no glimmer of brighter dawn, then it is from the depths of the inner life that the soul cries aloud for answer and demands to pierce this mystery of living.

This workaday world of ours, crowded with its daily strifes and selfish needs, fails to feed the super-sensual cravings.

Honor and wealth and fame may crown with what is called success, but down beneath the surface there moves the troubled stream of ceaseless spirit-hunger.

Filled with the restless longings of an active age, we reach out to grasp any and all means which breathe of rest and secret peace. One by one we seek to gather them in, that the leisure of the coming years may not find us barren of resources or feeding upon the empty husks of false aims and futile striving.

Based upon demands like these, unnumbered projects take upon themselves shape and form, each, in its own way, serving as a separate link in the endless chain of earth's beneficence.

Art, science and philosophy present to the student-mind their endless stores of beauty, truth and knowledge. Side by side with the interests of every day, there moves in silent majesty the deeper force of human sympathy, which circles round with the electric belt of a life all-powerful. Buried underneath the crusts of cruel torture, infamous despotism and soul-destroying tyranny, this vital chord of nature binds in one all classes, all nations and all ages.

Working slowly but surely, the power of social virtue is passing on to victory over the lower nature. Wrongs and persecutions are fast digging their own graves. Mercy and justice are crowning with joy the saddest life-lessons, until in its own good time the whole world shall pulsate to the throbbing life of personal effort, of self-sacrifice, and the final blending of the many interests into the one law of human sympathy, triumph and universal.

Achievement has no royal birth. Only the star of honest toil lights its onward. Whether it be in the region of material forces, or amongst the geni that haunt intellectual efforts, the same law holds unquestioned sway. The moral nature grows strong through the single channel of a brave enthusiasm, uniting in one both self-attainment and victory over weaker wills.

We are told by one of America's best-loved poets that

"In the early days of art Builders wrought with greatest care, Each minute and unseen part, For the Gods are everywhere."

"Let us do our work as well, Both the unseen and the seen, Make the house where Gods may dwell Beautiful, entire and clean."

"Else our lives are incomplete, Standing in these walls of time, Broken stairways, where the feet Stumble as they seem to climb."

Build to-day, then, strong and sure, With a firm and ample base, And ascending and secure Shall to-morrow find its place."

Socrates taught that the solid basis of goodness alone upholds the truth of human happiness. This principle, freighted with celestial purity, he propagated in the midst of an age and people steeped in the lusts of sensual luxury.

Inspired by a trust in the overruling spirit of right and justice, he planted not only for the time that was, but for all future.

To work wisely for ourselves and others must be our first desire, if we would attain this crowning gem of life. The noble discontent that impels the patient toiler on to greater deeds, acts a leading part in social unfoldment. It is the recognition of latent power, the hand upon the soul's dial-plate pointing to progressive pathways.

If we would enter the fields of permanent social strength, it must be only through the portals of personal freedom. It is the freedom of the one that builds the broadened basis for the many.

Holding as its right the boundless fields of thought, freedom claims the vast heritage of moral and intellectual wealth. It rests, as do all the virtues, upon the foundation of an all-compassing and eternal justice. With this light for its guide, freedom stands the savior of man.

She leads him out of the darkness of superstition, frees him from the slavery of the senses, rescues him from the bondage of pretense, raises him from the stagnation of self-satisfaction; she speaks to him as an intelligent being, conscious of future possibilities, and, strong in her might, self-reliant in her trust, she invites

him to regions of undiscovered truths, and passes with him onward and inward, until he learns to know himself and stands face to face with his own vice and virtue.

When he shall become victor over self, when he shall choose worth instead of wealth, honor in place of dishonor, truth in place of falsity, moral law in place of legal trickery, living charity in place of dead dogma, justice to all in place of license to self, when he shall erect within his own soul an altar of peace and purity, then, and not till then, will he fulfill his God-appointed destiny.

These seeds of living truth are planted in every member of the human race, their heritage from the "great first cause." Condition and circumstance may cover deep with the rubbish of ignorance, but the vital force knows no ending.

Let, then, the hours, the days and the years be consecrated to the unswerving aim of self-growth, which blesses not only the individual, but the many, and which binds man as one with the universe and with God.

The principles of truth and virtue have lived throughout the ages, and stand now with undimmed lustre, doing duty in this, the nineteenth century. Upon one common altar still burn sacrificial fires with unceasing brightness. Reaching out through the frozen regions of man's nature, with genial warmth, they seek to kindle anew the electric force of kindred souls and teach God's lesson of man's brotherhood.

In the resources of a free people are the grandest elements of true social growth. Eminently fitted are our own institutions for this end. Upon our own soil may the healthy seeds be sown.

By our own people may the plant be nurtured with care, until the perfect blossom shall bless with its fragrance not only our own, but other lands.

Let, then, the sons and daughters of this Republic fulfill the special work assigned them. As weavers in the great social web, let them choose with wisdom each thread and fibre of the mystic substance. Sham and pretense and gilded trickery may reign in courts and palaces, whose hollow pomp imposes hollow homage. Tales of blue-blood and ancient lineage fit well the musty halls of worn-out ages, but they have no place in the busy workshop of to-day, throbbing as it is with vital needs and stirring acts.

Let us, then, waste no time in yielding deference to the self-importance and the glittering gewgaws of a false position, built upon the coffin bones of decaying ancestors. Of such aids we have no need in this land, whose social health can be nurtured alone by the broadly-flowing stream of a true republican simplicity.

It is the honest manhood and the pure womanhood that shall wear the crown of faithful effort for human good, more priceless than rarest gems of royal value.

If we would grow strong in the individual, the family and the national life, we must look well to, and guard wisely, the underlying bonds of social power. From the depths of this force must be drawn the skill and the knowledge that control.

Magnificent in its area, embracing all the possibilities of soil and climate, boundless in its mineral wealth, challenging the giant power of mind, in unlocking for man its hidden treasures, this country stands to-day colossal in its material forces. Personal liberty has chosen this wonder-land in which to work out its own problem of advanced action.

Its people have conceived the idea of human rights, and have offered opportunity to the oppressed of other lands to help them in unfolding, leaf by leaf, this volume, freighted with the welfare of unborn millions.

Upon every man and woman and child there rests a sacred duty. Upon the father and upon the mother, upon the teacher and the citizen, upon those in private life, and those in public life, is laid the earnest charge of working bravely for themselves and for their fellows.

Coming to us through the mysterious portals of the inner life is the divine voice urging us on to unceasing action, to honest labor, true and faithful in its details, that we may build up, step by step, motive by motive, thought by thought, and deed by deed, with part fitted to part, all rightly balanced and adjusted, the power and majesty of that all-supporting and all-enduring superstructure of social strength.

ELLA M. DARR.

Oak Park, Ill.

Missouri State Convention—Official Call.

The regular annual assembly of the Progressive Spiritualist Association of Missouri is hereby called, to meet at G. A. R. Hall, Commercial street, Springfield, Mo., on Sunday, March 29, 1896.

Each branch society, chartered by the State Association, will be entitled to one delegate for every twenty-five members, or fractional part thereof; also the president of each society will be ex officio entitled to a seat in the assembly as a delegate.

At the same time and place all Spiritualists and friends of the spiritual movement are invited to meet in mass convention, to continue two days, for the purpose of considering plans, ways and means for the efficient and vigorous prosecution of the work throughout the State, and for general discussion and exchange of thought on questions of vital importance.

Eminent speakers and mediums will be in attendance. The Forty-eighth Anniversary of Modern Spiritualism will be appropriately celebrated on Sunday.

All delegates will receive free entertainment, and are requested to report on arrival to the secretary, 311 South Jefferson street, E. M. HENDRICK, Springfield, Mo. President.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

AS TO THOSE PETITIONS, Which Center in the District of Columbia.

THE WASHINGTON POST MAKES SOME SENSIBLE REMARKS THEREON.

