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 ragweed, pig-weed, pigeon-grass, redroot 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 terribie act brought weeds into the world, it brought us, their sworn ene-

The inquisitiveness 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. I glorify Eve, the divine mother! Of the sin of which she was the cause I have, at presont, 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 namby-pamby 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 He made the peach from a pois onous fruit of the Persian desert: wheat, rye and millet from unproductive

Weeds are the savages of nature, and man either civilizes or destroys them, yet is their destruction as difficult 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, bare rock, a bed of mud; floods or drought, bleak weather or burning sun -all is one to them. They are adapted kind does not thrive, another will.

If you plant your field with corn, and the pulverant 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 unaristocratic hoe. Do not flatter and delude yourself.

Long before your corn shows a green blade above the clods, your enemy ap-pears 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 spring up. If you have a penchant for botany, you can now study the growth of at least a thousand species.

Pigeon-grass, pigweed and red-root on the dry portions, and smartweed, Span-ish-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 these are known as Bidens frondosa, Chenipodium 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 piece 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 purs-lain has the high-sounding name of portulaca oleracea, when it covers the ground and grows fat under the very teeth of the cultivator? It is the typical 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 petted 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 so worthless nothing will eat them, or poisonous if they should. She placed them in hard shells, varnished water-proof so they might lie in the wet soll 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 subterrancan 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. Sen 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 pro ducts, but the forethought, patience and energy, all are reflected and intensified in himself. While he grows potatoes, corn and cabbage, he develops his own

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 leaflets! 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

How like is it 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 fleck of azuline 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 his purple brow a wreath, not of the leaves of the grape but of to-bacco, 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 feetid poke, and anything more appropriate to represent par-tisan politics could not well be devised. Its 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 a neglected field, given over by the owner to the growth of rankest weeds. When the harvest comes, as come it

wili 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 entrance. How many who in early life are models of excellence become unsemly 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 pen-etrating 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 ior-

By this we are taught how best to resist error. We are not to rest supinely in this meral, 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 luxuriated than in that of Spiritualism. From the miasmic marshlands where it touches the recking slime of selfishness and pas-sion, 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 asphodils 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

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 tower of glistening gold,

Its rippling streams
Like cherished dreams That to those realms unfold. long 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 toil shall be no more. ERNEST S. GREEN. Every noble work is at first impossi-

le.—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 Great is Science and its Hang Them on the Outer An "Important Question" 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

A HAUNTED HOUSE.

Another strange incident has been added to the series of fatalities connected with the Cronin murder. Now Patrick Brennan, lessee of Iceman 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 deathly smell 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 Those who deserted the house because

of the fear of Iceman 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 Iceman O'Sullivan is located at No. 5 Bosworth avenue, in the rear of the Carlson cottage. All day yesterday and last hight the sound of hammering and sawing was heard in the place. The occupants were hastly 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 Iceman O'Sullivan was sen tenced to prison, his cousin, Thomas Whalen, occupied the house for some time. Mr. Whalen afterward established a roadhouse near 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 Iceman 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 Fate. WORKED FOR O'SULLIVAN.

Patrick Brennan, who insists that Obsullivan's house is a den of horrors, was in the employ of the iceman previ-ous to the Cronin murder. He was a warm friend of the iceman, and was a witness in the first trial. He, among others, attempted to establish an alibi for the accused. When Brennan and Fate purchased O'Sullivan's business, young Brennan and family moved into the iceman's home. This was a year

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 not been the second discountly against the second discountly aga protested incessantly against living in the house because of the uncanny sounds heard there at all hours. Mrs. Brennan has repeatedly declared to her son that peril brooded over 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 went out to Calvary and informed Mrs. Whalen, her husband being 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 CHOST. "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 pos session 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 front parlor on 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. which stood a lew leet 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 went to 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

Reproof'should not exhaust its powers on petty failings.—Anon. Weak men fight their friends, strong

men fight their enemies .- Grant.

UPWARD AND ONWARD.

Marvels.

at a Marvelous Rate.

THE X RAY NOT THE ONLY WONDER-FUL THING DISCOVERED BY PRYING SCIENTISTS-NO END IN SIGHT.

TO THE EDITOR:-It appears from one of Chicago's great dallies that these are the days of advance, when soience, tired of wasting time on rudimentary tales and antique stone axes, has come at 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. Duplicity will vanish, for all men's thoughts will be open as the day. No man will have a secret, for the inner recesses of his strong box 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 cientists.

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 larvæ, 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 then to get a num-ber of fish of known rapacious tendencies, and stock the pond. Fish and mosquitoes do not agree. Mosquitoes agree with fish—indeed are considered quite 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 re-ally necessary, for near dwellings mosquitoes need not exist.

THE "HUMAN MICROSCOPE."

The impossibility of concealing one's houghts has been discovered by Dr. Ribot, a French physician at the Hospital Salpetriere, Paris. In brief, his inves-tigations have shown two principal facts: First, that the mind of man is material, circulating throughout the sys-tem; 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. He found out these things by the use of the "human-microscope," the he use of the "human-microscope, ight 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 spinal column. It comes back, still in the form of a 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 dif-fused to the various parts of the body, gaining form and strength in its pasage, until on its return to the brain it has developed to much larger and more complete proportions. The value of the discovery cannot yet be fully fathomed, but the doctor expects ere long to read the mind like an open book.

The Roentgen ray has been so thoroughly discussed that it is everywhere well known. It is full of infinite possibilities in surgery and a dozen other important branches. Photography of substances hidden from sight is a settled thing.

THE RAINBOW BATH.

Chromopathy is the technical name for the light and color cure. It consists, as the announcement puts it. of "nature's finer forces scientifically applied by electric light baths." First the sickness is located and the part affected is determined. Then the light applicable to the trouble is turned on. If the disease be of a nervous order, as insomnia, hysteria, melancholia, and the like, a soothing blue light is used. If a tonic is the needed thing, if the system is run down and requires a stimulant, red or yellow is the thing. The blues, purples and greens make the patient passive; the reds and vellows stir him up and fill him as full of noble ambitions as he can hold. The patient sits in the bath like a mountain top in the glow of a Western sunset. A blanket shrouds the top, and yet permits ample ventilation. The selected color slide is inserted, the light is turned on, and the cure is commenced in a blaze of colored glory. From fifteen minutes to three-quarters of an hour, according to the strength of the patient, is the time for one treatment.

Wonderful as have been many of the inventions and scientific discoveries of he more immediate past, it is within the bounds of probability that the imme diate future will realize yet greater ones that will have bearings of vast importance to the human family. Readers of THE PROGRESSIVE THINKER are not unaware of the very important and ben-eficial discoveries of Dr. E. D. Babbitt, of East Orange, New Jersey, in the realm of light and colors, and his system of medical therapeutics based uron the ested effects of different colored rays. to those who are not informed in these matters, we recommend Dr. Babbitt's books on health, as advertised in this CONTINUED ON PAGE 7.

YOUR BANNERS.

and Inner Walls!

Wonders of the Age Increasing | Spiritualistic Halis and Temples Should Be Decorated with Appropriate Mottoes!

TO THE EDITOR:—Beautiful banners neatly inscribed with gems of Spiritual istic thought and teaching, should decorate every Spiritualistic hall and temple in this glorious land of ours. Every society should also own one or mor phonographs that will reproduce the truths of Spiritualism in varied form. have attended many seances which I would be glad to hear reproduced by the phonograph. A few nights ago I heard a short lecture from "Father Time," the guide of Mr. Geo. Hall, a newly-developed trumpet medium of Fort Wayne, Indiana, that, for wisdom and grandeur, excelled anything of the kind I ever listened to. The reproduction of such lectures is the mission of Spiritualism, aided by the phonograph of the Spiritualist Edison.

Among the many mottoes which the ladies of our societies could neatly in-scribe upon beautiful banners to hang upon our walls, the following might be elected:

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 Spirit return is a demonstrated fact.

Death is resurrection. The fatherhood of God and the brotherhood of man. Truth for authority, not authority for

The truth has made us free. Those we mourn are not absent, only invisible.

They live whom we call dead.

What seems death is transition. There is a natural body and there is Moses' edict against is prima facie ev

dence of communion with the dead. The air is full of farewells to the dy ing and mournings for the dead, but Spiritualism is the "Balm in Gilead."

This life of mortal breath is but a sub-urb of the life elysian.

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

Knowledge is power. Our knowledge plucks from death its

sting. Truth crushed to earth will rise again. And ever 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

phyron can't. We have answered Job's question demonstratably in the affirmative. Death is as natural as life. It is just as natural to die as to be

Spiritualism is the great comforter. Christ—the great medium. The common and uncommon people hear Spiritualism gladly.

Truth only asks a hearing. Spiritualism has no conflict with soi Spiritualism, the force that will equal

ize society.

The Spiritualist is not afraid to "die."
Spiritualism, a religion, science and philosophy.

When the masses are educated the rights of man will be established.

"God bless our home" not only, but

every home.
"Peace be unto this house" not only,

but every house. Live and let live. Education the world's redeemer. Foreign missions for education and

naterial aid. Home missions for education and ma-

Temporal aid first, then a spiritual ed The material and spiritual are too closely connected to neglect either. Mene, Mene, Tekel Upharsin.

Simply to thy truth I cling. We reap as we sow. Nearer, my God, to thee. Effect always follows cause. The kingdom of God is within you. Everywhere is heaven to the good. Everywhere is hell to the bad. Spirit and matter both eternal.

The world moves. Evolution is the law of nature. An honest God the noblest work of man. Every man is the noblest work of God

God is no respecter of persons.
"To be or not to be?" To be it is. Thou canst not kill thyself or others. There is a calm for those who weep, a rest for weary pilgrims found, but not in the "ground.

he "ground." Sweet spirit hear my prayer. We keep the holy falth in God, in man and in the angel spirits ministrant be-Phenomena the vestibule to the phi-

losophy.

The dark is as natural as the light.

Our phenomena occur both in the dark and light. Thirty-five phases of mediumship and more a-coming. Greater things than these shall ye do.

The "X" ray, recently discovered, is another proof of the truth of clairvoy-All phenomena depend upon "conditions.

All chemical combinations depend upon "conditions."
Thunder and lightning depend upon

Conversing with a distant friend depends upon "conditions."

The telephone, phonograph and telegraph demand their "conditions" for success.

Cold and best all the conditions of the conditions Cold and heat, clouds and sunshine,

What a pity we have so long been ignorant of a future existence! CONTINUED ON PAGE 7.

depend upon "conditions."

"SOUL GENESIS."

Considered in the Light of Reason.

An Intellectual Treat for Our Readers.

TO THE EDITOR:—Brother A. M. Griffin has a very interesting criticism in your issue of January 11, on Dr. A. S. Hudson's "Soul Genesis." I desire to add a little "fuel to the flame," and, perhaps, the light may be so increased that the shadows may retire from some por-tions of the scene that are now dusky. I shall indulge in no philosophic or solentific expressions, unless it be when referring to what has been said in the articles named.

To constitute nature as we find it there must necessarily exist five different things, all of which are, essentially, without genesis, and are incapable of annihilation. Two of these are time and space. I shall waste neither time nor space in discussing them, as every ra-tional mind comprehends the necessity of their infinitude.

The other three things are essential entities, and I prefer to call them by the most simple terms by which they can be expressed, which are life, spirit and matter.

They are so different in their natures and attributes that it would be a stultification to class any one with either of the others. They are each universal, and I will

now proceed to define their qualities, normal conditions, and attributes. Matter is that substance which possesses stability and rest. It is divided into simples. Its normal condition is a state of rest. In and of itself it would rest suspended throughout space in atomic form. If life and spirit were withdrawn from it, it would immediately resolve to its normal condition—a state of rest-atomic form. It has no other attributes, qualities, conditions or modes, per se, but stability and rest, and these two terms are a distinction without a difference.

Spirit is that substance whose normal condition is expressed best by the words "I cannot rest." 'I move,' condition is in antithesis to the normal condition of matter. Like matter, it is divisible into simples; it may compound per se. Matter is only compounded through the agency of spirit. Matter per se cannot compound. What scientists call chemical affinity is another name for spirit activity. Matter, to our natural senses, is tangi-

ble in organized form. Spirit cannot be

realized by our natural sonses excepthrough phenomena in matter. Its prinoipal phenomenon is force, which is produced by its constant motion. Some people imagine that we see light, but we do not see light, we merely see the phenomena that light produces in passing through our atmosphere. Electricity produces the same phenomena, but electricity, per se, is invisible. We know spirit only by the phenom-ena that it produces. Man has just be-gun to study the spirit universe and knows but little thereof. There are, as

yet, no proper terms to express spirit entities in, but I will name some of the most suitable that we have, among which may be found gravitation, magnetism, chemical affinity, electricity, heat, light, animal magnetism, sound, etc,
Life is that substance in nature whose normal condition is consciousness; better

expressed, perhaps, by such terms as "I know," "I understand," "I domprehend." It has also the attribute of will energy.
It is composed of numberless simples, and its simples never compound. Form being the first state of consciousness, it is ever seeking to express itself in mat-ter through the medium of spirit. For, be it known, that life cannot act upon matter except through the agency of

spirit. Spirit possesses no consciousness, no intelligence. This fact to most people is a great stumbling-block, over which they plunge headlong into numberless errors. But it is through the agency of spirit that the conscious life is unfolded to the capacity of each type. Each simple, or type of life, is conscious of a specific form, and it directs spirit to build accordingly. Its will energy possesses unlimited potentiality in directing and controlling spirit activity.

Each type of life, in conformity with

its consciousness, builds a specific form for a specific duration. Otherwise there would be no reason, and there is reason in all nature, in the form of the dog, lasting but for twelve or fifteen years, and that of an elephant, lasting for four

or five centuries.

Every type of life that exists to-day has ever existed, and ever will exist. Nature had no oreator, no one to borrow from, and whatever she has she holds to with a certainty that is as infinite as herself.

Wherever a type of life finds conditions suitable to its ideal form there it expresses itself in the material habiliment; and the active entities of spirit are so constantly changing material conditions that a vast multitude of these types of life have found suitable conditions on this earth for their expression

in matter.
While all life possesses consciousness. yet consciousness is an attribute of degree. In some types of life conscious ness is confined to a very limited unfold. ment; while in the man type of life it appears to be capable of an unlimited un-ioldment. It is for this reason that the man-life

builds not only a material body, but also a spiritual body, that Its consciousness may not be checked when the material body has endured its allotted time. It is only in the potentiality of man's consciousness that I can discover the reason for its building a spiritual body. Individualized life can only express itself through a bodily form. And man's life, having a consciousness not satisfied with the limitations of matter, builds for itself a more permanent body of spirit not susceptible to the calamities of the material universe.

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SPIRITUAL PHENOMENA.

The Forces Employed, and Their Uses.

Grand indeed are the facts that under lie and are outwrought by that which modern people have chosen to call Spiritualism. We desire to invite your special attention to the phenomens of Spirit, ualism, and declare that said phenomena, of whatever name or nature, are produced by the crude chemical, elec-trical and magnetic forces which are struggling for liberation and cohesion with the more refined forces that are used in making up the chemical and electrical balances upon which the world's and man's progress is dependent. As long as mortals and forces fall be low such assignment and service, they are rated as belonging in the chaotic state, and as outside of the rhythmical harmony of God and nature, or in other words, outside of God's moral government.

Those whom you call mediums in these modern times are frequently mad martyrs in the conditional contest which are governed by the stage managers of the world's complex dramas, These forces and competitions are strong, but are wisely governed for one grand purpose—that of effecting an equilibrium in God's moral government on the mundane sphere chiefly, where so many millions of beings are held by their unwholesome environments and dense conditions, as prisoners in dun-geons, the spirits within them inmished as the avenues for the importation o soul-food were never opened thereto and no support can be taken even though it be profusely scattered about them. Words of instruction may be listened to and admired, but cannot do their work in quickening and sustaining the soul powers in their growth, until in the struggles that may be caused the good put forth in desires can be gathered up and joined with superior force which

til freedom and safety is secured to the before-time captives.

It is difficult to give expression to all the knowledge we bring, through mind which we must use carefully, in order not to overtax it, and it is likewise difficult for those whose knowledge is limited in the divisions of the systems of phenomena, to understand why this thing and the other thing form a part of the exercises and effects of phonomenal displays; hence they are quick to consure those who are the helpless subjects pawned that others who have long sufficient in the bondage of conditions may be liberated and initiated into higher service and caused to realize the power of the harmony and glory of the order o

then begins action which continues un-

We would that all who are prone to censure the methods which the Supreme makes use of to consummate his labors of redeeming humanity would make an effort to cross the threshold into the realm of the mysterious warfaring forces just back of the scene of action. Then indeed, they would be silent and study to discover the true causes of effects of served, and yet the measure by which the equilibrium of the chemical and electrical balance is secured may remain hidden from their understanding at the matter. as it is a matter of personal merit and the Lord openeth the understanding of whem he will to these things. Again we repeat, those balances are necessary as bases upon which to rest works, and are the propelling levers for pushing delayed works on to consummation.

Were it not that the addition of higher forces and conditions to those

God's moral government.

naturally belonging to the earth sphere are greatly needed, there would be nonof such phenomena as are so common a the present time, for men would need no other phenomena than those which naturally come into their realm,
MRS. M. KLEIN.

THE DOOMED.

The Crime-The Cell-The Rope-Meditations.

Oh, peace to my soul! but why should I hope
For aught to this soul,
But scaffold and cap—the end of a rope—
The drop—a dark hole?

Doomed and what then? Will death put an end
To this haunting guilt?
death but a sleep whose dreams inter-

blend With blood I have spilt? Or does the dumb clod eternally hide The past-dead to man? Does earth take its earth, when mortal

has died. More beings to plan? Be still, oh, my soul! Aye, why should I hope For peace here below?

few fleeting hours—the cap-and the The priest-prayer-I go. These walls have great eyes that speak

of my doom-In silence they speak-Like ghosts that arise from out the cold

Their vengeance to wreak! know I have killed-have murdered-

Those bodies had soulssee them—they haunt from these walls -a stain And now the bell tolls!

No hope in this life-no hope out beyond, Till all debts are paid! No Christ can atone-no judge loose the

bond— t My crimeslare all weighed!. Farwell to my friends, my home and my This death-shadow! See!

This chill o'er my soull that horrible fall is hell unto me! But enough, oh, soull deeds once dong

are done, And now the penalty— Inevitable—a shock—I am gone

Into eternity.

DR. T. WUKING

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PEN-FLASHES FROM OHIO,

BY C. H. MATHEWS.

NATIONAL CONVENTION PROCEEDINGS There has been an intensely bitter feel-TO THE EDITOR:—The proceedings of ing since the split in the Evangelical the third annual convention of the Nachurch, and the acquirement of the tional Spiritualists' Association, held at church property by the Dubs faction, Washington, D. C., October 15, 16 and and this outrage is probably the out-17, 1895, has been neatly printed in book growth of the trouble. These outrages form, and sells at 25 cents per copy. The lare very common among the "elect," book contains 236 pages of interesting and they are not to be wondered at matter. The address of President Barrett is bristling with good points in support of Foliation 1987. port of Spiritualism and the N. S. A., out to them an assurance of immortality port of spiritualism and the N. S. A., out to them an assurance of immortality 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 the power as the churches. The people realize the insufficiency of the religion of the cross gest to them that they read the book and the power as to help now that then order a few copies to help pay the printing bill. The N. S. A. is in the full tide of successful experiment. The workers deserve the grateful thanks of workers deserve the grateful thanks of City of Mexico, in favor of secret annexall true Spiritualists. Address Francis ation to the United States. This, it is nue, Washington, D. C.

AND IN THE NINETEENTH CENTURY. Massillon, Ohio, entitled Sound Money. had powerful friends in the United From its ably-edited columns I clip a States. Monitor Republicano, commentcouple of "sound" items. I give them ing, says: "If these things are true, it is plain that the clergy insist on perpetwithout note a sound at the clergy insist on perpetwithout note or comment:

township, Scioto county, Ohio, was ar-rested at the church door last Sunday night, February 2, for the crime of whis-to Mexico." The U.S. Government, as pering in church, taken two miles and a now administered, has shown such spe-half and arranged before a justice of the cial favoritism to the Catholic religion, peace, fined \$5 and costs and sentenced that it is no wonder that the Mexican to ten days' imprisonment. She was conveyed in an open wagon twenty-two derstanding. Danger to the liberties of miles to Chillicothe and handed over to the people is imminent. Sound the tocmiles to Chillicothe and handed over to the people is imminent. Sound the toc-the sheriff, but he seems to have a heart | sin of alarm! in him, and refused to put her in iail. great wonder that the child was not lynched-burned at the stake at the church door, and oh, how complemently

church at Bowling Green, Ky., has or icate with them in broad daylight. But gauized a military company, consisting the most wonderful thing reported is of the young men of his church. They the felling of a tree by invisible hands. will be armed with the latest improved The axe could be plainly seen as the guns. Is it any wonder that the blows descended upon the body of the churches are losing their hold upon the tree, and in a few moments the tree people, when such exhibitions of inconsistency are everywhere presented? Is equally strange stories are told. Of such work for the glory of God or for course the reader is not bound to believe men? This preacher seeks his own all this. But if you will read "Moses glory, and his work is a stench in the Hull's Encyclopædia of Biblical Spiritnostrils of all true Christians." ARE THEY BOUGHT?

Two Connecticut preachers, the Rev. John H. Mason, of New Haven, and the Rev. C. A. Piddocu, of Hartford, says the Catholic Review, recently stated in public that the members of the legislature of the State of wooden nutmegs

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 relig-

"are bought like cattle in the sham-

bles." These reckless, emotional min-

isters ought to be compelled to prove

THE A. P. A.'S.

A serious religious battle occurred re-Twenty shots were fired before the police succeeded in stopping the riot. Only one man was seriously wounded. The lion and the lamb don't seem to lie down together very peaceably, notwithstanding the near approach of the millennium.

congregated at the Baptist church recently, at Slater, Missouri. Such a Swedenborgian, told them "there could scarcity of water was never known. be no question about the right of people Nearly 2,000 tanks of water had been to drink liquors, any more than to drink sold; stock suffered much; and the good water; that the liquor business is no people decided to pray for rain. rain eventually came, but whether as a sequence of the prayers, the weather and in good order." The convention elerk does not inform us. clerk does not inform us.

STRANGE MANIFESTATIONS.

There were some very strange doings nothing more. 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 recorder's office, as though marching, countermarching and executing military maneuvres. The next day, and for several days, the noises were re peated. 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 hocus-pocus trick, and that they had not been the victims of some freak of the imagi-nation." Most likely not. Explanations therefor 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 adjoins other land belonging to the church, but it is not ular "day of Pentecost." It is yet maused for church purposes. Even if the land was used for church purposes, it less fervor than in the days of yore. land was used for church purposes, it ought to be taxed all the same. It is a great outrage upon the mass of the peoe 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 unrest on this question of church taxation and the Ohiolegislature should give it their attention. Let church property be taxed.

CITY OF CHURCHES. During the reign of Emperor William, Germany, it is alleged that an extraordinary 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 Emperor and the Government and the remainder by voluntary contributious. Berlin will now be fully entitled to stylc 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 prepos terous in the extreme. Isn't it thought ful (1) in the rulers of the people to thus look kindly after the salvation of their onis, even if they do make them pay the expense?

RELIGION OF THE CROSS.

dynamite bomb was exploded under the window outside. Windows were broken and a panio ensued. A search was made the miscreauts, but without avail.

THE CATHOLIC RELIGION.

It seems that there is an alleged plot on the part of the higher clergy at the B. Woodbury, secretary, 600 Penn. ave-said, explains the motive of Bishop Placartes in inviting Archbishop Corrigan AND IN THE NINETEENTH CENTURY. and other dignitaries, in order to indi-There is a newspaper published in cate to the Mexican masses that they ithout note or comment:
"A little girl 9 years old in Morgan land. Their hateful tendencies are unclergy desire to bring about a close un-

STRANGE STORIES FROM MICHIGAN.

The members of the Hiawatha Co-operative colony, at Manistique, Mich., it is alleged, have had some wonderful and church door, and oh, how complacently the Pharisees of that congregation could have parted their coat tails and warmed themselves by the fire."

The congregation could have parted their coat tails and warmed themselves by the fire."

The congregation could 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 pastor of the Presbyterian the spirits of the departed and communualism," you will read of and find equally marvelous things recorded in the Bible. No one who accepts "holy writ" 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 De-troit, 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 detective at-tended one of his seances. The result was that Rogers was arrested and carted away to police headquarters, I don't ious revival then in progress broke up know anything about the man Rogers. In a free-for-all fight. Ohio is bound to ing people he deserves to be punished Many people attend these severely. Many people attend these Spiritualist seances just for the fun of cently at Louisville, Ky., between the the thing, as they would a circus. If A. P. A.'s and Catholics. They had a such people get fooled occasionally, they querrel, which resulted in a pitched have no one to blame but themselves. I 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 Alle-WAS IT THE PRAYERS?

A large number of the pious people of the State and National Liquor Dealongregated at the Baptist church re-The more dishonorable than any other, proitself with passing resolutions denounc-ing "the abuse of liquor." Only this and

PSYCHOLOGICAL STUDY.

A psychological study of the phenom-"conversion" has been undertaken enn of under the auspices of a religious journal. Among the colored tribes of 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 fronzy of these demonstrations and some of the cruder manifestations sometimes exhibited in the conversions of civilized countries. I say, by all means, let the inquiry proceed. It may possibly discover a scientific theory of conversion. 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, as if 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 reg-

COMMITTED SUICIDE. Hou. Michael D. Harter, formerly a member of the Fifty-third Congress, from the Mansfield, Ohio, district, lately resident of Philadelphia, Pa., committed suicide at Fostoria, Ohio, February 22d, 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 "shuffled off 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 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

and well-known to the writer of this par-C. H. MATHEWS. New Philadelphia, Ohio.

question. He was about 50 years old

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 RELICION OF THE CROSS.

Kansas City, as stated in this paper some
At a church revival at Tunkhannock, time ago. The committee will meet on
Pa, while services were in progress a the 31st of March, 1896, at 10 a.m., at the place named above.

By order of committee. O. G. RICHARDS, Eudora, Kausas. Sec. Com.

Jesus Taught the Principles of Socialism.

An Earnest Plea for the Practical ously murdered by ignorant people Brotherhood of Man.

Webster defines socialism as a social state in which there is a com munity 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 on 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, of the sower and the seed. 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 hundredfold, some sixty-fold, some thirtyfold. 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

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.

and said unto them: Because it is

given unto you to know the mysteries

of the kingdom of heaven, but to

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 lifferent 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 elsesuch 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 vourself?