Washington is the nation's city, and this fact is a sufficient reason why all the people of the States and Territories should be interested in its welfare. Citizens of all the States and Territories are here, and it is natural that their friends and neighbors, at their old homes, should desire for them all the blessings derivable from the enactment and enforcement of good laws. The permanent residents of Washington do not resent as an impertinence the interference of outsiders in this city's government. The Constitution of the United States, and the laws made in conformity therewith, warrant such interference. The District of Columbia being under the exclusive jurisdiction of Congress, and being governed directly by Congress, the constituents of the members of the Senate and House of Representatives are clearly within their rights when they petition Congress to pass this, that or the other bill relating to the District.

But, while cheerfully conceding all this, and while experiencing genuine satisfaction in the great and growing interest of the people of the United States in the affairs of their beautiful Capital, we may be permitted to remark that some of the petitions pouring in on Congress are based on misinformation as to the conditions prevailing here. We notice, for example, that Senator Bruce recently presented a "memorial of the W. C. T. U. of Ohio, for the enactment of a Sunday rest law in the District of Columbia."

It is scarcely presumable that the good women who put their names to that memorial knew—as all Congressmen and all residents of Washington know—that there is no other large city in the United States where there is so much Sunday rest as in Washington.

The saloons are closed, not nominally, but actually; the barber-shops are also closed; no places of amusement are open; the streets are as quiet as those of a country village. Not long ago an Ohio man, temporarily domiciled here, took his gun and started for the suburbs to shoot birds on a Sunday morning, as he had been accustomed to do at home. But he had not gone far before he was arrested. He put up five dollars and went to his boarding-house. On the advice of a lawyer he forfeited the five dollars by failing to appear for trial.

In the city of Columbus, the capital of Ohio, and in Cincinnati, the metropolis of that great State, the stranger, even though he has lost the run of the calendar, knows when Sunday comes, not because it is a "sweet day, so pure, so calm, so bright," but because it is the noisiest day in the week. We do not mention this to find fault, for it is none of our business.

Although the quiet that prevails here on Sunday suits us, and suits the people of this city, we do not seek to enforce it on Ohio cities. We prefer to have the theaters and all other places of amusement closed on Sunday, but the residents of Cincinnati and Columbus prefer to keep them open on that day. That is their business. We like to have the saloons closed on Sunday, but Cincinnati and Columbus prefer to have them open on that day, and we are advised that the Sunday saloon trade in those cities is the best part of their business. But that is not our affair.

From all parts of Ohio, as well as from other States, petitions like the one mentioned above are being forwarded to Congress. They come from Chicago and St. Louis and Kansas City and Denver—all calling for a Sunday rest law for this city, which, under existing laws, is the most quiet, restful city in the United States on Sunday. As we have already said, there is no impertinence in sending these memorials, but they do injustice by creating the impression that Washington has special need of a Sunday rest law. If the good ladies of the W. C. T. U. knew all the facts in relation to this matter, they would be petitioning the lawmakers of their respective States—of such States as Ohio, Illinois, Missouri and Colorado—to adopt the model Sunday of the National Capital.

"THE ARCANUM OF NATURE."

A Merited Tribute.

Vol. I. The Philosophy of Creation. Vol. II. The Philosophy of Spirit.

These volumes are recognized in this country and in Europe as standard authority on the subjects on which they treat. They are the only books on Spiritualism that have been quoted by scientists as authority; and that, too, by men like Buchner, who represents the extreme of materialism.

That most able geologist, Prof. Winchell, State Geologist of Illinois, acknowledges his indebtedness. Henry Russell Moser says: "The Arcana had a world to do in shaping my thinking, and that of a greater man than I—Prof. Winchell. The Spiritualist said: 'We have no hesitancy in pronouncing this the best work of the author under the acknowledged inspiration of his immortal teachers. It should constitute a part of every Spiritualist and thinker's library.'"

A revised edition of 500 copies of each volume has just been published in England. The price, mailed free, is the same as the London publishers, \$1.00. For sale by Hudson Tuttle, Berlin Heights, Ohio, and at the office of THE PROGRESSIVE THINKER.

Nature is commanded by obeying her.

—E. J. J.

Bottlebinding.

You can't judge of the quality of a book by the binding, nor tell the contents by the title. You look for the name of the author before you buy the book. The name of Robert Louis Stevenson (for instance) on the back guarantees the inside of the book, whatever the outside may be.

There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's the question.

Think of this when buying Sarsaparilla. It isn't the binding of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best, and has done so for 50 years.

THE DEAFNESS

and Head Noises relieved by using Winsor's Cataplasms Ear Drums. New scientific invention different from all other devices. The only safe, simple, comfortable and inviolable Ear Drum in the world. Helps where medical skill fails. No wires or irritating attachments. Write for pamphlet.

WINSOR'S CATAPLASMS EAR DRUMS. 1254 Third Ave., New York City. Office: 1125 Broadway, New York.

OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-WORLD.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 60 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

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

BEAR IN MIND.

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

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

Unparalleled Offer.

To send forth free a 400 page book, which has received the commendation of leading minds everywhere, is something unparalleled. We are now absolutely giving away Vol. I. of the Encyclopedia of Death, and Life in the Spirit-World. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper bound, 60 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 439 pages. Price \$1. For sale at this office.

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

"Human Culture and Cure. Marriage, Sexual Development, and Social Upbuilding." By E. B. Babbitt, M. D., LL. D. A most excellent and very valuable 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.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. B. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. 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 a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings 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 reached by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion.

Hudson Tuttle and Emma Hood Tuttle are engaged by the Cleveland Progressive Lyceum for the coming anniversary, March 25th.

Dr. A. W. S. Rothermel can be addressed at Milwaukee, Wis., until further notice.

N. S. Banfield writes from Lowell, Mass.: "As your paper travels eastward, I thought it might interest some of your readers to know what was going on in the spiritualistic circles in Lowell. Last Sunday at Welles Hall, the First Society of Spiritualists held a grand meeting for the benefit of the society. It not only netted them a good round sum of money, but was received with great enthusiasm by the large audience which gathered afternoon and evening. The five mediums who participated were residents of this city, and the speaking relations and tests were very satisfactory to all present. This movement was originated and sustained by Agnes Houghton Banfield, who did all in her power to encourage those mediums who had never appeared publicly before. We have started a Psychological Research Club, with a membership of fifty people so far, and still growing. We meet every Saturday evening, have engaged Fred A. Wiegman for a night in April. Mrs. Banfield is still busy with her pen, and intends to publish a book another year."

W. H. Hillard, secretary, writes from Grand Rapids, Mich.: "Sunday, the 16th of February, was a great day for the West Side Spiritualists. On the evening of that day the above organization was effected, with an unusually large audience in attendance, and with bids for the edifying and kind work organized in this city, made up as it is from active, fearless, intelligent people. This is the result of the personal efforts of that noble woman, Mrs. John Lindsay, whom to know is to love: a woman who is gifted with great spiritual power. She is also an efficient worker in the Woman's Relief Corps, where her power and influence is largely seen, but when her magnificent gifts are felt the most is in our spiritual meetings."

Adrian B. Ormerod, platform test medium and trance speaker, can be addressed for engagements for camp meetings and societies at 214 Calhoun street, Fort Wayne, Ind. State full particulars in first letter and save time. Terms easy.

K. J. Vanderhoff writes from Payne, Ok.: "Mr. Finney, a trumpet medium, of Fort Wayne, Ind., held quite a sensational session on the evenings of March 16 and 17, at the new place, where there were twenty-four in attendance the first evening, and all went away thoroughly satisfied that spirits do return to us, and talk through the trumpet, and tell the glad tidings of a better life beyond the grave. The second evening was very cloudy atmosphere, and the prospects looked dismal; but at 8 o'clock, thirty voices were heard, and were quite as marvellous as when a voice from the spirit-guide broke in upon us, and lifted the veil, assuring us that all would be done that could be under the circumstances. In quick succession different spirits presented themselves and gave evidence of sweet spirit-life. Among the number was Laura Menzies, Joe Conner, The Harp, J. Baker, Geo. Ball, Mabel Harris, Pannabaker and others, all of whom testified that death was but a shadow, and beyond the grave the opening of a brighter world. Endorsing the spirits was the ever-faithful Johnnie Williams, the control, ever cheering with his mirth and sweet music. May the spirit-guide and Mr. Finney return to Payne, and give the people the knowledge of the Spirit-world. Mr. Finney is ever ready to answer all questions, and by his true power and honor, lead the people out of darkness into the light of a better life. We can only say the cry of fraud in his circles is ignored by all honest minds who are ever ready to testify that the demonstrations are too great for an ordinary man who has only two feet, two hands and is six feet high. His work is marvellous, entertaining and instructive."