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 goverument 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

neople. The greatest foes to the establish-

Prof. W. H. Peeke, who makes a specialty of Epilepsy. has without doubt treated and cured more cases than any living Physician; his success is astonishing. We nave heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he enda with a large bottle of his absolute cure, free to any afferer who may send their P.O. and Express ad-dress. We advise anyone wishing a cure to address. Prof. W. H. PEEKE, F. D., 4 Codar St., New York.

ment of the kingdom of heaven on Soon will the season of rescue be o'er; earth are the churches and their fat. Soon will they drift to eternity's shore. Heave, then my heather, no time for salaried theological pulpit-pounders, 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 barbarwho 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 psychical 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 gravita-

tion-attraction or repulsion, and must be recognized. When our little baby arrives, do we try to stint 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 correctlythey are so intrenched 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 sav 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-styled spiritual advisors, 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 piace. 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 much to undo when they cross the spirit return. boundary line of existence. There that will not help us. We have the permit ourselves to be psychologized by their power. Ignorance and nonresistance are the bulwarks of this great power wielded by the church in the present day, as in days of old. dreaded antagonists. Cultivate these, instruct your children in the same lines. The dogmas of the church will will enjoy the millennium during our

present existence. 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-try it convince yourself. Rely on no mummery, 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 ipoor, 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 away. 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 dangerfraught men, Sinking in anguish where you've never

Winds of temptation and billows of woe Wili soon hunt them out where the dark waters flow.

Haste, then, my brother, no time for delay,

But throw throw out the life-line and save them to-day." —Gospel Hymn. H. M. Edmisson.

PASSING THOOGHTS.

When the storms and passions of life And our past 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 earthlife 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 Shail the laws and truths that puzzle us here To our spiritual eyes be made more

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-he 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 truths and laws begin to progress,

This fact your knowledge will surely That how small indeed was your earthly plane.

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 Than that which it casts aside to-day. Eternal progression and change without

Is a truth grand and simple, by nature penned, In characters clear and distinct that ap-

pear, In your daily lives and surroundings We have studied the cause and effect of

life, Of human existence and love and strife, But whence we came and whither we We cannot tell, for we do not know.

JEANIE GILMOUR.

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 inspired rational 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 church has made in 1,800 years. The desire may attend. A large number of benighted sons of the church will have our people are aroused to the fact of

Minn., came to our place on Saturday, they will see face to face, and have the 1st of February, 1896, and in the plenty of time for repentance, but evening visited with the Spiritualist Circle (consisting of about forty). A same senses they have, and should not very pleasant evening was spent in speaking and tests. On Sunday and Monday evenings Mrs. Aspinwall delivered two very interesting lectures to 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 investi-Reason and intelligence are her most gation. On Tuesday evening Mrs. Aspinwall gave a materializing scance at the house of M. M. Slosson, where eigh-teen full forms materialized, and all were recognized. The first form matebe overthrown, and we will put in rialized was the cabinet spirit. After force such a power for good for the this the forms of spirit friends of the cirwhole race of human beings that we cle began to materialize. The first form was for Mr. W. H. Byman, Sr., he recognizing it, as also all his family. They all stood in the middle of the floor and The man Jesus had a correct view ouversed 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. Streeter's little boy. He came out of the cab-inet and called to his papa and mamma and they met him in the middle of the room. They greeted and carcssed 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 a very touching scene to see their only child, whom they called dead, return to them in such

> All the seance was very good and in-teresting to all. There were twentyfive persons in the circle who will verify to all this being true. J. M. PHILLIPPI, President.

C. H. STREETER. Vice-President. J. H. STRONG, Secretary.

Every Family Should Have It. The Encyclopædia of Death, and Life

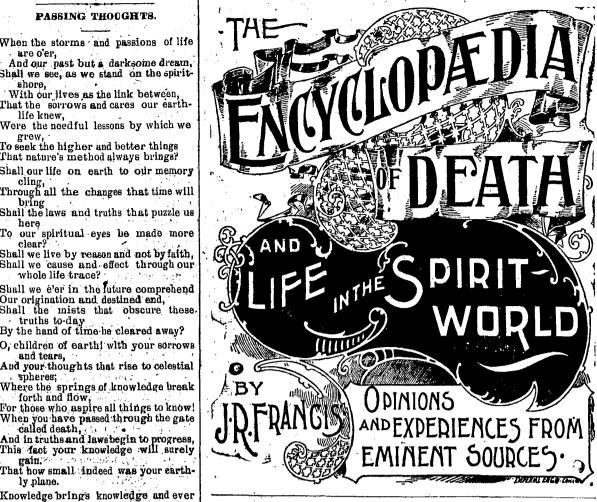
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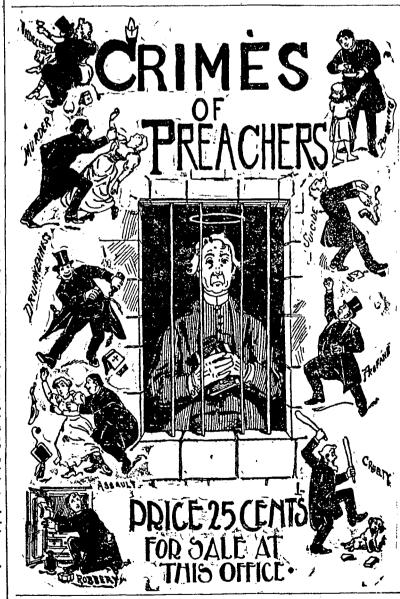
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Two Singers in the Occult.

rier's heroine, cannot ordinarily sing at notic state an instructor had appeared all, but whose pure vocal notes and mar- to her and persuaded her to sing. The velous performances on the piano charm all who hear them when she is under the influence of a hypnotic spell. She ing she was able to follow him fairly is Mrs. Addie Belden Gage, who lives with her husband at the fashionable well.

"You have no idea what beautiful muthly in the piano charm instructor was a man, and through a combination of telepathy and lip-reading the man and through a man, and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through a combination of telepathy and lip-reading the man and through the man and th

of her friends, as, indeed, it has been of earth," she would say.

herself, for years. It differs from that Mrs. Grant became very much inter of Trilby in that Mrs. Gage has no Sven- ested and took her daughter to Prof. gali—the influence comes on apparently | Connett, who has been interesting himof itself. No one suggests it. Mrs. self in occult matters. Since that time Gage feels no ill after effects. Of what Miss Grant has passed into these trances occurs during the presence of the infu- about fifteen times, and each time, it is

session of the reading world certain wise as her instructor wants her to.

men, while they submitted to the fasci
Yesterday Miss Grant permitted nation of the story, declared that the author's main idea was absurd. That a men to hear her sing at the rooms of woman who in her normal condition was Prof. Connett on Quincy street. She is totally devoid of musical ear and ignorant of technique could, under certain hypnotic influence, with the marvelous really physiological control rather than beauty of her singing, uplift her audience to the greatest heights of passionate enthusiasm, was, so they said, an im-possibility. though she never opens her eyes until she is brought out of the hypnotic state. possibility.

STRANGELY INTENSE LOOK.

they passed to the sweet, clear, yet weird music of a woman's voice as she sang in the reception room to a few favored friends. They listened and were delightfriends. They listened and were delight-ed. Later, one of them closely observed sings are simple things, yet her the performer and remarked something the performer, and remarked something in her demeanor which made her ask questions. The woman, as she sat at the piano, with tightly-closed eyelids, had a strangely white, intense, rapt expression face, while her hands did not move like those of other people over the keyboard; they seemed to be stiffened up and to fall without being in the least under the control of the player.

But they drew forth weird chords and rippling arpeggios of perfect melody. Over this accompaniment the voice broke forth in melody sweet, but very, very strange. Without intermission the singer wandered from Gounod to Meyerbeer, from Verdi to Wagner, then to simpler melodies, and finally to "Home, Sweet Home." Gradually the voice grew softer and softer, and lower and lower, until in the end it seemed—not to stop— but to vanish like an echo in the far-off distance, and the singer's hands fell relaxed in her lap. Her features lost the strained expression, the eyelids slowly opened, and with a peculiar sighing yawn and rubbing the backs of her hands across her eyes, she arose from

IN HYPNOTIC TRANCE.

When she arose she did not know that she had been singing. From the time the hypnotic trance takes possession of her until it has entirely passed over, she practically non-existent. She knows nothing of her surroundings, or what occurs about her; neither is she aware of the fact that she is singing and accompanying herself on the piano.

Consequently Mrs. Gage has never

heard her own voice when under control. Mrs. Gage positively asserts that it is not her own voice. She declares that it is the spirit of a great actress and a singer, long since dead, who seeks astral embodiment and gives vent to its pent up being through the medium of her person and throat.

Some thirty odd years ago Mrs. Addie Belden Gage was born in Rochester, What will it be to relax the strain N. Y., of a fine, old aristocratic family.

She received a first-class education and To miss the sting of a secret pain? grew up to be an extremely bright and attractive girl.

Mrs. Gage and her husband formerly lived in Chicago. They recently decided to come East to live, and the last few years they have spent traveling between New York, Boston, Washington and Philadelphia. When in this city they lived at the new Hotel Empire, and it was there, through the purest accident, that Mrs. Gage's strange experience became known to those outside her own immediate circle. Both Mr. and Mrs. Gage are much opposed to notoriety.
In the late spring Mr. and Mrs. Gage

are going to Europe to make a protract ed stav abroad.

When singing under control Mrs. Gage has fluent use of languages, which in her own personality and normal condition she entirely ignores. The spirit who possesses her while singing must have been a great linguist. This spirit Mrs. Gage calls "Clotildo," but she never speaks much about her, other than that she was a very beautiful singer who retired from the operatic stage very early in a most successful career owing to a disastrous love affair.

She says that "Clotilde," however.

does not play the accompaniments-that it is some other power that moves her hands and produces the strange chords and harmonies which are among the strangest part of a very strange per-It would be an impossibility for any

ordinary musician, with eyes tight closed and hands moving in such stiff confusion weird but harmonious results from the keyboard. All who are well acquainted with this

remarkable woman say that she is a very charming person, with genial, gra-cious manners, and that she is the last woman whom anyone could accuse of deception of any kind.

The above is marvelous; but no more so than the following from the Topeka (Kansas) Daily Capital, which sets forth

in the case of Miss Grant.

health and received very little educa- the zeai and energy that gives promise tion. She has always been or a sometive nature, and one peculiarity about her was the fact that she has never been for April 9th and 10th for a Grand Barran anything. She has zaar. Many articles both useful and been known to attempt to sing around beautiful have already been contributed

knowledge of music. Mrs. Grant is a Spiritualist, but her Mrs. Grant is a Spiritualist, but her either of money or useful and fancy ardaughter has never had any faith in ticles, are requested, and can be sent to this belief. In fact, she has always Mrs. A. E. Rice, 434 "K" St., N. W. made fun of the seances held in their

About one month ago, while a seance was being held in the house, Miss Grant was being head in the notes, and and me-mained in this state for soveral hours. It was while in this trance that Miss It was while in this trance that Miss Grant began to sing. Up to that time her voice had been weak, but now it seemed stronger. Her mother says she also noticed that her voice was much sweeter. The young lady sang songs that had never been heard before, and recited original selections.

When Miss Grant came out of the before, by mail, \$1. For sale a bis office.

HERE is a real Trilby in New York trance she told a wonderful story of City—a woman of wealth and what she had passed through. She said prominence, who, like Du Mau- that when she had gone into the hyp-

Hotel Empire, Fifty-fourth street and sic I heard. If I was only able to follow Columbus avenue. Her strange case has been the marvel should become the greatest singer on

ence she is ignorant. She has never said, her singing has improved. At times heard herself sing.

When the Trilby craze first took post the thought of ever being able to sing

small company of friends and newspaper hypnotized with very little trouble. Prof. Connett says her condition is psychological, as she is able to compre-hend what is going on around her:

The songs she sings are original with But only a few nights ago, says the her, and she scarcely ever repeats one. New York World, a party of guests at the Hotel Empire stopped to listen as they nessed to the sweet clear that the sweet clear is the put to the music work. chosen, but gradually she has shown improvement in this respect, until now her oboice of words at time, is good. The Her mother thinks she has improved wonderfully from the first and expects marvelous results in the future.

When Miss Grant recites she stands erect and acts out the parts, putting in all the gestures.

These trances do not seem to tire her. and she really appears to enjoy them. Her mother and Prof. Connett declare there is no deception in the matter.

HOW WILL IT BE?

How will it be when we pass the straits That shimmer between the now and then,

Dipping the white sail 'neath the gates That stand ajar for the souls of men Alasi for the cold hand clinging fast To the heart-warm palm in a last ca-

Shall we find the "shallows" are "deeps" at last And our sweet earth's loving is none the less

Than the purest angels have joyed to Through eons of knowledge and service meek? Will they come to us then in that after-

glow In this world's glad welcome—as roses speak? How will it be when we longing stand And cry to "our own" that will yearn to save,

And clasp once more the endearing hand That we kissed and kissed by an open

grave? How will it be when they look within Our heart's hushed chamber, and view the shrine
Fair, untouched by the blight of sin,
Sucred to all that was "mine and

thine."

To bear no longer the heavy cross? What will it be when the last regret Slips from a soul like a robe outworn? To learn all good and the wrong forget?
To walk in the light of the life new-

What will it be from those lips to learn The perfect speech of the undefiled? From sore heart-hunger to bliss return And love with the trust of "a little child.

born?

HELEN HINSDALE RICH.

A GRAND BAZAAR.

A Home for the First Association of Washington, D. C.

TO THE EDITOR:-Since the N. S. A., following the example of both Protestant and Catholic, has chosen to establish headquarters in this beautiful Capital city of the Nation, the interest aroused among the Spiritualists of America naturally turns toward this spiritual and political center, this "Spiritual mecca," so to speak, Premising that a few brief paragraphs relative to the work and purposes of the Ladles' Aid Society here would prove of interest to your readers, your correspondent craves space for the

following:
That the financial success of any local spiritual society is measured by the perfection of its social organization, goes as do those of Mrs. Gage when singing without saying. That in the social in the hypnotic state, to produce such realm woman and her work is and must be the leading and most potent factor no one can deny. Realizing this, and that the time for action was at hand, the ladies of the First Association of Spiritualists of Washington, D.C., organized the Ladies' Aid as an auxiliary to the abovenamed society in March, 1895, with a membership of thirty, now increased to seventy, with strong committee of active workers. Regular weekly meetings have been held with marked social suc-ANOTHER LIKE TRILBY.

Miss Mamie Grant, of 624 Kansas avenue, is learning to sing and recite under very extraordinary circumstances. In many particulars it is a case like that of Trilby, only there is no known Symanus.

many particulars it is a case like that of The pressing need of the hour seems Trilby, only there is no known Svengali to be a home for the First Association. The Ladies' Aid has resolved to build a Miss Grant is, perhaps, 22 years old. temple and have entered upon the work In her youth she was quite delicate in of raising funds for that purpose with

her home, but she has not the slightest and more are solicited from Spiritualists and friends everywhere. Contributions, Such donations will be gratefully re-ceived and duly acknowledged through

the spiritual papers.

MARY L. EDSON, Sec. L. A. Washington, D. C.

CURIOUS BIRTHMARKS.

A Principle in Nature that Produces Strange Phenomena.

Truly a Man of Letters-He Has the Alphabet in His Eyes.

Something Puzzling to the Wisest and Interesting to Ali.

It is not a very uncommon thing these days to see a child or grown person floating down life's stream with some kind of birthmark—a mouse on the nose or neck; a fish on the side of the head, in the hair; a large blotch of blood on the face, or a strawberry, a cherry, or other fruit, insect, reptile or animal imprinted in plain view; and in two cases under the writer's notice were one side of the face and ear covered with hog's bristles.

ALPHABETIC EYES. The following is a very strange physical peculiarity. When a child he was believed by the superstitious to be a prodigy; but the principle of prenatal nfluence will account for his mark; A man with the alphabet in his eyes

that is the rare human phenomenon



to be seen in Atlanta, Georgia, at the present time.

Every letter of the twenty-six is distinctly marked in his two great blue organs of vision. They are as plain as print and lie around the edge of the iris like the figures on the face of a watch, being slightly in relief and appearing as if enameled on a blue background.

The man possessing this strange peculiarity was at the late exposition in that city, but not on exhibition as a "freak." If he had been he would have attracted more attention than threefourths of the exhibits at the show. He was simply a watchman at the main loor of the Government Building and nade no effort to secure the notice of the vast crowds that swept past him. Probably less than a score of the multiude of visitors discovered those won derfully marked eyes, which could not, it is safe to say, be duplicated in all the world. The name of this "man of let-ters," as he might be called, is Alonzo STORY OF A MOTHER'S DEVOTION.

How account for his almost marvelous peculiarity?

It is beyond question the result of the well-known law of birth-mark. But connected with this extraordinary and un precedented case there is an absorbing tale of a mother's devotion to her chil dren, of her resolute determination to instruct them properly, and to learn for herself the great truths of the Bible.

About 1855 there lived in a rural dis trict of Northeastern Georgia a humble family of very meagre means. The fa ther, an illiterate man, tilled the soil for a living. The mother, also illiterate, attended to the household duties. In spite, however, of her poverty and ignorance of the world, she was filled with ambition and had an intense desire for an education. She could not at the time distinguish one letter of the alphabet from another, but she continued to cherish the idea of being able to read, and at last one day the first step towards the realization of her life idea was taken at a camp-meeting that she had attended. The eloquent words of the preacher made her a convert, and she resolved to learn to read the Bible. Securing a little spelling-book, she solved, after the most intense application, the mysteries of the alphabet.

At this period she was in that delicate condition foreshadowing maternity. A few days after a son had been born to her the eyes of the infant began to attract attention, and before many weeks had passed the letters could be distinctly traced around the iris of each eye. The intense mental strain of the mother who had looked at the book until the letters made her eyes ache, had left its impress on the eyes of the child.

What a sensation the discovery made in that remote Georgia region! Men and women flocked to see the little one that had been born among them. High des-tiny was predicted for him.
"Why," remarked the sage of the set-

tlement, "he jist looks the letters out of his eyes."

In the minds of many divine origin was ascribed to the prodigy, and the simple country men and women speculated in their homely way as to how it came about.

"Yes," they said, "his mother had got religion, and the boy was a Godsend to her from heaven." Conversions were numerous thereaf-

ter, and the local circuit preacher congratulated himself in bringing the wea-

ry wanderers back into the fold. APPEARANCE OF THE LETTERS.

"X" at the top. They appear to be made of white fibre or nerve cord, being connected at the top by a white cord seemingly linked to the upper extremity of each letter. The eye itself is very blue, with white lines radiating from the centre almost to the letters themselves, but these letters do not slope in the direction that the radials extend from the pupil. Beginning at the bot-tom with "W" and following the letters like the hands of a clock, they can be more readily distinguished. Then, too, the irregularity is a striking feature, showing how the mother learned her letters in broken patches, as a child

learns when beginning to read.
"A" and "B" are in a group together, they being the easiest letters on account of ease of pronunciation. The letters were photographed in the eye of the child in the order in which they had been learned by the mother.

After leaving A B the seems to have skipped to K, then back to J, over again to S and back to M. She probably on another occasion began at W, then went back to the more simple letters, such as N, O and P, thence skipping over to R, receding to L, then I, and finally D, thereby mastering all but the difficult letters and impressing them upon the mind. It is strikingly noticeable that the difficult letters follow in a group—Q, F, G, H, C, Y, X, Z, U, E, T—which complete the series.

Lee's early life was spent in the neighborhood of his birth. In some way he had heard of the "big men" who spouted forth eloquence like babbling waters from the hillside, and he was impelled

of his trade as a carrenter and entered the ministry, where, in his own words, he was a power unto the converted and a thorn in the flesh of the sinner."

He has been three times married and three times divorced. Several children have "blessed" his "unions," one among whom is now traveling in Texas. The alphabetical phenomenon in the son's eyes is as marked as in those of the fa-ATTRACTION AND REPULSION ther. He turns it into gold cash by displaying himself in public

TOMATO BIRTHMARK, As a solution to all these peculiarities, rather than freaks, science says they are either the result of prenatal or her

editary origin, and often both.

Within the realm of my own family came a boy that was born on the first day of July, 1876, in ealily tomato time, and on each side of his head, at that particular season of every year until he was about five years of age, the hair would turn a greenish yellow, accompanying which were night-sweats and diarrhoea. The ailments were corrected by procur ing and slicing with vinegar, pepper and salt all the tomato he could eat. Medicine failed to make any change in his condition. The ailment disappearing, the tint vanished from his hair. The simple solution to the problem is that his mother was very fond of tomatoes, and on each side of the path from the house to the rear of the garden, were two rows of that much-craved vegetable As his time for entrance into this life drew nearer and nearer the tomatoes approached nearer and nearer the ripening period, nice, large ones, just turning from the green to the yellow. The mother's longing and weary watching, ungratified, as well as her physical ailment, was impressed upon the boy. MARKED WITH A FISH.

Another case that has come under my observation is that of a young man that is marked with a fish on the side of his head, the shape being perfect, and even the scales are visible, no hair having grown thereon. But in this instance there appears a perfect mania for fishhooks and lines, and all manner of apparatus, to the extent of an accumula-tion now, at the age of eighteen, of about five hundred hooks, all sizes, lines, floats, sinkers, spools, etc., in great number. He keeps them in a box exclusively for them, in a very orderly and systematic condition, and when he can go fishing, seems to be in his ele-ment—his heaven. His other charac-

teristics, such as painting, music and

general ingenuity, are very marked. His mother, who pretty thoroughly un-

derstands these laws, can readily account

for all through the principle of prenatal influence. That there is a law or principle of prenatal influence, or a susceptibility to the surrounding conditions, through the mother to the unborn child, is a scientific fact, and the sooner the marriageable people, at least those contemplating matrimony, become familiar with these laws of embryotic and gestatory impressibility the better it will be for the un born, unthought-of generations. understand and put into practical use these principles in nuture will be to produce children exactly right-precisely as desired, instead of the idiotic. murderous, licentions, y lazy, slovenly of the past and present generations, con-

Let the motto of the flew woman and new man be-"Know, Thyself."
DR. T. WILKINS.

developed and born in darkest

THOUGHTS ON DEATH IN 1579.

ceived

ignorance.

A Letter of Condolence From Euphues to Eubulus, on a Child's Death.

"Thou weepest at the death of thy daughter, and I laugh at the folly of the father, for greater vanity is there in the mind of the mourner, than bitterness in the death of the deceased. Though she was amiable, she might have lived to be sinful; though she was young and might have lived, yet she was mortal and must have died. If her youth made thee often merry, thine age should once make thee unfit for death, yet thy hoary hairs should despise life.

"Knowest thou not, Eubulus, that life is the gift of Nature? And death the due of Nature? And as we receive the one as a benefit, so must we abide the other of necessity. Wise men have found (what old men should know by experience) that in life there is nothing

sweet—in death, nothing sour.

'The philosophers accounted it the chiefest felicity never to be born the second, soon to die. And what hath death in it 30 hard, that we should take it so heavily. Is it strange to see that cut off which by Nature is made to be cut, or that melted which is fit to be melted, or that burned which is apt to be burned, or man to pass, that is born to perish? Thou grantest that she should have sometime died, and yet art thou grieved that she is dead. Is the death the better if the life be longer? For as nelther he that singeth most, or prayeth longest, or ruleth the sternest, out he that doth it best deserveth greatest praise; so he, not that hath most years, but many virtues, nor he that hath grayest hairs, but greatest good-ness, liveth longest. The chief beauty of life consisteth not in the numbering of many days, but in the using of virtuous doings. Amongst plants, those be best esteemed that in shortest time bring forth much fruit. Be not the fairest flowers gathered when they be freshest? The youngest beasts killed because they be finest?
"The measure of life is not length,

In each eye the entire alphabet is but honesty; neither do we enter into plainly marked in capital letters, but life to the end we should mourn the day but honesty; neither do we enter into not, however, in regular order. The of our death; but therefore we live that "W" is at the lower part of the iris and we may obey Him that made us, and be we may obey Him that made us, and be willing to die when He shall call us.
"But I will ask thee this question: Whether thou bewail the loss of thy daughter for thine own sake or hers? If for thine own sake, because thou didst hope in thine old age to recover comfort, then is thy love to her but for thy con-venience, and therein thou art but an unkind father; if for hers, then dost thou mistrust her selvation, and therein thou showest thy own inconstant faith. Thou shouldst not weep that she hath run fast, but rather that thou hast gone so slow; neither ought it to grieve thee that she is gone to her home with a few years, but rather, that thou art to go

with many.
"The bud is blasted as soon as the blown rose; the windshaketh off the blossom as well as the fruit. Death spareth neither the golden looks, nor the hoary head. I mean not to make a treatise in the praise of death, but to PROGRESSIVE THINKER at the meeting. note the necessity—not to write what joys they receive that die, but to show what pains they endure that live. And thou, who art even in the wane of thy life, whom Nature hath nourished so long that now she beginneth to nod, mayest well know what griefs, what labors, what pains are in age, and yet, wouldst thou be either young, to endure many, or elder to bide more? But thou thinkest it honorable to go to the grave with a gray head, while I deem it more glorious to be buried with an honest

"Descend, therefore, into thine own

ook for thine own speedily—so shalt thou perform both the office of an honest man and the honor of an aged

"Athens, 1579."

The Law of Spirit Control.

To THE EDITOR:—In your issue of February 29th is an article entitled 'Obsession," in which the writer narrates his personal experience from the evil influence of a low spirit who haunts and distresses him day and

This good brother, after relating his sore affliction at the instance of this spirit, says he gets no comfort by being told to divest himself of evil and the bad spirit will have no kindred attractions. He has prayed and called on those just beyond the veil: but neither God nor angels came to his relief. In despair he calls on some brother on earth for help. As Spiritualists, we have become almost chronic believers in the saying

that "like attracts like," and that settles the whole question of spirit control. I am fully convinced that the question of purity and morality does not necessarily enter into the question of control. It is a question of means of expression by the spirit, without regard to character or design to injure the medium. Our likes and dislikes in this life are under the law of magnetic attraction and repulsion, over which we seemingly have no control; a law which we little comprehend. The loveliest and purest of womanhood will fly into the arms of the vilest man on earth, and cling the closer the more he repulses her. On the other hand, our dislikes are almost instantaneous, and equally prominent for the good and true. These conditions are not changed by being transported to the realms of spirit, except possibly to be intensified. It is a fact that the purest and

noblest mediums have many times been compelled to utter low and vulgar things, which they could not endure in normal conditions. The sensitive or psychic is the magnetic center, or open door, through which the great and good, the illiterate and wicked, are alike drawn to give expression, many times, without thought of the moral or physical or mental welfare of the medium.