Geo. Kemp, corresponding secretary, writes from Des Moines, Iowa: "The Iowa State Spiritual Association located at Des Moines has been incorporated under the State laws of Iowa. The officers are: C. A. Pearsall, president; A. Thornton, vice-president; F. M. Kelley, secretary; C. G. Kemp, corresponding secretary; C. G. Kemp, treasurer. Directors—John Swap, W. H. Harlan, W. A. Hammer, and Alfred Larson. Address all communications to Geo. Kemp, 1211 Mulberry St., Des Moines, Iowa."

Dr. H. C. Andrews is now engaged at New Orleans, La. He writes: "Our glorious cause is gaining ground here. We are engaged during the present month and perhaps longer. I shall return North to lecture in Michigan, Ohio and Indiana during June, July, August and September." Societies desiring a good speaker and test medium in those States should open up a correspondence with Dr. Andrews at once. He can be addressed at No. 2433 Perret St., New Orleans, La. We hear good reports of his work.

Mrs. D. L. W. writes from New Whatcom, Wash.: "Rev. G. C. Love, of Portland, Oregon, has been here, and was the most successful ever held in this city. He is an inspirational speaker, magnetic healer, test medium, and also gives psychometric readings. His lectures and test circles were well attended. There are a good many here who believe in and have embraced our philosophy. We think that the people of our city are as intelligent, liberal and progressive as can be found anywhere. Some of our church-members were present. We feel that much has been done towards breaking down the great walls of sectarian prejudices, which have held the world of thought from reaching out into the boundless fields of knowledge for answers to the questions that are hidden there. Mr. Love has been engaged as manager of a camp-meeting to be held in West Ferndale, ten miles from this place, in August."

Will C. Hodge will be permanently located at 710 Prairie street, Milwaukee, Wis., until the opening of Clinton camp. Correspondence relating to engagements, or to the business of the Milwaukee Valley Association, should be sent to this address. Will attend funerals.

Dr. Willis Edwards holds his meetings at 561 North Clark street, corner of South.

In answer to an inquiry, we will state that Edward Kelley, whose honesty and integrity as a medium has never been questioned, has so far receded his health that he is holding materializing seances.

Marguerite St. Omer writes from Cincinnati, Ohio: "The expose bubble burst in the courts this morning, and Mrs. Polson was discharged, the judge saying the people were expecting to see a 'white elephant' materialization, and he thought they saw what they went for, and got their money's worth, and dismissed the case. Grander than ever is the second volume of the 'Encyclopedia.' Please state I am open to receive camp-meeting engagements."

Mrs. C. McFarlin is now lecturing at Milwaukee, Wis. Her work there has been highly appreciated. She would like to make engagements to lecture in Chicago or towns in the immediate vicinity. She can be addressed at 6442 Stony Island Ave., Chicago, Ill.

James Macarathon, secretary, writes from Atlanta, Ga.: "The Society of Spiritual Science has been formed here in Atlanta, Ga., under very promising conditions, and we contemplate securing a hall of near-by near-by. Spiritualism here in Atlanta is in a very depressed condition, nevertheless very favorable to the organization of a powerful and flourishing society as we have over one hundred thousand population, consisting of many liberal thinkers. We are desirous of securing the very best talent in mediumship, and would be glad to have reliable and highly recommended mediums write to me at 22 W. Peachtree street, in view of securing engagements, giving terms, dates, etc."

E. S. Drew writes: "I send with my renewal names of a small club for your much-prized paper. I enjoy reading it very much and have interested some others in its contents. Nearly every number has one more article that I would so like everyone to read. I am sure you are doing much for the spread of Spiritualism. May increased success attend your efforts."

Robert Ward writes from Denver, Colo.: "The Children's Progressive Lyceum No. 1, of Denver, on Friday evening, March 6, held their entertainment at Douglas Hall, corner Champa and Eighteenth streets. It was a grand success, mostly financially. Let Spiritualists write to me for particulars, and I will inform them how to make money for a Lyceum: there ought to be one or more in every town, for they are the foundation of the future religion which will be Spiritualism. The above named Lyceum on Sunday evening, March 9, at 1:30 at Odd Fellows' Hall, 1643 Champa street, G. W. Kates, conductor; Mrs. L. E. Prior, guardian; Prof. E. W. Grogan, musical director. Mrs. L. E. Prior, the originator of this Lyceum and entertainment, is a wonderful organizer and a thorough business woman and one of the best lecturers and test mediums in the United States. On the last Sunday of March we are going to hold the forty-eighth anniversary of modern Spiritualism in Odd Fellows' Hall. We will hold three services: On Sunday morning and evening, lectures by H. D. Barrett, the president of the National Spiritualists' Association. In the afternoon the services will be by the Lyceum. On Monday we are going to have mass meetings in one of the largest theaters in Denver, with Mr. Barrett as presiding officer. We have invited all the mediums in the State to attend the meetings. Mr. Barrett will arrive in Denver on the 29th of March and remain with us for a week. We are going to give him a grand reception on his arrival and a hearty welcome. The Psychic Research Society meets every Sunday evening at Douglas Hall, with Mrs. L. E. Prior as its pastor; Dr. Ward, president. Mrs. Prior's lectures are of a highly interesting and scientific nature."

G. W. Kates writes from Denver, Colo.: "The Children's Lyceum gave a very successful entertainment Friday, March 6th. About 500 persons were present, and the evening was highly interesting. The Sunday sessions are largely attended, and the exercises replete with interest and talent. We expect to have a gala time here at the anniversary. Each society will celebrate and a mass-meeting will be held, with Mr. H. D. Barrett, president of the N. S. A., present. You may look for a good report as to how the anniversary and a hearty welcome. The First Spiritualistic Church of Chicago, of which Mrs. Cora L. V. Richmond has been pastor for many years, will celebrate the forty-eighth anniversary of the advent of Modern Spiritualism Sunday, March the 24th at its usual place of meeting, the Schiller Theater, at 10:30 a. m. A very attractive order of exercises is in progress of arrangement, consisting of addresses by Mrs. Richmond and several eminent speakers, fine music, and probably interesting exercises by the Sunday-school. A general time of rejoicing is anticipated."

Mrs. Lora Holton, musical medium, would like to make engagements at some of the camp-meetings, as musical director and conductor of entertainments. She can be engaged upon liberal terms and a hearty welcome. Write if desired. Address 3803 Indiana avenue, Chicago, Ill.

Nollie Phillips Raleigh, secretary, writes from Paw Paw, Mich.: "The Paw Paw Valley Spiritual Association will hold its annual election and anniversary meeting, at Paw Paw, March 28 and 29, 1896. Business meeting at Association room in Orange building, Saturday, March 23, 10 p. m. Plan to meet and social after the meeting. G. H. Brooks, of Wheaton, Ill., will give two lectures followed with psychometric readings at Longwell's opera house, Sunday, the 24th, at 11 a. m. and 7 p. m."

Geo. V. Cordingley, who is doing a good work on the South Side, writes: "I have been away from my church for the past week having been called to the thriving little city of Evansville, Ind., where I found many sincere Spiritualists and investigators. I was the guest of Mrs. M. Kratz, who is the pastor of the Progressive Spiritual Society, of that city, and is doing a grand work for the cause. I found her a charming hostess, as well as one of the best speakers and psychometrists, always ready to welcome me on her platform. I occupied her platform Sunday, March 1st, afternoon and evening; the crowd being too large for her regular place of meeting, we were obliged to take the Evansville Opera House. I found the people so much enthused for the truth that the officers of the Evansville Spiritual Society, offered me the use of their beautiful temple for the following Tuesday and Friday nights, where I lectured and gave testate large audiences. Right here it would not be amiss for me to say a word in behalf of the hospitality shown to me by the officers, and members of this society, they are beautiful temple, and giving me the hand of true fellowship in every way. There is room for a good lecturer and test medium in this city to do a grand work for our cause, and reap a good harvest. For full particulars address Rev. Mrs. M. Kratz, pastor 'The Progressive Spiritual Society' or Mr. J. M. Gensel, president Evansville Spiritual society. Wednesday and Thursday

evenings I was called by Mr. Peckinpah, to Mount Vernon, Ind., where I lectured, gave tests and improvised poems to a very large and appreciative and inquiring people, and although not Spiritualists, they treated me with more civilities than I have received from many Spiritualists."