My observation has been that in cases like this brother's, the obsessing spirit, by this great law of possible unconscious attraction, clings to him for subsistence; not even aware of his harmful and annoying presence.

I would say to this brother that his prayers have been aimed over the head of this spirit, to the realm that has no power to change the law by which he clings to you, and remove him without his consent. First make him aware of his annovances: then appeal to his sense of honor and justice, as you would to your neighbor; ask what he wants and offer your aid. The pain he gives you may be only his struggles to appeal to you for the light he longs

Get some good medium to sit with you, and appeal to him in your behalf-and point him to the care of some noble spirit. If he resists he may rend you still more in his efforts Though her green years were to stay with you under the law that brought him. If he continues to offend against knowledge, then you may summon the higher powers, who only use force against a conscious offender.

This brother's case involves many and varied considerations which I will not attempt to cover in this already too long article. Will "Obsession" report progress through THE PRO-GRESSIVE THINKER?

W. C. POTTER.

LETTER FROM ENGLAND.

A Late Member of the Forest Avenue Society Reports.

TO THE EDITOR:—I am glad to announce that the cause of Spiritualism is progressing in Hull, in which town my-self, wife and family have taken up our abode temporarily. So far as I have learned there is only one society, having a Sunday evening meeting, with a circle on Wednesday evenings for development of mediumship. The society at present consists chiefly of people originally Methodists, and of course the meetings partake in a great measure of that form of worship; earnest, devout people having the courage of their convictions and daring to investigate for themselves the why and wherefore of things.

Last Sunday evening we had an address from a Mr. Parrish, formerly an

here. It was the first time he had spoken before a meeting of Spiritualists, and he acquitted himself well. He possesses a good voice, and being accus-tomed to public speaking, never for an instant lost his self-possession. We heartily welcome him as a valuable acquisition to the ranks of Spiritualism in Hull. There are in Hull, as in almosevery town and city in the world, diffit culties to be overcome in making the truth known unto mankind—these are, with us, chiefly financial. The hall is not large enough, being packed almost to suffocation last Sunday evening, and a great effort is to be made to build a spiritual temple in the near future. Next Thursday, February 27, we are to have a banquet and afterwards a "Service of Song," which is expected to real-They were old ones, but new to those into whose hands they were put, and to whom I trust they brought some light. To-night I have the privilege of speaking on Spiritualism as I found it in the United States, and hope that I may be helped to entertain and enlight-

en the audience.
I think there is to be a great work done in Hull, and I hope to be able from time to time to send you an account.

I sincerely trust the work in Chicago is progressing in the right direction, and that ere many years we may have "Descend, therefore, into thine own the pleasure to be in your city again. If I conscience, consider the goodness that may be permitted, I would wish through cometh by the end, and the badness the medium of your valued paper to acfrom the hillside, and he was impelled which was by the beginning; take the quaint our many friends in Chicago to do likewise. He soon became weary death of thy daughter patiently, and with the fact that we are all well and

continue our interest in the Spiritualisttake a more active part than hitherto.
We wish to convey to all our kindest reCORA L. V. RICHMOND.

Hull, England.



GRAND TEMPLE OF THE MAGI,

1910 Washington Bonlevard,

SPECIAL NOTICE.

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

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

NOTICE TO MEMBERS.

There will be a basket social held at the Grand Temple on Friday evening, March 20, 1896, beginning at 7:30 p. m. It will be held in the First Degree, or House of Libra, so that all obligated mystics can attend and enjoy the privilege of meeting in social communion. Members who desire to attend can confer with the committee of arrangements as to what is best to bring. Members of the committee of arrangements are Miss A. Haste, Mrs. Stella Ormsby and Mrs. Helen A. Musser.

By vote of grand convocation, assembled in Scorpio, March 8, 1896. C. M. RICHMOND, G. S.

FREE THOUGHT MAGAZINE.

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all the most beautiful songs which have been gathered up by that movement.

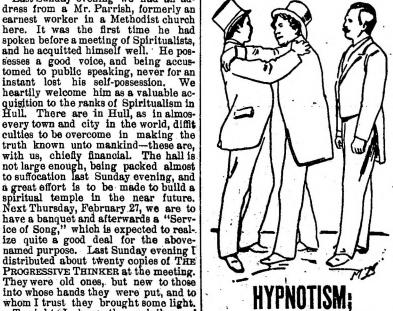
The author and compiler of this Guide is eminently propared for the task by years of devoted labor in the Lyceum. The book is the result of practical work and tested by the interest awakened in the actual session of the Lyceum.

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CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cubs, N. Y.—Buffalo Pastorata

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Brooks—Horace H. Day—Removal to New York

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SATURDAY, MARCH 21, 1696.

What God?

An important inquiry should be raised at this time, to learn what God it is proposed to introduce into the Constitution of the United States. Is it the same God mentioned in I Kings, xxii: 19 to 24? The king of Judah, with his throne at king of Israel, who reigned at Samaria. and planned his destruction; but it seems Ahab was too powerful for Judah's forces unless he could be attacked at a disadvantage. As usual, God was with Judah, so he desired Ahab to sally forth and be slaughtered at Ramoth-Gilead. To accomplish this it was necessary Ahab should leave his stronghold. This could not be attained by fair means, so God inquired: "Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?"

"And there came forth a spirit, and stood before the Lord, and said, 'I will persuade him.'

'And the Lord said, 'Wherewith?' "And he said: 'I will go forth, and I will be a lying spirit in the mouth of all his prophets.' Then God said: "Thou thalt persuade him, and prevail also.

Then we are told, verse 23: "The Lord hath put a lying spirit in the mouth of all his prophets." The trick succeeded, Ahab was slain, the dogs licked up his blood, and the ob-lect of God's displeasure slept with his

fathers in Samaria.

Now, do we want a God who puts "ly ing spirits in the mouths of all his prophets" in our National Constitution? Can such a God be trusted in the management of public affairs? This country has progressed as has no other for, lo, more than a hundred years. If we get this God of Judah, who inspired "all the prophets" to lie, may we not also find him unable to gain victories for us in war because "the enemy has chariots of are already receiving many letters from iron," as was the case when Judah all over the country of wondering inquifought against the inhabitants of the valley. See Judges i: 19.

An Act of God.

On the 18th of May, 1675, Jas. Marquette, the Catholic missionary to the Indian tribes of the West, who had gone out from Mackinaw, explored the Mississippi south to the 33d degree of latitude, returned up the Illinois, thence ing posesssion. . I stand by everything I have said concerning that Ingercago, then to Green Bay. Here he left soll matter. . , The Militant Church his men and retired a short distance to will stay where it is and fight its own engage in prayer. Much time having passed without his return he was sought by his companions and found on his knees—dead! Had Christian civilization and the common law of England been in force a coroner's inquest would have been held over his remains, and a verdict would have been rendered, "Died by 'the act of God." Was this act of God a gentle hint to the white man that he should not covet the Indians' lands? Or was it a disapprobation of the missionary enterprise? Possibly it was because of the humble attitude he assumed: though it may have offended the divine ruler because of the offensive language throne of grace. Were Col. Ingersoll would not the universal acclaim of Christians be: "God could no longer en-dure his irreverence, so he killed him"?

A Moslem's View.

-"So far as worldly motives help in the conversion of people, the Christian missionary carries off the palm. Missionary societies have been in existence for a long time. They are richly endowed bodies, and spare neither expense nor trouble in getting the most liberally edneated men to enter their service, and suring a heavenly reward. go to distant countries to preach their gospel. The agents of these missionary bodies ingratiate themselves into the good graces of the lower orders of Hindoos, upon whom the rigors of caste fall heaviest. They give these parishs an education, moderated by religious training, and are ever ready to help them in every way to the best of their ability. Such is the organization of missionary societies."

This is the representation of a learned Moslem, resident in India, who does not appear to have a very exalted opinion of missionary labors in reforming the world. The extract is from a pamphlet entitled, "Eleven Months' Mussulman Work at Hyderabad."

The Grand Denouement.

We have authoritative information at last as to the final termination of timethe end of the world. A Catholic priest. one of the anointed, has been behind the curtains, that is, he has dipped deep into prophetic lore, and he announces that the closing scene in the world's trama, the wind up, will transpire be-ween the 19th and 21st of September hext. Abbe Dupin, curate of Dijon, France, who has made this wonderful discovery, has published a book wherein be details his reasons for fixing this

Alternate rest and labor long endure.

A Thought for Healers.

It is believed to be a recognized fact that a mesmerizer feels that something goes out from him to his subject, and the subject is conscious that he is the recipient of an influence, a sort of vital force, which soothes and invigorates tired nerves, and in many instances

removes disease and brings health. A set of ignorant pretenders claim that this is a divine power specially imparted to them because of their Christian graces. Without stopping to controvert this assumption, it may be of value to state some facts which possibly may be serviceable to inexperienced operators, and may it not apply to even spiritual healers? Some fifty years ago a gentleman

passed through Western Pennsylvania on his way to Ohio and Indiana, giving lectures and exhibiting his remarkable magnetic powers. At each place he visited scores selected from his audience were but puppets in his hands, doing his every will. He was a strong, muscular man, every fiber of his being denoting robust health. Six months after he passed through the same region on his return. He was thin in flesh, enervated in body and mind, and a confirmed invalid. He said to the writer he had discovered a law relating to animal magnetism, which, had he known six months earlier, would have saved him great mental and physical suffering, and probably his life; for he had lost all hope of recovery. He illustrated the principle

by saying: "It is a well-recognized law of physics that a magnet will charge smaller pieces of steel to an endless extent, imparting to each the same amount of subtile energy which characterized the original; but so soon as an attempt is made to charge a larger body, not a particle of magnetic force is imparted to it on the contrary, the primal magnet has lost all its power. So it is with the mesmerizer. As long as I confined my experiments to the youthful, and those with less vigor than I possessed, I found myself invigorated, and the subjects were but autom-atons at will. But I found myself ex-Jerusalem, was at war with Ahab, the hausted when I made attempts on more vigorous bodies, and here I am a wreck because ignorant of that law which I have subsequently learned by sad expe rience.'

> Are there not multitudes of similar wrecks? Where are the magnificent healers of a few years ago? Did they exhaust, their vitality and go down to early graves? The inquiry is worthy of consideration; and if the principle is correct, does it not aid in explaining those mystic forces designated some two hundred years ago, as practiced by Valentine Greatrakes. "a health contagion?"

Will Bigotry Triumph?

"By St. George, the fight goes bravely on." The Women's Christian Temperance Union insists, that Col. Ingersoll shall not be heard in Willard Hall, spiritual truths. The editor of the New They have requested the lessee, the Militant Church, to vacate, and threaten | Sunday he has a "sermon" over his own great big threats if Pastor Rusk won't take his flock elsewhere. And Mrs. paper. No Spiritualist paper ever Carse, President of one of the branches, voicing her narrow church views, says: "It would be something dreadful to

have Colonel Ingersoll speak in Willard Hall. The women who compose our Union are devout orthodox Christians. They regard his teachings as horrible. They look upon Willard Hall as a holy place. It would be blasphemous for this infidel to arise there and try to tell Christians how to conduct the church. It would work us untold injury. We

by legal means. I am assured we can obtain an injunction upon our showing that such an act would be ruinous to the Woman's Christian Temperance Union."

To this the Pastor replies: "I have a lease of the premises which runs until the end of next July, and I intend keepbattles.

From this it appears a great battle between reason and bigotry is now pending in Chicago.

An Ample Shield for Crime.

H, H. Holmes, charged with murdering twenty-one persons, and convicted in Philadelphia with the killing of Benjamin F. Pietzel, by warrant from the Governor of Pennsylvania, will be hanged on the 7th of May. At the time his terrible crimes were being exposed employed; for laudations are usually the religious press represented he was a the burden of such addresses to the follower of Col. Ingersoll, and such awful criminality was the natural outgrowth to fall dead during what churchmen of his wicked belief. It is now shown dall his "blasphemous utterances," that the representation was wholly that the representation was wholly false, proved by his call for a priest to ininister to him, to prepare him for the dread change. It is meet that a wretch guilty of such enormous crimes should now swing to glory. He has these admirable texts from holy writ for his assurance of salvation:
"Ail that believe are justified from all

things."—Acts 13:39.
"Every spirit that confesseth that Jesus

Christ is come in the flesh is of God."-John 4:2. Though Holmes had murdered a thousand men, here is an ample shield, in-

Important Inquiries.

"Are we better in these Christian days than the human race was in the days of paganism?"

Thus inquires the Chicago Chronicle, in a leading editorial a few days ago. in discussing the late Italian defeat in Abyssinia. The inquiry is then made: 'Is there anything in the civilization of Italy, indeed in any civilization of which the world has knowledge, that warrants its propagation by force of arms, by bloodshed and slaughter?" And then major inquiry:

'May it not be possible that an irruption of the Abyssinians into Italy, even as the barbarians of the north poured their conquering hosts into the peninsula would be of advantage to Italy and to all civilization, so-called?"

Who shall answer this question? Certainly not the Pope of Rome, nor his sisted on reading the Bible to the pupils. Cardinals, Priests nor Monks; neither though the school board had issued an should it be made by those who inherit order positively prohibiting it. For this the religion of these destroyers of na- offense the teacher was dismissed—the tions. They who are so anxious to force their civilization on unwilling peoples their civilization on unwilling peoples should be able to explain why crime abounds among Christian nations to a larger extent than among any other people on earth. The boast of an advanced civilization, if it does not restrain tating the policy of the contract the vicious, is no better than the boldest

A WAVE OF CRIME.

It Has Been Sweeping Over the Country.

Spiritualism expresses a grand, beau tiful and comprehensive truth. It is a religion and a philosophy. What it promulgates as its cardinal principles, can not be controverted. It owes its ex istence to the fact that inter-communion exists between the spirit realm and the material side of life. While it is in itself the very essence of truth, its advocates and adherents as a class are the most moral people on the face of this earth. There is less atrocious crime less licentiousness of all grades, less dis honesty and less everything that tends to degrade humanity among Spiritualists than among any other class or sect of people. We proved that several years ago by statistics that could not be refuted, and which cost us hundreds of dollars.

While our statement is correct in regard to Spiritualists as a class, we affirm most emphatically that their superiority in every moral point of view, is not enough. With the knowledge possessed by Spiritualists there should not be one criminal among them, for when one sing he or she does it with a full knowledge that angels' eyes are upon them, hence the greater the degree of depravity.

With this highly favorable view of Spiritualists as a class, it is well to present them occasionally with an object lesson, wherein a degree of sinfulness is manifested that is appalling indeed. The Spiritualist who sees and comprehends the dark side of Spiritualism as well as its glorious truths, is well prepared and equipped to assist in the solntion of the problem before us as to the best method to relieve our ranks of the incubus now weighing it down. If kept in total ignorance of the crime in our ranks one is not prepared to grapple with it, hence is only half a person so far as our cause is concerned.

We refer our readers to the terrible heart-rending exposure of Mrs. M. J. Roberts, of St. Louis, Mo. It was undoubtedly most complete. For years she has worked as a medium, and probably is a good one, but she supplemented her manifestations with the basest of frauds. We are indebted to a secular paper, the St. Louis Republic, for this exposure, a paper that is friendly to the truth in our

And now a word as to the secular press. It is doing a grand work for Spiritualism. The St. Louis Globe-Democrat, the leading daily of Missouri, has had column after column of the phenomena. The Port Huron Daily Times has an editor who is a Spiritualist and a profound thinker, and his paper has fairly scintillated at times with grand York Herald is a Spiritualist, and each signature on the editorial page of that printed anything superior to them, in that which would tend to spirituality and soul growth.

The great dailies of New York vied with each other in their efforts to place before the people the wishes of Mrs. Cora L. V. Richmond in regard to the Spiritualist mass convention held there. The New York Recorder has favored Spiritualism in every possible way. The dailies of Washington have presented fine reports of the doings of the National Association. The secular press has "Should Dr.Rusk refuse to go—should really done a most effective work for he attempt to have Colonel Ingersoll speak in Willard Hall, we will stop him of people who never have paid but little attention to our cause and set them to thinking; in fact, the secular press has done a thousand times more to extend the cause of Spiritualism the last few years than all the Spiritualist papers combined, because it reaches such a large number. Occasionally there is an exception, where a great daily ridicules Spiritualism and becomes malicious, like the Daily Dispatch of this city, which is

totally unreliable. As a rule the secular press has done much also to purify our ranks. It has done what the Spiritualistic press, as a rule, were too cowardly to do, fearing they would lose subscribers.

The New York Herald did a grand work in exposing Dr. Henry A. Rogers. We think he is the most dangerous man in our ranks, and he had better keep out of Chicago, while an elderly lady resides here or an unpleasant tale of the loss of \$2,000 might be reported with results not pleasant to him. He is a fine medium, no doubt, but totally nnscrupulous. He should be kept off of every camp-ground.

Now. Spiritualists, you have an object lesson before you in the exposure of Mrs. M. J. Roberts. Thanks to the plucky little wife who accomplished the brave deed and saved her husband from dying by inches, though at a fearful sacrifice to herself. Poison, it is said was in his medicine. Think of this object lesson, Spiritualists, sad though it is, and resolve to stand by THE PROGRESSIVE THINKER in its efforts to so frighten all the disreputables that they will never resort to poison or to trickery, and thus gradually purify Spiritualism of the stain resting upon it.

Too Much Religion.

John Markle, of Anderson, Ind., went insane, says a press telegram, a few days ago, as the result of taking too much interest in a revival meeting. He broke away from his guards and ran to the church, where he broke the doors to pieces, entered and completely cleared the church, demolishing furniture and causing general damage. He was captured and is now under heavy guard. Poor fellow! He was too heavily charged with religion. This is not an isolated case.

Bible-Reading in Schools.

In Ohio all religious exercises are prohibited in the common schools. Nevertheless a teacher at East Liverpool insecond one in a week. A revivalist do ing service in the city is now "on his ' denouncing the law and the school board in unmeasured terms.

Where a man has a passion for meditating without the capacity of thinking, a particular idea fixes itself fast, and

THE MASK TORN OFF BY A LOVING WIFE,

SPIRITUALISTS, HOW LONG, OH! HOW LONG, WILL YOU TOLERATE THE FRAUD AND POISON IN OUR RANKS?

PLUCKY WOMAN.

Mrs. George Walters Exposes Mrs, M. J. Roberts,

Her Home and Her Husband's Mind.

Her Paraphernalia of Fraud, Is Dragged From the Cabinet.

CLOTHED IN ONLY A ROBE AND A SCARF, MRS. ROBERTS WAS HELD UNTIL THE LIGHTS WERE TURNED ON-THE MEDIUM WAS ARRESTED AND CONFESSED HER FRAUD.

That the spirits materialized by a cortain class of persons calling themselves Mrs Walters took a seat near the cabi-mediums are creatures of cheese cloth, net. She was about the coolest and most mosquito bar and a subdued green light, confident of all the plotters assembled.

was proven most conclusively last night at the residence of Geo. Walters, 3205 California avenue. A medium, Mrs. M. range the chairs and do the other work son and manager, a song-and-dance ar- nails in the wall a cord was suspended,

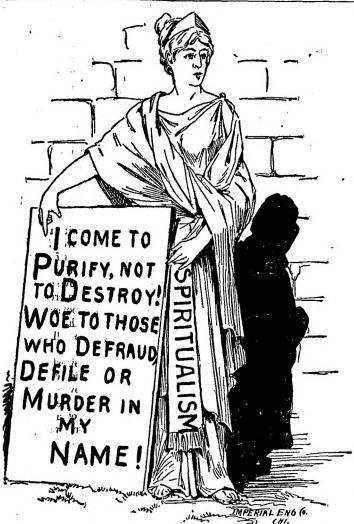
for her, and two doctors were called in to attend her. It is feared she is in a serious condition but she bears it bravely. Another circumstance that adds to the interest and dramatic force of the story is the fact that one of the first men in the room to light a match and spring to the assistance of the brave little wo-A Medium Who Was Wrecking man who was struggling with the medium was Mahan, the man who was responsible for the meeting between the schemer and her dupe. And he was the loudest in denouncing her.

Among those who agreed to assist Mrs. Walters in forcibly bringing to her The Medium in Costume and With husband's eyes the fact that he was being worked by a fakir were her brother-in-law, G. A. Colesworthy, 3320 St. Vin-cent avenue: P. McCarthy, foreman of the Tennent-Stribling shoe factory; Joseph Bacon, an engineer, and five or six others. Mr. Bacon's son was also one of the party.

It was announced that the seance was

to be held at 8 o'clock and at that hour the little house was well filled with people. There were sixteen in all in the circle that formed around three sides of the parlor, eleven men and five women.

J. Roberts, was exposed there in a man-ner most artistic and dramatic. She spent last night in a cell at the Fifth District Station, in the company of her



under the name of Clements when he is an opening down the middle. The walls on the road. A warrant will be applied back of this screen were lined with black for against them this morning on a cloth to a height of seven feet, the charge of obtaining money under false height of the screen. On the opposite pretenses.

About a month after the operation was which spirits communicate. performed he became acquainted with a was eminently successful.

the effects of the ordeal he had underthrough converse with the spirits she gan taking her medicines, attending seances and was in a short time one of the

a bad way, and through the past winter were hard to produce. Everybody in has been getting worse. At the present the room, including the conspirators, time his physical condition is such that looked as solemn and anxious to be con-

mind as well.

bravest little women in St. Louis. She but assists her husband and mother-in-saw that the Roberts woman was work-law in their seances when she is not on ing an evil influence on him, and resolved to break it. She, had the medicate so near she could touch it.

Finding that all were ready and will-next physician, and he pronounced it a strong narcotic poison. She noticed that when she kept the medicine away from him present. It seems the spirits come more ladies she kept the medicine away from him present. It seems the spirits come more were under arrest and as soon as she for a few days he seemed brighter and fluently when there is in the circle a more active. After every other expedient had failed, she joined the circle of began to arrange the company in the Spiritualists, pretchded to be a firm believer, and last week she invited Mrs. Walters to move from her seat to Roberts to give a seance at her house on Sunday evening, when she hatched a Walters was too smart to take any plot to prove Mrs. Roberts a fraud. She chances. She had the best seat in the invited a number of her friends to be room to make a run for the cabinet out present, and explained to them her pur-pose. They tried, to dissuade her at this time, for the poor little woman is in an interesting condition. She insisted, planation of the impossibility of phoshowever, that if it was not done at once it could never be done. She was afraid another successful seance would place which she assured her auditors that she her husband beyond her control. Al-would do her best to make the spirits ready she detected signs of a wandering materialize. mind that filled her with alarm.

own sight of fraud he still had faith in friends. While she was doing this Mr. Pectoral. It is a wonderful cough cure soon creates a mental disease. - Goethe. the medium. The shock was too much Walters turned down the only lamp in and should be in every medicine-chest. Cloth 1 For sale atthis office.

tist named J. C. Jackman, who travels and from this hung a black cloth with side of the room, near the front door, There have been exposures and ex- there was tacked on the wall a box posures of Spiritualistic mediums, but it about eighteen inches high and four is doubtful if there ever was one in inches broad. A sliding door in the box which there is weaved such an interest- was worked by a string suspended across ing story as that which happened last the ceiling to the cabinet. In the box night. About a year ago Geo. Walters, was a lighted candle, and when the methe man at whose home the seance was held, submitted to an operation at the door the light shone through a pane of Marion Sims Hospital for appendicing, green glass. In the middle of the room which the middle of the middle of the room which the middle of the room which the middle of the room which the middle of the middle of the middle of the room which the middle of the middle of the middle of the middle of the which left him in a very weak condition. stood the usual long tin horn through

When the company was seated Mrs. janitor at the hospital named Mahan Roberts, who had been secluded up to who was a Spiritualist. Through Mahan this time, came in. She is a spare wohe became acquainted with Mrs. Robman, of medium height, with piercing
erts, who began at once to make a congray eyes, hair streaked with gray and
vert out of him. In her endeavor she a healthy complexion. Her manner of was eminently successful. speaking is soft and mild, but she occa-Walters did not recover rapidly from sionally misses a word, and her conversation shows generally that she knows gone at the hands of the surgeons and she is in a business that might earn her Mrs. Roberts persuaded him that arrest at any time. She was attired in gray gown, the waist of which is made was able to obtain for him medicine to hang very loose at the bust. Before which would grant him relief. He be- she got out of the house the people pres-

ent saw a reason for this.

She stood by the cabinet and looked leading lights in the ranks of the be-|carefully at everyone in the audience believers who supported Mrs. Roberts.

The medicine she gave Walters had a requesting that all present antagonistic peculiar effect upon him. It left him to the beliefs of the Spiritualists should dull and listless and seemed to deaden leave the room. She said if anyone in every faculty he possessed. He was in the circle was an unbeliever the spirits it is with the greatest effort he is able verted as they could, and the brave little to work, and it was feared by his friends wife rocked back and forth in a big and relatives that he would lose his chair seemingly as happy as a child. mind as well.

Her husband sat opposite her, next to the manager ran around trying to give
The wife of Mr. Walters is one of the the wife of Jackman, who is an actress, everybody the money they had paid in the road. She sat next to the cabinet,

way they ought to sit. She tried to get man in a most serious condition, brought Mrs. Walters to move from her seat to on by her effort to save her husband. one at the side of her husband, but Mrs.

phorous making a light similar to that which a departed soul makes, after would do her best to make the spirits

All at once she went into an ostensible Her friends agreed, and last night the half-trance, in which she heard voices, expose was made according to programme. With her own hands Mrs. Walters tore the mask from the medium ting worked up enough and whispered There was a miniature riot, everybody in the audience and inform him that fighting and yelling. The husband was dazed. His wife soon found that though convinced within the hour that spirits Mrs. Roberts had been convicted in hide return to earth and talk with their

other.
Mrs. Roberts then ordered the light

turned clear down, and the room was as black as a tomb. She retired into the cabinet and the people in the conspiracy drew a long sigh of relief. But Mrs. Roberts was not quite ready to go into the spirit land, and pull nebulous souls therefrom yet; she had forgotten some

thing,
"I think," she announced from the
darkness, "that it would have been much better had my manager taken up the col iection before the light was turned down. There is always more or less confusion if the collection is taken after the seance and confusion hurts me. Will you please turn up the light, Mr. Wal

Mr. Walters turned up the light and at once Mr. Jackman went around the circle in a business-like way and collected 50 cents from each male in it. After he got them all in the pot he turned the money over to Mrs. Roberts. who announced that she was now ready to go on with the performance. The money she put away carefully in a large purse she carried. The light was turned down again.