Rook Springs, Wyoming, is said to be a good place for some first-class medium.

The prosperous church of the Students of Nature at Munson's Hall, 1052 Milwaukee avenue is now enjoying the assistance of the well-known Mrs. Hanson, while the pastor, Mrs. M. Summers, remains as ever, faithful at her post there. Never was there a period in the history of this society so settled as now.

The North Side Society, of which Dr. Edwards is pastor, gave a musical and literary entertainment on Tuesday evening last. The music was under the direction of that brilliant French teacher, Madame Bourgeois. Prof. Rountree gave one of his delightful readings, which kept the house in a roar of laughter. Others, as follows, assisted: Prof. Ernest and Mrs. Alice Newcomb, Mr. Willard, T. Postus, Miss Craig, Miss Jennie Francis, Miss Josie Denolier, Dr. Edwards and Mr. Adams. Dancing followed, and a delightful social time was enjoyed by all.

C. E. Dent writes from Vicksburg, Mich.: "I am still in the work of Spiritualism. I go to Scotts, the 15th. We have our anniversary exercises the 22nd, and I will have a very large audience at this meeting, the 26th in Battle Creek. Frank Barton has accepted my challenge to discuss the subject of 'Spiritualism—Is It True From a Bible Standpoint?' C. E. Winans, materializing medium, and his manager, A. Norman, passed through the city on Monday last, and they were here to lecture, Ind. They report a successful trip. They will rest awhile before filling engagements at various other places."

MIDWINTER CONVENTION
Of the Michigan State Spiritual Association.
IT WAS A GREAT SUCCESS.
The third midwinter convention of the Michigan State Spiritual Association convened at Jackson, Mich., February 28, in the large armory of Emmet's Hotel, at 2:30 p. m.
The meeting was called to order by our most worthy president, Hon. L. V. Moulton, of Grand Rapids. A very large audience greeted the convention. Under the direction of F. W. Curtis, the finest music was furnished throughout the meeting. The meeting was opened with the old familiar song, "America," which was sung by the congregation, as it sent forth a cheering welcome.

THE MUSIC.
The music throughout the convention was most excellent and participated in by the following: Miss E. Marvin, Mandolin and Guitar Orchestra, Miss Davenport, Mrs. Clara Hague, Male Quartette, Mrs. Galbraith and F. W. Curtis.

THE PRINCIPAL SPEAKERS.
The speakers present who did most excellent work were as follows: L. V. Moulton, one of the most profound thinkers on the rostrum to-day; Hon. E. W. Barber, who gave an excellent address; Mrs. C. E. Woodruff, a fine lecturer; Abbie Cook, always fine as a speaker; Anna L. Robinson, who stands in the front ranks as an inspirational speaker; Allen Franklin Brown, rapidly coming to the front as an excellent speaker, worker and psychometrist.

SLATE-WRITING.
Mr. Mansfield being present at the convention, gave one of his grand public manifestations of slate-writing; many messages and names came on the slate, and were recognized.

CONFERENCE.
A conference was conducted by Allen Franklin Brown, led by David P. Dewey, of Grand Blanc; W. A. Barber, C. T. S. Cook, Mrs. E. H. Beebe, Anna L. Robinson, H. C. G. Kemp, Sam Parosell, Dunn and Mrs. Virginia Rowe. It was interesting throughout.

ADDRESS BY PRESIDENT MOULTON.
The marked feature of the convention was an address by President L. V. Moulton on "The Vibration Theory of Light, Sound, Thought, Memory, Telepathy, Hypnotism, Clairvoyance, Etc.," explained and illustrated by the phonograph. The large audience was held spellbound while he gave forth his scientific thoughts, teaching us that our minds were like the phonograph, making impressions on the brain the same as the wax in the cylinder, and it depended on the impression how much good or evil we would take to the other life. It was one of the finest lectures ever given.

RESOLUTIONS.
Resolved, That the hearty thanks of the Michigan State Spiritual Association are due and are hereby tendered the citizens of Jackson and vicinity for their cordial reception and generosity towards this third midwinter meeting of said association.

Resolved, That the hearty thanks of the Michigan State Spiritual Association are hereby tendered the various committees for their generous and faithful co-operation and assistance, by means of which the third midwinter convention of said association has been made so perfect as it was.

Resolved, That the hearty thanks of the Michigan State Spiritual Association are hereby tendered F. W. Curtis for his efficient and generous services as musical director, and also to each and every one of the ladies and gentlemen who so ably contributed to the musical portion of the program of the meeting.

STATE SECRETARY.
Jackson, Michigan.

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

"The Bridge Between Two Worlds."
By Abby A. Judson. This book is dedicated to all earnest souls who desire, by the revealing of a 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 Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

"The Fountain of Life, or The Three Folds of Existence."
By Lida Wade. A book of 100 pages, the most useful book. It should be read by every man and woman. Price 50c.

A MAGNETIC BOY.

When He Lies Down the Bed Jumps Around the Room.

Evidently the Spirits Are Preparing for Important Demonstrations.

TO THE EDITOR:—The good people residing in the vicinity of Roscoe, Ga., says the Newman Herald and Advertiser, are much excited over the remarkable manifestation of a strange power of a 13-year-old boy, named William Thomas, who lives with his grandmother about three miles east of Roscoe, on the road leading to Palmato. On Wednesday night of last week the little fellow sought his couch at the usual hour for retiring, but just as he was dropping off to sleep he was aroused by a violent shaking of the bed. Thoroughly startled by the strange sensation, he sat up and endeavored to ascertain the cause of the commotion. That the disturbance was due to human agency was apparent, and, calling to the other members of the family, he excitedly told what had occurred. They were incredulous at first, and induced him to return to his bed. In a short time the singular manifestations were repeated, and with more violence than before. The household was in a state of panic and alarm. It became evident that some unseen force was at work, the uncanny demonstrations ceasing only when the little fellow would get up and leave the bed.

The next night the bedstead rolled and pitched from one side of the room to the other, the combined efforts of three or four stout men being unable to hold it in place. On Friday night the castors were taken off and several chairs propped against it to make it steady, but the moment the boy stretched himself out on the mattress the bedstead again commenced quaking and swaying and finally overturned the chairs and swept out into the middle of the room.

Each night for more than a week this strange performance has been repeated, and the mystery is yet unsolved. Dr. Hood, of Roscoe, has been called in, and is making a careful study of the case. He has visited the boy twice. Upon each examination he found traces of fever and evidences of nervous exhaustion. Whether these conditions are due to the experiences through which the little fellow has passed, or whether they have some intimate connection with the remarkable manifestations described above, he is unable to determine. In the meantime the excitement has not abated in the least, the strange phenomena forming the chief topic of conversation among the neighbors. The boy seems rather annoyed than pleased by the curiosity which he has aroused, and evinces little inclination to talk concerning his peculiar power.

Mere magnetism alone does not explain such occurrences as these. To call him a magnetic boy and leave the matter there is to make it dark, unsolved. But the boy's manifestations are an intelligent operative cause, working with a purpose, and having an object in view. The manifestations are distinctly spiritual in their source, and the spirit intelligences are working to an end. The mystery can never be solved on materialistic grounds alone.

That the manifestations are due to the spirit forces is quite evident, for some important object, which will be made plain by further demonstrations. The boy is specially adapted to be used for physical demonstrations of Spirit-life, spirit return and spirit power.

AGAINST TEST CONDITIONS.

Thinks Dr. Holbrook Cannot Be Converted by God Himself.

SEANCES THAT ARE GENUINE, AND THOSE THAT ARE SPURIOUS.

TO THE EDITOR:—Dr. A. F. Holbrook, of Watertown, N. Y., has in the last number of THE (AFTER) PROGRESSIVE THINKER a very readable letter in which he throws down his well-worn one-hundred-dollar gauge, and like the boy with the chip on his shoulder, dares the mediums to make it off, boasting of the number of times he has given his opinion as the ultimatum which ought to squelch forever all hopes of those who have turned down from ever rising again. He has said it; so mote it be. This he follows with a gracious concession wherein he speaks hopeful words to those he would gather to his hundred-dollar web where he would crush them.

"O, would some power the gifle gie us To see ourselves as others see us."

You may remember a little discussion we had with others through the courtesy of your valuable paper, wherein I maintained that the medium's gift of holding seances for the good doctor's one-hundred-dollar phase. Since that time I have investigated a little in the matter. I have sat with some of the oldest and sharpest Spiritualists in what was called a seance, when every form that materialized was fully able to do so if they had but desired, in the place of under an light but it would be difficult for them to do the heavenly choir, because they had not passed the change called death; and yet these wise and keen Spiritualists were loud in the praise of the wonderful power exhibited. At another time and place with some of these same old Spiritualists I sat where I knew they claimed to be just what I or they claimed to be genuine materialized form, announced by a spirit from what we call the Spirit-world, and yet every one of these old wise people, who knew they were capable of judging in this matter, pronounced it all a humbug.

Now, in view of the above facts, is it a strange thing that the mediums do not rush to Watertown to test the judgment of the Doctor?

To quote the reply of a control in one cabinet to the inquiry, "Why don't you take up the Doctor's challenge?" "Because there are too many hungry for the truth for us to make the vain effort to convince a man who, by taking it up, would not only bring it off, if God himself would materialize for his benefit."

No, sir; as we wrote you once, we have a medium of great power who never has and never will yield to this wild clamor for test conditions. She is winning her way, however, to the very highest in demand for private seances, giving full satisfaction to people of high intelligence.

That deception may cease and impostors be abandoned by the public is our prayer; but let all true instruments of the Spirit-world maintain their right to investigate the investigator, to the end that in the case of the medium referred to, the manifestations of strength and brain power may be what they are not fall to prove who and what they are to the satisfaction of the witness.

As I said before, the time has passed for true mediums to bow to the dictates of these dead limbs of the spiritual tree. Progress is the order—to stand still is to decay.

With good feeling to the Doctor and all honest investigators, I am, yours, Boston, Mass. VINCE.

KNOCKED OUT.

Present Law in Regard to Sunday Strict Enough.

TO THE EDITOR:—Hurray! One more we are the District of Columbia has sustained the argument of our vigilance committee, and reported against any Sunday rest bill for the District of Columbia. It is therefore very doubtful whether they can secure any law whatever. Under the disguise of Sunday Rest Bill, the religious politicians thought he had a sure thing, but they are thoroughly exposed. A Washington paper says:

"The District Commissioners reported upon two bills yesterday, and one of them was the much-discussed Sunday bill, which is too radical for their approval. They say the provision in the bill making it unlawful to perform any labor, except works of necessity and mercy, would make a radical change in the laws of the District."

"Strictly construed," they continue, "it would prevent the hiring of bicycles, the delivery of milk and ice, the sale of mineral waters, Sunday papers; prevent Sunday work on Monday newspapers; the running of street cars, steamboats, hiring of horses or vehicles, the sale of railroad tickets, and the use of telephones, etc."

"The commissioners are not aware of any demand for the enactment of such legislation among the citizens of the District. Under the existing laws the first day of the week is recognized as a day of rest; scenes of disorder on that day are almost unknown; the sale of liquor does not prevail, and no city in the United States can show a better record, so far as the peaceful and orderly observance of Sunday is concerned. They therefore recommend that this bill be not passed."

FRANCIS B. WOODBURY.

BERTHA IN SPIRIT-LIFE.

TO THE EDITOR:—During the past month our vicinity has been called in sympathy to mourn with the family of Eugene E. and Ophelia DeVoe for the loss of their eldest daughter, Bertha, a lovely, loving, and true-hearted, practical, and cultured young lady, whose tender ways from infancy had been my happy lot to enjoy, which constrained me to place my hand upon the slate, with the wish to hear something from the arisen spirit. The following is the result:

MRS. TRYPHENA C. PARDEE.

LINES FROM SPIRIT BERTHA.

From the land of the dead, the home of the dead,
Where the calm zephyrs play o'er the bloom-plains of rest,
New life's kindling morning refreshingly glows,
And no shadowy doubts to disturb sweet repose.

I fain would regale your sad hearts with the grace
Of God's holy love, every pang to efface,
That stings the lone feeling that clings to the clay,
Which slid from its weariness softly away.

How the freed conscious soul, in its raptured new birth,
Holds the love-ties unbroken that thrilled it on earth;
And heaven all glorious would change to despair,
Were not its gift gateways set widely ajar.

On the snow-fleecy gates, humming winter's wild song,
I'm borne o'er white waters, with life-cheerful strong,
And pass the worn threshold where love lingers still,
Joining prayerful submission to God's holy will.

Sweetest peace I bring you from day unto day;
The swift-winged years never count in
But change unto change in gleamings divine,
That mortal incensement could never enshrine;

And the freedom of thought inspired by the light,
Of truth's holy mission unfolding the light,
Awakening the senses to praise and adore
The God of all blessings, now mine evermore.

How fleet and still fleet the moments pass by,
When the scenes that engage me we all shall enjoy;
And high on eternity's gift-waving scroll,
"Immortality brightens the on-moving soul."

We'll read and re-read in lessons sublime,
That ne'er could be learned on the borders of time,
And thus, through fond Nature's developing laws,
In effect truly worship our God for the cause.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"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 tastefully printed and bound. Price \$1. For sale at this office.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified 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.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christians can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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

"Old Testament Stories Comically Illustrated." Church people are cautioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board cover, \$1.10. For sale at this office.

A Victim of Religious Fervor.
John Markie, of Markleville, Ind., died March 10. There is nothing very strange about this; but three weeks previous Rev. Mr. McClaid began revival meetings at Markleville. Markie, who took deep interest, was noticed to be affected by McClaid's exhortations from the first, and later he became insane. As the revival progressed other attendants showed unmistakable signs of mental flightiness. A mass meeting was called, at which the strange state of affairs was attributed to something about the minister, and he was asked to depart.

Nothing will so enlighten a community as to have several copies of THE PROGRESSIVE THINKER taken there. Try and get up a club, and you will not only have the benefit of the paper, but will receive the Encyclopedia of Death, and Life in the Spirit-World. See terms on second page.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the ideas of the Pope. It is a book of the freethinker who wishes to review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

Passed to Spirit-Life.

Earl, the nine-year-old son of Mr. and Mrs. Thomas J. Green, passed to Spirit-Life Sunday evening, March 1st, at the home of his parents, 714 East Jackson street, after long suffering. The Muncie Spiritual Progressive Lyceum passed the following:

Resolved, That this Lyceum extend to Mrs. Green (our organist) and family our heartfelt sorrow for the loss of their dear son and brother, who has passed into Spirit-life, and further extend to them our consolations, knowing that he is not dead, but still living, only gone to a higher and brighter life.

"This little bud, so young and fair,
Cut down by early doom,
Just come to show how sweet a flower
In Paradise would bloom."

SECRETARY.

At Salem, Mich., Walter Murray passed to Spirit-life, firm in the faith of Spiritualism. The funeral occurred February 24, at the Baptist church of Salem. Mrs. A. E. Sheets conducted the services, assisted by the resident pastor, Rev. Conrad, a warm friend of the family of the deceased.

A FRIEND.

The removal from our midst of Mrs. Furgeson, wife of Fennis Furgeson, of Lansing, Mich., leaves many friends who will miss her sweet womanly presence, made more endearing because of her mediumistic gifts.

In accordance with her desire, Mrs. A. E. Sheets was secured to give the funeral address, services taking place February 27, in the Baptist church at DeWitt, Mich.