Mrs. Roberts retired into the cabinet, and all was still. Suddenly there came from the darkness the voice of the medium announcing that she was sitting in a chair. She said she was too tired to stand, and that she had a feeling that was almost overcoming her—a feeling that something was going to happen. When she said this, all the conspirators who could reach each other shook hands in the darkness. Mrs. Roberts admonished no one to leave the seat assigned to him or her, and said the success of the seance depended on this. She cautioned all against outbreaks. Anything seen that brought surprise sufficient to make one of the auditors cry out was all right, she said. But she wanted it understood that there would be no spirits in that block if anybody whispered or moved.

Following this she advised everybody to sing. It helped her to go into a trance, she said. "Sing loud and strong," commanded the medium. "Sing some hymn you all know, and sing it with a vim. I can always materialize better when the circle is singing."
Somebody began to sing "Nearer, My

God, to Thee," but it was a weak effort There were peculiar sounds in the cabinet and the medium said petulantly that she could not materialize unless the singing was loud. Then somebody struck up another hymn, and from that it drifted into "At the Cross." But the medium was not satisfied. The singing was not loud enough. "Wind up the music box," she commanded, and her son and manager, who was standing near a table within two feet of the cabinet, wound up the music box, pulled the string and one of Strauss' waltzes pealed out. "Keeping on singlng," cried the medium, and then was presented the spectacle of a crowd of people in their right minds, sitting around in a circle, in a dark room, with hands joined, singing "At the cross, at the cross, where I first saw the light." to waltz music from a music box. At last the medium was satisfied—there was noise enough. Then came the usual Spiritualistic

manifestations. Voices were heard through the tin horn. In certain portions of the room appeared little phosphorescent flashes of green light in the darkness and every man in the conspiracy took a couple of matches from his pocket and prepared to light them on short notice. A spirit came out of the cabinet. It was a shapeless thing, robed in white, and it bobbed this way and that, never more than a foot or two from the cabinet. The slide on the box was up, and there was a faint, sickly green light in the room. A young man seated next to Mrs. Walters felt her rise in her chair, ready for a spring. He caught her arm and forced her back. Then he leaned far out in the circle and saw the arm of the manager, who was talking consolingly to the spirit, take hold of the white shroud and gently wave one

Spirits came in and went out, lights her admission to the asylum, and that flashed all around the room, and the strong hopes are entertained that her men with the matches held them grimly, reason will be restored.—N. Y. Hcrald, waiting for the word from Mrs. Walters. Mch. 6, 1896. Suddenly there appeared a tiny spirit, dancing around the floor near the cabinet. It was white and filmy.

"Do you see that, Lottie?" came the voice of Mr. Walters across the room. Mrs. Walters straightened herself up in her chair and shook loose the grip of the young man who was restraining her. "It's the spirit of a baby," murmured

and the exposure was complete. In the full light Mrs. Walters was discovered in the cabinet with her arms around the medium. Both were screaming and the other women in the room joined in. There was a rush for the cabinet and Mrs. Roberts was dragged out. She had taken off all her clothing and her shoes and was attired only in a long white gown and a piece of cheesecloth. On her face was a mask of white gauze and in her hand was a small piece of white mosquito bar-the spirit of the infant. Her clothing was on the chair in the cabinet, and under the chair were her shoes. Her arms were bare and her gray hair was hanging down her back. Why she wanted the crowd to sing was explained.

Walters acted like a man half stunned. Eager hands dragged the woman in front of him and showed him the devices she used. His wife clung around his neck imploring him to say he was con-vinced he had been deceived. He would not and the room was filled with shouts and cries. Under threat of arrest the woman made an open confession to Mr. Walters that she had humbugged him and then the wife fainted. one excited man ran out on the street in a search for an officer. The street in front of the house was crowded with officer who had been standing on the next block started for the scene. In could get on her clothes a wagon was called and they were taken to the sta tion, leaving behind them a little wo-All the paraphernalia used was se

cured by the officer, and is in the cus tody of the police.—St. Louis (Mo.) Republic, March 9, 1896.

Class Legislation. The Supreme Court of Missouri, the

entire body assenting, has decided the State law closing barber-shops on Sunday unconstitutional, because it was class legislation. The next dodge of the religious revolutionists will be waited for with interest.

There is no reason why one should that is needed to allay soreness of the throat or to free the bronchial tubes from irritating mucus is Ayer's Cherry

the room, until those on one side of the circle could scarcely see those on the CRAZED BY A FRAUD,

Mrs. Humphrys Insane as a Consequence of the Herald's Exposure of Dr. Rogers.

The Shock of His Duplicity as Revealed by the Herald Unsettled Her Reason.

Mrs. M. J. Humphrys, mother of Miss Laura Bertini Humphrys, a singer, was recently removed from her home, at No. 47 East Twenty-first street, to the Bloomingdale Asylum, suffering from acute mania, brought on by excitement attendant on participation in Spiritual-

istic seances.

Mrs. Humphrys, who was of strong religious temperament, became interested in Spiritualism about a year ago, under the guidance of "Dr." Henry A. Rogers, whose manifestations of mediumistic powers at No. 100 East Seventy-sixth street were exposed in the Herald last November. She soon fell under the sway of Rogers, whose control over her was so complete that she consulted him almost daily and implicitly believed everything he told her.

Mrs. Humphrys was one of the hundred or more of Rogers' dupes who were assembled in his house on the night of the exposure, and witnessed the impos-ter's arrest. The shock of the discovery that the man in whom she had such perfect faith was a fraud was a fearful blow to the old lady, and from that day her friends realized that her mind was giving way.

DECLARED INSANE THREE WEEKS AGO. Her condition became gradually worse and she was placed under the care of Dr. J. Arthur Booth. He pronounced her to be insane about three weeks ago, and she was then committed to the asylum at Bloomingdale.
Dr. Booth said yesterday that he had

attended Mrs. Humphrys up to the time of her commitment to the asylum, but declined to say anything more about her Melville C. Smith, formerly a senator,

who was a believer in "Dr." Rogers up to the time of the Herald's expose, knew Mrs. Humphrys well, having frequently met her at seances at Rogers' house. Mr. Smith said yesterday:
"I often met Mrs. Humphrys at Spir-

itualistic meetings at Carnegie Hall, as well as at Rogers'. She was a deeply religious woman, and took an earnest interest in the investigation of Spiritualistic phenomena. I always regarded hor as a woman of strong intellect and I was surprised to hear of her affliction. I saw her at Rogers' house on the night when he was exposed, and I suppose the shock of the discovery and the fright resulting from the struggle and excitement that attended Rogers' arrest were too much for her. She was a gentle, refined old lady, and I can readily imagine what a blow the discovery of her misplaced confidence must have been to her.

SHE MAY RECOVER.

"When I called at the house yesterday I was told that Miss Humphrys had gone to White Plains to visit her mother. A lady who knew Mrs. Humphrys intimately told me she had been committed to Bloomingdale.
"'Mrs. Humphrys,' said she, 'was a

good, Christian woman, who would probably have been with us now had she not fallen under the influence of that man Rogers. He succeeded in interesting her in his pretended Spiritualism, and from that time she began to change. Her faith in Rogers was absolute, and I have no doubt the shock of his exposure unhinged her reason, which was already tottering under the strain of almost daily attendance at his seauces. She is now suffering from acute religious mania.

Friends of Mrs. Humphrys say her condition has improved materially since

IN JAIL.

A Splendid Medium and Upright Citizen.

TO THE EDITOR:—I have now taken up my residence in the Polk County Jail "This is too much!" cried MID. It is too much!" cried MID. jured any person; but for exercising my gift of healing the sick contrary to "law." I now realize that I have been deprived of my liberties, as I look around and see the barred windows and the huge iron doors that are securely fastened to prevent me breathing free air in this free American country. I cannot help but think of my wife and six children who are at Lincoln, depende ing on me for their daily bread. matters now stand they are entirely without support. Is it not time that every Spiritualist in the United States and Canada should fully realize that something must be done, and that very soon, or we will be deprived entirely of our rights as citizens of this republic. I am secretary of the State Spiritualist Association of Nebraska; also the State agent of the National Spiritualists' Association for this State.

DR. P. S. GEORGE.

We deeply regret to see such an estimable citizen in jail for exercising his heaven-born gift of healing. His family of six children must not suffer. Will not those benevolently inclined send them some aid. Address Dr. P. S George at Osceola, Neb., care of the sheriff; or Mrs. P. S. George, 340 South Twentieth street, Lincoln, Neb.

A word to mediums and healers generally. Wherever a law abridging your rights exists, do not violate it, but, instead, go to work and have it modified or repealed. If you violate it, then it will assert its supremacy, and trouble will surely follow. The time will soon come when all these odious laws will be repealed; but, in the meantime, do not allow Dr. George's family to suffer.

What Some Have Missed. You, who have not read Vol. I. of the

Encyclopædia of Death, and Life in the Spirit-World, have missed some exceedingly valuable information. The philosopher, the scientist, the physician-in fact, everyone-can find something of great importance therein. It is sent forth, free, postpaid, to everyone who desires it on conditions mentioned elsewhere. Ten thousand copies are to be given away.

Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with There is no reason why one should many brief narratives and anecdotes, have a cough any length of time. All which render the book more interesting and more easily comprehended. especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it

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?

inaugurated a few years ago by papers sectarian or denominational appropriaall over this country, and notably by tions of public funds." THE PROGRESSIVE THINKER, is at last | Regarding the personnel of its membearing fruit. The following, from bership, an interesting report was read the New York Herald, giving names at the Rochester meeting. and estimated strength of the various It was said that 108 members of American orders, will be read with Congress, the Governors of four States, interest:

vention represented an actual voting of or allied with the American Protecstrength in this State of 313,000, and tive Association. 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 indorse the candidacy of 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 indorse 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 informa-

American Protective Associa-National League for the Protection of American Institu-

tions..... Junior Order United American Mechanics......
Patriotic Order Sons of America.....

Total 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 Dorman B. Eaton, W. B. Kunhardt, John D. Slavback, J. Edward Simmons, Jonathan Trumbull. Henry Hitchcock, Bishop Arthur C. Coxe, 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 esused, for the purpose of founding, denomination or religious society, or any institution, society or underder sectarian or ecclesiastical control."

orders to a convention held in Washington last March.

COMMON GROUND.

The Patriotic Orders and the Naapproval of this platform:

common school system and other not been as successful as those man- tude of both Mr. Linton, of Michigan, telligent being, conscious of future American institutions, and to promote aged by the missionary boards, bepublic instruction in harmony with cause the appointment of teachers has long remembered by all who desire to

To THE EDITOR:-The good work such institutions, and to prevent all

majorities in the Legislatures of sev-One thousand delegates to the Su- eral States, the School Boards of 214 perior Council of the American Pro- cities and towns, and a majority of tective Association have met in annual city and town officials in every Censession in Rochester, N. Y. The con-tral and Western State, were members

The national representation, accord-

y	ing to the report, is divided as fo	llows:
8	Ohio	100,000
-	Pennsylvania	220,000
v	Indiana	100,000
۵.	Lilinois	350,000
	Michigan	285,000
,	Kentucky	80,000
-	VY ISCOUSIN	175,000
8	Iowa	200,000
	Pacific Coast	
		500,000
	Southern and the bouthwestern	
١.		750,000
r	Other States	500,000
f		d cor-

such men as are persone grate to respondent, has written concerning the them. By such action, it was told in POWER OF THE A. P. A. IN CONCRESS 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

3,500,000 has caused the revision of two appropriation bills. The first was one which 1,500,000 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 250,000 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. represented a considerable amount of money. Against such use of Governmeans of controlling or investigating achieved greatness, all right." the manner in which the money was

from the Indian bill the usual annual appropriation for religious schools.

Millions of dollars have been paid to support Catholic schools among the tablishment of religion, or prohibiting Indians, and a smaller amount to the the free exercise thereof, or use the Presbyterians, Methodists, Congreproperty or credit of the United States, gationalists and other Protestant deor of any State, or any money raised nominations, in addition to the regular by taxation, or authorize either to be Government system of Indian education. The Catholic schools are always maintaining or aiding, by appropria- held up as models, and they doubtless ion, payment for services, expeuses have been more successful than other or otherwise, any church, religious missionary undertakings of this sort, because they are taught by Sisters of Charity, who dedicate their lives to taking, which is wholly or in part un- the work and nave no other ambition 1673." than success in it. The teachers of This ameudment was indorsed by other denominations often show equal lelegates from the different patriotic devotion, but they have not developed first suggested Pere Marquette, as the the same patience and skill, because their engagements are usually temporary; but unless the Senate reverses ment Statuary Hall. Some \$8,000 the action of the House in the face of League meet on common remonstrances from the American consin for the work, but it must have zround, and work together in their Protective Association, all sectarian cost much more, and the Catholics of of superstition, frees him from the schools must hereafter be supported by that State "took it up vigorously." It slavery of the senses, rescues him "The objects of the league are to the churches, without assistance from is easy to see where the money came from the bondage of pretense, raises secure constitutional and legislative the Government. There are plenty of from to pay for it. safeguards for the protection of the Government schools, but they have

been more or less influenced by polities. The extension of the civil service rules to include the Indian Ed. ucation 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 statute 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,

"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 Society of Jesus. It will be necessary for Mr. Linton to obtain recognition triumphant and universal. from the Speaker to bring his resoluother church dignitaries will participate in the ceremony.