At his home in this city, Nathaniel P. Stockbridge passed quietly to Spirit-life on the 23d of February, 1896, surrounded by his family and a large circle of friends. Brother Stockbridge had reached his allotted three-score years and ten, and was a veteran in the cause of Spiritualism. He was an avowed advocate of the cause. He came to Ft. Wayne in 1843 and engaged in business, in later years conducting a book-store where could be found all the latest publications on all subjects that came before the people. He was known only to be esteemed and respected as one of God's noblest handworkers.

Brother Stockbridge always had a kind word for all with whom he came in contact. His funeral was largely attended and was conducted by our esteemed friend, Dr. H. V. Swearingen. It was Spiritualistic in every respect, and has given the Doctor quite a reputation. His oration was grand—so much so that some of the members of the different churches have requested the privilege of its publication.

At a seance held by Miss Daniels, a few evenings before his departure, Brother Stockbridge's spirit wife came and talked with him, and told him he would be with her in a short time, which was verified inside of two weeks.

D. L. CAMPENTER.

Mrs. H. C. Lay, the mother of Dr. W. F. Lay, the well-known medium, passed to Spirit-life, at Belvue, Iowa, March 12.

Passed to the higher life, Elizabeth Rogers, widow of Harris Durkee, Esq., from her home at Geneva lake, Wis. Mrs. Durkee passed quietly and without pain or previous illness, to join her husband and loved ones in the "beautiful beyond," Monday, March 9.

Mrs. Durkee and her husband have been confirmed Spiritualists for many years, and always had the courage of their convictions in advocating and defending their belief.

During the three years ago Mr. Durkee passed to spirit-life, and now, in the 6th year of her age, his companion has joined him in the world where there will be no more parting.

The family of Mr. and Mrs. Durkee, consisting of two sons and a daughter, with their companions, children, grandchildren, and little great-grandchildren, are most of them in full knowledge and belief of spirit communion. To them this passing on was almost an occasion of rejoicing, as it united the two parents who had been side by side in earth-life.

Mrs. Cora L. V. Richmond officiated on both occasions; her guides ministering to their knowledge so well, that, presenting the beautiful teachings of Spiritualism concerning the life beyond. Mrs. Richmond traveled to Lake Geneva in the storm of Wednesday last, to perform the service, returning late the same evening to her home in Rogers Park.

</

A MYSTICAL FOOTPRINT

An Apparition That Is Exciting the Wonderment of an Oakland Neighborhood.

APPEARED IN A WINDOW-PANE WHILE J. L. C. JAMISON WAS PRAYING FOR HIS DEAD SON—PROBLEM FOR PSYCHOLOGICAL RESEARCH—THE FOOTPRINT IS CLEARLY DEFINED, AND IT IS ASSESSED TO BE THAT OF A CHILD WHO DIED OF LOCKJAW.

TO THE EDITOR:—The San Francisco Examiner of a late date contains an account of a "mystical footprint."

The Spiritualists of Oakland and the members of the Oakland Society for Psychological Research have been investigating this strange phenomenon. It occurred in the house of J. L. C. Jamison, at 659 Harrison street, and consists of the sudden appearance in a pane of glass of the imprint of a human foot, just after Mr. Jamison's son died from lockjaw, caused by running a splinter in his foot.

Mr. Jamison is not a Spiritualist, but he believes firmly that the imprint of the foot on the glass was a message sent to him from heaven, and he is ever ready to tell the story to any who will listen.

The fame of this mysterious footprint on the window gradually spread through the Sixth Ward, in which Mr. Jamison lives. The neighbors all went to look at it, and they took others to investigate the phenomenon, until the news of the strange appearance reached the ears of investigators, who have formed themselves into a branch of the National Society for Psychological Research.

These investigators have looked at the imprint and listened to Mr. Jamison's story, and a report will be made upon the case to the National Society.

The imprint, or whatever it may be, looks very much like the impression of the toes and ball of a very small foot. There is no indication of a heel, but the toes are distinct. It is a little over six inches long and a fraction over two inches wide, and to an ordinary observer it would look as if it might have been a very large bubble in the glass. This resemblance to a very ordinary defect in cheap glass is lost sight of because of the resemblance to a human foot, and because even the clearest glass is not allowed to leave the factory with such a very large defect in it.

In addition, there is the positive assertion of Mr. Jamison that the glass was clear and perfect. By running the finger over the glass the markings can be easily felt.

"My boy died on December 4th of last year," said Mr. Jamison. "I have had fifteen children, and he was the eleventh that I have buried. Johnnie ran a splinter into his foot, and though I had several doctors, they could do nothing for him. Lockjaw set in, and he died."

"I thought for a while that the boy might have died from the effects of some candy that he ate, and on the night of his death I prayed to the Lord to show me the cause of my boy's death. As I was praying I heard a blow on the window, and when I looked up my footprint appeared there. I am sure that the window was perfectly clear before."

"When I came to examine the footprint clearly, I noticed that there was a little mark in one side of the foot at the exact point where the splinter entered the foot, and then I knew that the boy had been killed by the splinter. The number 10 appears on the sole of the foot very plainly, and that was the exact age of my boy when he died."

Mr. Jamison claims to be able to see the word "Lord" in the print upon the glass, but this is not very apparent to the ordinary eye. While this may be doubted, the print of the foot cannot be, for it is very clear.

Mr. Jamison says that he had another manifestation of this kind a short time ago. He was trying to convert his wife, and he was praying with her, when there came a blow on the mirror on their bureau. When they looked three tears appeared there, and in three years his wife died.

"I have not examined this case," said President Channel, of the Oakland Society for Psychological Research, "though I have heard of many cases of similar nature. The prints of hands and feet from the Spirit-world are quite common, and are believed in by many. I can say nothing about this case, and I could not go behind Mr. Jamison's statements."

Thus it is that the Spirit-world is doing its work in a mysterious way.

"The Missing Link in Modern Spiritualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the modern Spiritual movement. She narrates many incidents and spiritual occurrences in the experiences of the Fox family. Price, cloth, \$1.50, postpaid.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

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

GOLDEN LAXATIVE COFFEE.

SOMETHING NEW, BUT OH, SO NICE!

CURES CONSTIPATION!

Ask your grocer for it, and if they don't have it, ask them to order some of us, and they will do it.

PRICE AT STORES, 25 CENTS.

A Package by Mail, 30 cts., or 4 Packages for \$1.00, Express Charges Prepaid.

Golden Laxative Coffee Co. AYER, MASSACHUSETTS.

Write us for terms for agents.

MRS. MAUDE LORD-DRAKE. The Good Work Going On in California.

COMMENT ON THE X RAYS—THE PSYCHOMETRIST—MENTAL SHADOW-GRAPHS LEFT UPON LIFE'S RECORD.

DEAR PROGRESSIVE THINKER:—Rightly named, for you certainly represent a cause for which millions are thinking, a philosophy in which many more are believing, a theory demonstrable by scientific methods, or, to state the idea differently, none but thinking people can long be your readers. Curiosity may attract a few, but only thinking people become Spiritualists. From skeptics, agnostics and materialists come the great number of Spiritualists. Many come from the church; but, in their mental journey from faith to a knowledge of conscious, personal immortality, they travel the materialistic road. Reason fails where evidence convinces, and where demonstration establishes knowledge.

Of course it requires earnest, consecutive thought to be classed with the advocates of our philosophy. For thirty-five years I have labored to demonstrate the fact that "if a man die he shall live again," and I have never yet made a Spiritualist out of a fool, or an illogical thinker.

Among the grand workers on this coast, whose name I inadvertently omitted to mention in my former letter, is W. J. Colville, whom few equal in classic diction and scientific analysis—an earnest, eloquent, energetic worker—none like him, not one. Such discourses as he daily, and on Sundays, presents to three separate audiences of thinking listeners, show how he is appreciated by the people of this city, Oakland and Alameda.

I, as well as all our old workers, have been very busy during my two months' visit; and now I go to Stockton for a week or two, and then on to Salt Lake and Denver, to greet old friends and make new ones; by which time the summer sun will climb high enough in the heavens to bring green fields, foliage and the flowers I love so well, typical of the higher life and the lessons we try to teach.

We read of your blizzards, storms and floods, and can hardly realize that you and such conditions are only three days away from us and our sunshine and flowers; and such flowers! I would all your readers could see these green hills with the many patches of orange-yellow poppies and bright blue violets; the city daisies, with hedges of lilacs almost growing wild, the profusion of roses and the many "rose-trees" reminding one of those lines we all remember so well:

"In an ancient legend, the Persians say, A rose-tree blooms close by the gates of day; And, once in each life, be it sad or gay, Its fragrance comes from the skies far away."

What more beautiful expression of the vibratic rhythm of the living light and love brought to us from the bright, beautiful beyond, attuning our soul to the great Master of infinite forces and invisible resources that fall upon us benignly and beneficently if we cleanse and purify our lives for the resurrection from the blight of ignorance and superstitions with which education and heredity have enthralled us.

While scientists are experimenting with the so-called X rays (rightly named only by the X), psychometrists who all along have been able to discern all, and more than the sensitized plates of these scientists have yet recorded, in that they tell of mental shadowgraphs left upon life's record—character—have predicated that with the close of the century an era of greater spiritual unfoldment will be ushered in. This is shown by the greater demand for spiritual truth all over the land.

Those who have sneered at clairvoyance, clairaudience and psychometry because their physical senses, could not comprehend the subtle vibrations that recorded the things of which they were told, are now hard up against X rays—vibrations they cannot see, feel, hear or sense, which they cannot classify, whose location in the great ocean of vibrations between the points where sound ceases and where color begins. Are they ultra-red rays or undulating vibrations? You cannot tell. You are guessing. You see the form and shape

DR. C. E. WATKINS.

—THE—

PSYCHICAL PHYSICIAN.

Send age, name in full, leading symptom and two 2-cent stamps and you will receive by return mail, a correct diagnosis of your case

FREE OF CHARGE.

DR. C. E. WATKINS.

AYER, MASSACHUSETTS.

Golden Laxative Coffee Co. AYER, MASSACHUSETTS.

Write us for terms for agents.

MRS. MAUDE LORD-DRAKE. The Good Work Going On in California.

COMMENT ON THE X RAYS—THE PSYCHOMETRIST—MENTAL SHADOW-GRAPHS LEFT UPON LIFE'S RECORD.

DEAR PROGRESSIVE THINKER:—Rightly named, for you certainly represent a cause for which millions are thinking, a philosophy in which many more are believing, a theory demonstrable by scientific methods, or, to state the idea differently, none but thinking people can long be your readers. Curiosity may attract a few, but only thinking people become Spiritualists. From skeptics, agnostics and materialists come the great number of Spiritualists. Many come from the church; but, in their mental journey from faith to a knowledge of conscious, personal immortality, they travel the materialistic road. Reason fails where evidence convinces, and where demonstration establishes knowledge.

Of course it requires earnest, consecutive thought to be classed with the advocates of our philosophy. For thirty-five years I have labored to demonstrate the fact that "if a man die he shall live again," and I have never yet made a Spiritualist out of a fool, or an illogical thinker.

Among the grand workers on this coast, whose name I inadvertently omitted to mention in my former letter, is W. J. Colville, whom few equal in classic diction and scientific analysis—an earnest, eloquent, energetic worker—none like him, not one. Such discourses as he daily, and on Sundays, presents to three separate audiences of thinking listeners, show how he is appreciated by the people of this city, Oakland and Alameda.

I, as well as all our old workers, have been very busy during my two months' visit; and now I go to Stockton for a week or two, and then on to Salt Lake and Denver, to greet old friends and make new ones; by which time the summer sun will climb high enough in the heavens to bring green fields, foliage and the flowers I love so well, typical of the higher life and the lessons we try to teach.

We read of your blizzards, storms and floods, and can hardly realize that you and such conditions are only three days away from us and our sunshine and flowers; and such flowers! I would all your readers could see these green hills with the many patches of orange-yellow poppies and bright blue violets; the city daisies, with hedges of lilacs almost growing wild, the profusion of roses and the many "rose-trees" reminding one of those lines we all remember so well:

"In an ancient legend, the Persians say, A rose-tree blooms close by the gates of day; And, once in each life, be it sad or gay, Its fragrance comes from the skies far away."

What more beautiful expression of the vibratic rhythm of the living light and love brought to us from the bright, beautiful beyond, attuning our soul to the great Master of infinite forces and invisible resources that fall upon us benignly and beneficently if we cleanse and purify our lives for the resurrection from the blight of ignorance and superstitions with which education and heredity have enthralled us.

While scientists are experimenting with the so-called X rays (rightly named only by the X), psychometrists who all along have been able to discern all, and more than the sensitized plates of these scientists have yet recorded, in that they tell of mental shadowgraphs left upon life's record—character—have predicated that with the close of the century an era of greater spiritual unfoldment will be ushered in. This is shown by the greater demand for spiritual truth all over the land.

Those who have sneered at clairvoyance, clairaudience and psychometry because their physical senses, could not comprehend the subtle vibrations that recorded the things of which they were told, are now hard up against X rays—vibrations they cannot see, feel, hear or sense, which they cannot classify, whose location in the great ocean of vibrations between the points where sound ceases and where color begins. Are they ultra-red rays or undulating vibrations? You cannot tell. You are guessing. You see the form and shape

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

SPECIALIST IN ALL CHRONIC DISEASES.

Depends not upon any one-time system or any day cure, but upon the science of the human body, and its remedies.

WITH A LONG EXPERIENCE.

Having carefully studied all therapeutic agencies and their curative properties. Impartially he uses those best adapted to each case with unvarying success.

HE TREATS THE FOLLOWING:

Dyspepsia, diarrhoea, dropsy, epilepsy, eczema, erysipelas, falling sickness, rheumatism, scrofula, nervous system, gravel, gout, headachae, heart disease, kidney complaint, female weakness, liver difficulty, neuritis, paralysis, bleeding piles, bronchitis, asthma, bladder affection, cancer, catarrh, piles upon the face, uterine diseases, weakness of men, barrenness, fatty liver, drunkenness, constipation, grippe and all chronic diseases. And further, he furnishes

FREE TO ALL PATIENTS

Hygiene and Psychological literature, enabling them when cured, to remain healthy.

CORRECT DIAGNOSIS FREE.

By enclosing name, age, sex, leading symptom and stamp for reply.

REMEMBER TO ADDRESS J. M. PEEBLES, M. D.

SAN DIEGO, CALIFORNIA.

MRS. MAUDE LORD-DRAKE. The Good Work Going On in California.

COMMENT ON THE X RAYS—THE PSYCHOMETRIST—MENTAL SHADOW-GRAPHS LEFT UPON LIFE'S RECORD.

DEAR PROGRESSIVE THINKER:—Rightly named, for you certainly represent a cause for which millions are thinking, a philosophy in which many more are believing, a theory demonstrable by scientific methods, or, to state the idea differently, none but thinking people can long be your readers. Curiosity may attract a few, but only thinking people become Spiritualists. From skeptics, agnostics and materialists come the great number of Spiritualists. Many come from the church; but, in their mental journey from faith to a knowledge of conscious, personal immortality, they travel the materialistic road. Reason fails where evidence convinces, and where demonstration establishes knowledge.

Of course it requires earnest, consecutive thought to be classed with the advocates of our philosophy. For thirty-five years I have labored to demonstrate the fact that "if a man die he shall live again," and I have never yet made a Spiritualist out of a fool, or an illogical thinker.

Among the grand workers on this coast, whose name I inadvertently omitted to mention in my former letter, is W. J. Colville, whom few equal in classic diction and scientific analysis—an earnest, eloquent, energetic worker—none like him, not one. Such discourses as he daily, and on Sundays, presents to three separate audiences of thinking listeners, show how he is appreciated by the people of this city, Oakland and Alameda.

I, as well as all our old workers, have been very busy during my two months' visit; and now I go to Stockton for a week or two, and then on to Salt Lake and Denver, to greet old friends and make new ones; by which time the summer sun will climb high enough in the heavens to bring green fields, foliage and the flowers I love so well, typical of the higher life and the lessons we try to teach.

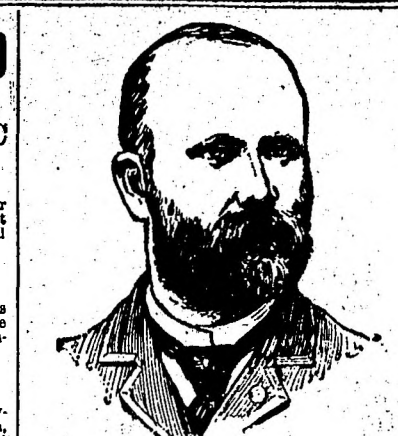
We read of your blizzards, storms and floods, and can hardly realize that you and such conditions are only three days away from us and our sunshine and flowers; and such flowers! I would all your readers could see these green hills with the many patches of orange-yellow poppies and bright blue violets; the city daisies, with hedges of lilacs almost growing wild, the profusion of roses and the many "rose-trees" reminding one of those lines we all remember so well:

"In an ancient legend, the Persians say, A rose-tree blooms close by the gates of day; And, once in each life, be it sad or gay, Its fragrance comes from the skies far away."

What more beautiful expression of the vibratic rhythm of the living light and love brought to us from the bright, beautiful beyond, attuning our soul to the great Master of infinite forces and invisible resources that fall upon us benignly and beneficently if we cleanse and purify our lives for the resurrection from the blight of ignorance and superstitions with which education and heredity have enthralled us.

While scientists are experimenting with the so-called X rays (rightly named only by the X), psychometrists who all along have been able to discern all, and more than the sensitized plates of these scientists have yet recorded, in that they tell of mental shadowgraphs left upon life's record—character—have predicated that with the close of the century an era of greater spiritual unfoldment will be ushered in. This is shown by the greater demand for spiritual truth all over the land.

Those who have sneered at clairvoyance, clairaudience and psychometry because their physical senses, could not comprehend the subtle vibrations that recorded the things of which they were told, are now hard up against X rays—vibrations they cannot see, feel, hear or sense, which they cannot classify, whose location in the great ocean of vibrations between the points where sound ceases and where color begins. Are they ultra-red rays or undulating vibrations? You cannot tell. You are guessing. You see the form and shape



FORSTER, DR. W. M.

THE NOTED

MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST.

Will cure all diseases and ailments by treatment of the human body, and address in their own handwriting, with postage stamp for reply.

The Pacific Coast Spiritualist, Dec. 30, 1893.

DR. W. M. FORSTER.

1050 Market St., SAN FRANCISCO, CAL.

SPECIAL READING NOTICES.

Avoid pneumonia, diphtheria and typhoid fever by keeping the blood pure, the appetite good, and the bodily health vigorous by the use of Hood's Sarsaparilla.

Hood's Pills have won high praise for their prompt and efficient, yet easy action.

Testimonials.

B. F. POOLE, Clinton, Iowa.—Dear Sir:—I have received wonderful help from your remedies, Elixir of Life, Nos. 1 and 2, and Spirit Yarn's instructions how to take care of the body. Kindly your friend, Mrs. A. M. JONES, Mark, Chautauque County, N. Y.

I think your Elixir of Life, Nos. 1 and 2, the best remedies in existence.—H. E. HANSEN, Duluth, Minn.

335

If You Are Sick

and want a correct clairvoyant diagnosis FREE, send to Dr. J. R. CRAIG, 1628 Market street, San Francisco, Cal., four stamps for reply.

331

Chronic Diseases a Specialty.

Send your name and age in your own handwriting and I will diagnose your disease free of charge. Enclose three 2-cent stamps and address J. S. COOPER, M. D., Chillicothe, Mo.

3264

Free to Spiritualists.

I will mail one week's trial treatment of the famous Australasian Electro Pilo Remedy free to all readers of The Progressive Thinker, or seven weeks' treatment for only \$1.00, for catarrh, treatment for only \$1.00, for general kidney, liver and stomach and general complaints. Special terms to agents. Address with stamp, DR. E. J. WORST, Ashland Ohio.

352

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

331

FOR BEGINNERS.

The Play of the Planets.

This wonderful educator is attracting the attention of thousands of people all over the world as its simplicity gives it.

DEFINITE KNOWLEDGE AT ONCE

concerning the influence of the planets and the signs of the Zodiac in human life.

EVERY CHILD can learn to use it and accomplish wonders.

The Coming Study in Occult Astronomy.

This wonderful invention makes it easy for all to learn this sublime science and

FIND THE RULING STARS

of every person born for 70 years past, and also to delineate the HOROSCOPE.

A few of the first editions left which will be furnished at \$1 each. For sale at this office.

331

SOCIAL UPBUILDING.

Including Co-operative Systems and the Happiness of the Human Race, by E. D. Babbitt, M. D., LL. D.

This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

331

HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVELOPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. D.

A most excellent and very valuable work, by the Dean of the College of Fine Arts, and author of other important volumes on Health, Social Science, Religion, etc.

Price, cloth, 75 cents. For sale at this office.

331

COMMON SENSE.

By Thomas Paine. A Revolutionary pamphlet, addressed to the inhabitants of America in 1776, with position of the physical organism.

Price, cloth, 75 cents. For sale at this office.

331

SEERS OF THE AGES.

Embracing Spiritualism, past and present. By J. M. Peebles, M. D. A new and complete work, with illustrations and instructive facts. Price \$2.00.

331

God in the Constitution.

By Robert G. Ingersoll. One of the best papers on the subject of God, ever written. In paper cover, with likeness of author. Price, 10 cents; two copies for \$1.00.

331

IMMORTALITY.

A poem in five cantos, "It is a man die shall live" is fully answered. By W. B. Barlow, author of "Voices." Price 50 cents.

331

DR. GEO. W. CAREY, ASTROPATHY

INSPIRATIONAL PHYSICIAN.

TEACHER OF

Biochemistry, Psychometry and

Spiritual Philosophy.

Author of the wonderful new book,

The Bio-Chemic System of

Medicine.

Price, by mail, \$2.50. 444 Pages. Bound in Cloth.

331

DR. GEO. W. CAREY.

No. 25 Delmas Ave., San Jose, Cal.

6341

DR. CARLAND'S

VEGETABLE COUGH DROPS

Are put up in six-ounce glass bottles and are guaranteed to give satisfaction of money will be refunded by the doctor or druggist. Send for a bottle of Dr. Carland's Cough Drops, 10c. per bottle, and receive by return mail a box of this

HOUSEHOLD REMEDY

as you will find it a blood cleanser as well as a Throat and Lung Remedy. Over 300,000 boxes sold and all recommending it. Price, 10c. per bottle. Send for a box of Dr. Carland's Cough Drops, 10c. per box, and receive by return mail a box of this

TEMPLE TALKS

By one of the invisible Masters. Given in the form of a series of lectures, and published in book form. Price, 10c. per copy. Send for a copy of Temple Talks, 10c. per copy, and receive by return mail a box of this

PSYCHE DEVELOPS

And gives communications. Price, delivered, \$1.00. Mediumship and How to Develop It. Every Spiritualist and investigator should have a copy of this book. Price, 10c. per copy. Send for a copy of Psyche Develops, 10c. per copy, and receive by return mail a box of this

331

DR. J. S. LOUCKS,

of Spiritualism, the well-known magnetic physician, and clairvoyant, residing at 1215 N. 1st St., San Francisco, Cal. He has been practicing for over 20 years, and has cured thousands of cases of all kinds of diseases, and is now practicing at 1215 N. 1st St., San Francisco, Cal. He has been practicing for over 20 years, and has cured thousands of cases of all kinds of diseases, and is now practicing at 1215 N. 1st St., San Francisco, Cal.

331

DR. CARLAND'S

VEGETABLE COUGH DROPS

Are put up in six-ounce glass bottles and are guaranteed to give satisfaction of money will be refunded by the doctor or druggist. Send for a bottle of Dr. Carland's Cough Drops, 10c. per bottle, and receive by return mail a box of this

HOUSEHOLD REMEDY

as you will find it a blood cleanser as well as a Throat and Lung Remedy. Over 300,000 boxes sold and all recommending it. Price, 10c. per bottle. Send for a box of Dr. Carland's Cough Drops, 10c. per box, and receive by return mail a box of this