CONCRESSMAN 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 Among the others the Catholics have priest in the hall where jurists, stateshad their share, and the sum total has men, diplomatists, soldiers and others who have achieved greatness stand. It matters not of what denomination ment funds a protest was made by the these priests are, I would object just representatives of the American Pro- the same. If this nation wans to build the fact that the Government had no priests and ministers who have

The statue itself is magnificent. expended, there were votes enough to is so splendidly sculptured that it is send the bill back to the committee hard to believe that it cost only \$8,000, with instructions to revise that section. | allowed by the State of Wisconsin for The next success of the American all expenses. Many people declare it all futurity. Protective Association was in striking 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 Capitoi. 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 Mar-Prairie Du Chien, Wis., June 17,

It is said that a party with the poetic name of Ginty-that's Frenchproper person to be carved in marble as Wisconsin's tribute to the Governwas appropriated by the State of Wis-

it of any stripe or brand. May Messrs. Linton and his fellowpatriots succeed in their efforts in this direction.

"Keep off the grass!" WILLIS F. WHITEHEAD.

SOCIAL STRENGTH.

Troubled Scene of Ceaseless Spirit Hunger. 10 WORK WISELY FOR OURSELVES AND

OTHERS MUST BE OUR FIRST DE-

There are hours that come to us all, when thick shadows lie upon the purposes of life. Heart-sick and spiritworn with the ceaseless tide of bitter waters, that heat 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 dawning, 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 supersensual 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 spirithunger.

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 alms 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 the world with the electric belt of a love all-powerful. Buried underneath the crusts of cruel torture, infamous despotism and soul-destroying tyranny, this wital chord of nature binds in one all classes, all pations 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 pulattired in his priestly robes, with the sate to the throbbing life of personal crucifix, and because the pedestal has effort, of self-sacrifice, and the final after his name the initials, "S. J."— blending of the many interests into the one law of human sympathy,

Achievement has no royal birth. tion before the House. The statue is Only the star of honest toil lights it presented to Congress by an act of onward. Whether it be in the region the Legislature of Wisconsin, and it of material forces, or amongst the was formally accepted by a joint res- genii that haunt intellectual efforts, olution of both houses, passed in the the same law holds unquestioned special session of the Fifty-third Con- sway. The moral nature grows gress. The date of the ceremony of strong through the single channel of unveiling has not been fixed. It is a brave enthusiasm, uniting in one expected that Cardinal Satolli and 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 tective Association, and, although the a separate hall in the Capitol, and set of human happiness. This principle, strong ground of the opposition was it apart for the commemoration of 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

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 deading 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 per

manent social strength, it must be only through the portals of personal quette, S. J., who, with Louis Joliet, freedom. It is the freedom of the one discovered the Mississippi River at 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 him from the stagnation of self-sat-The brave words and patriotic atti- isfaction; she speaks to him as an in-

see our nation kept free from the him to regions of undiscovered truths, finger-marks of foreign fanatics and and passes with him onward and inthe tin-tag trumpery of theology, be ward 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 be 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 sown. By our own people may the plant be nurtured with care, until the perfect biossom shall bless with its fragrance not only our own, but other

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 coffined 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.

Il 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-realm 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 one mentioned above are being forlands to help them in unfolding, leaf | warded to Congress. They come from by leaf, this volume, freighted with the welfare of unborn millions.

Upon every mau and woman and child there rests a sacred duty. Upon the teacher and the citizen, upon those in private life, and those in public life. is laid the carnest charge of working bravely for themseves and for their fellows.

Coming to us through the mysterious

portals of the inner life is the divine 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. DARE. Oak Park, Ill.

Missouri State Convention-Offi-

cial Call. The regular annual assembly of the Progressive Spiritualist Association of Missouri is hereby called, to meet at G.

A. R. Hall, Commercial street, Spring field, 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 offiio entitled to a seat in the assembly as

a delegate.

At the same time and place all Spirit ualists and friends of the spiritual move-ment 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 Eminent speakers and mediums will

Anniversary of Modern Spiritualism will be appropriately celebrated on Sunday. All delegates will receive free enter tainment, and are requested to report on arrival to the secretary, 311 South efferson street. E. M. HENDRICK, Springfield, Mo. President.

To restore gray hair to its natura

AS TO THOSE PETITIONS,

Which Center in the District of Columbia.

THE WASHINGTON POST NAKES 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 Territorles 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 Brice recently presented our own soil may the healthy seeds be 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 lawver he forfeited the five dollars by failing to appear for trial. In the city of Columbus, the capital of Ohio, and in Cincinnati, the me-

tropolis 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 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 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, the father and upon the mother, upon 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 revoice urging us on to unceasing lation 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.

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That most able geologist. Prof. Winehell, State Geologist of Illinois, acknowledges his indebteduess. 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 nathor under the acknowledged inspiration of his immortal teachers. It should constitute a part of every Spiritualist and thinker's library."

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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.



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ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Angel Whisperings for the Searcher After Truth." By Hattie J. Ray: A volume of genuine poems, of such fine moral and spiritual tone that all will be. pleased and benefited by it. For sale at his office. Price \$1

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Bear in mind, please, that we cannot colish weekly reports of meetings. nenever a change is made in speak.

or anything of special interest, send

is a brief item, please. A great deal

in be expressed in a dozen lines; but

ong reports will not be used. Meetings

ire of local interest only. We extend a

cordial invitation to all speakers to send their appointments to lecture, and ceneral movements, which will be reah by at least 40,000. We go to pressearly Monday morning, and items must reacd his as early as Friday or Saturday in order to have immediate insertion

Hudson Tuttle and Emma Rood Tuttle are engaged by the Cleveland Progress-Ive Lyceum for the coming anniversary, March 29th.

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, 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 medi-ums' meeting for the benefit of the socisty. It not only netted them a good, round sum of money, but was received with great enthusiasm by the large audiences which gathered afternoon and evening. The five mediums who par-ticipated were residents of this city, and the speaking, recitations and tests given were very satisfactorily received. 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 Psychical Research Club, with a membership of fifty people so far, and still growing. We meet every Saturday evening; have engaged Fred A. Wiggin for a night in April. Mrs. Banfield is still busy with her pen, and intends to publish a book another year."

W. H. Hilliard, 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 which bids fair to eclipse anything of the kind ever organized in this city, made up as it is from active, fearless. Intelligent peo-ple. 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 spirit-ual 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

K. J. Vanderhoff writes from Payne. Ohio: "Mr. Finney, a trumpet medium, of Fort Wayne, Ind., held quite a sensational seance on the evenings of March 5 and 6, at neighbor Ball's seance-room. here were twenty-four in attendance the first evening, and all went away thoroughly satisfied that spirits do reand talk through the trumpet, and tell the glad tidings of a better ilie beyond the grave. The second evening was very cloudy atmosphere, and the prospects looked dismal; but at 8 o'clock thirty were seated in circle, and were quiet as a marriage bell, 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 spiritlife. Among the number was Laura Pannabaker and others, all of whom testified that death was but a shadow, and seyond the grave the opening of a brighter future. Encircling the spirits was the ever faithful Johnnie Williams, Encircling the spirits the control, ever cheering with his mirth and sweet music. May the spirit and honor the N. S. A." guide and Mr. Finney return to Payne, and give the people more knowledge of the Spirit world. Mr. Finney is ever better life. We can only say the cry His work is marvelous, entertaining and instructive."

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

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

Mrs. D. D. L. writes from New Whatcom. Wash.: "Rev. G. C. Love, of Portisind, Oregon, has just closed a series of technics at this place, being the most successful ever held in this city. He is in inspirational speaker, magnetic healer, test medium, and also gives psyhometric readings. His lectures and est circles were well attended. There e a good many here who believe in have embraced our philosophy. embraced our philosophy. We think that the people of our city are s intelligent, liberal and progressive as can be found anywhere. Some of our church-members were present. We feel hat much has been done towards break g down the great walls of sectarian ejudices, which have held the world of lought from reaching out into the bundless realms of the unseen for iths that are hidden there. Mr. Love been engaged as manager of a imp-meeting to be held in West Fernle, ten miles from this place.

Will C. Hodge will be permanently ted at 710 Prairie street, Milwaukee, until the opening of Clinton camp. correspondence relating to engage ats, or to the business of the Missis-Progressive Spiritual Society, or Mr. J. brooker. One of the su Valley Association, should be sent M. Geupel, president Evansville Spirit-this address. Will attend funerals. und society. Wednesday and Thursday and woman. Price 50c.

In answer to an inquiry, we will state that Farmer Riley, whose honesty and integrity as a medium has never been Spiritualistic Field—Its questioned, has so far reco s ad his health that he is holding materializing seances.

Marguerite St, Omer writes from Cincinnati, Olio: "The expose bubble burst in the courts this morning, and Mrs. Folsom was discharged, the judge saying the people went 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 'Encyclopæ dia.' 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 vi-cinity. She can be addressed at 6442 Stony Island Ave., Chicago, Ill.

James Macarahon, secretary, writes from Atlanta, Ga.: "The Society of Spir-itual Science" has been formed here in Atlanta, Ga., under very promising conditions, and we contemplate securing a iall with seance-rooms attached. itualism 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 or more articles that. 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 Douglass Hall, corner Champa and Eighteenth street, and it was a grand success morally, spiritually, socially and last but not least, financia...y. 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 meets every Sunday afternoon at 1:30 at Odd Fellows' Hall, 1543 Champa street, G. W. Kates, conductor; Mrs. Loe F. Prior, guardian; Prof. E. W. Georgia, musical director. Mrs. Loe F. 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-eight anniversary of modern Spiritualism in Odd Fellows' Hall. We will hold three services: On Sunday morn ing morning and evening, lectures by H. D. Barrett, the president of the National Spiritualists' Association. In the ifternoon the services will be by the lyceum. On Monday and Tuesday 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 modiums 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 is arrival and a hearty welcome. The Psychic Research Society meets every Sunday evening at Douglass Hall, Mrs. Loe F. Prior as its pastor; R. Ward, president. Mrs. Prior's lectures are of

a highly interesting and scientific na-G. W. Kates writes from Denver, Col.: "The Children's Lyceum gave a very successful entertainment Friday, March of Grand Blanc, W. A. Barber, C. T. S. the programme was highly interesting. The Sunday sessions are largely attend-Mentzer, Joe Gorrell, Thos. Harris, J. ed and the exercises replete with inter-y. Baker, Geo. Ball, Mabel Harris, est 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 Denver shall receive President Barrett

The First Spiritualist Church of Chiongo, of which Mrs. Cora L.V. Richmond Mr. Finney is ever has been pastor for many years, will celeready to answer all questions, and by brate the forty-eighth anniversary of the his true principle and honor, lead the advent of Modern Spiritualism Sunday, this true principle and honor, lead the advent of Modern Spiritualism Sunday, people out of darkness into the light of March the 29th at its usual place of meeting, the Schiller Theater, at 10:30 of fraud in his circles are ignored by all a. m. A very attractive order of exer-honest minds, who is ever ready to cises is in progress of arrangement, contestify that the demonstrations are too sisting of addresses by Mrs. Richmond great for an ordinary man who has only and several eminent speakers, fine music, two feet, two hands and is six feet high, 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 llberal terms, and furnish stringed instru-ments, if desired. Address 3803 Indiana avenne, Chicago, Ill.

> Nellie 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 Grange building, Saturday, the 28th, at 2:30 p.m. Picnic supper 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 29th, at 11 a. m. and 7 p. m."

Geo. V. Cordingly, 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 wel-come an honest medium and stranger 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 Spiritualist Society, offored me the use of their beautiful temple for the following Tuesday and Friday nights, where I lectured and gave tests to 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 so-ciety, they donating to me the free use of their 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 ad-

ress Rev. Mrs. M. Kratz, pastor 'The

Dr. Willis Edwards holds his meetings at 551 North Clark street, corner of Schiller.

In answer to an inquiry, we will state that Farmer Riley, whose honesty and integrity as a medium has never been questioned, has so far reco s ad his ments shrifted that I have received from many shrifted that I have received from the shrifted that I have received the shrifted that I have received the shrifted many Spiritualists."

Rock 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 diretion 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 brother, Mrs. Alice Newcomb, Mr. Willard, Mrs. Podjus, Miss Craig, Miss Jennie Francis, Miss Josie Denseler, 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 help Brother P. T. Johnson in 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, C. E. Winans. materializing meaning, and his manager, A. Norman, passed through the city on Monday last, on their way home to Edinburg, Ind. They report a successful trip. They will rest awhile before filling engagements at yarious 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 Rifles, 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

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 Ciara 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 leoturer; Abbie E. Sheets, 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 grard public manifestations of slate-writing; many messages and names came on the slate, and were recognized.

CONFERENCE. A conference was conducted by Alien inson, H. C. Hodge, Madam Parcells-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.," ex-plained 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 de-pended 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, the third midwinter meet ing of said association.

Resolved, That the hearty thanks of the Michigan State Spiritual Associa-tion 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 a perfect success.

Resolved, That the hearty thanks of the Michigan State Spiritual Associa-tion 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 programem of the meet-

ngs.
Resolved, That the hearty thanks of the Michigan State Spiritual Association are hereby tendered the Hon. E. W. Barber, and all journalists and publishers of papers for their courteous and liberal notices of the meetings.

STATE SECRETARY.

Jackson, Michigan.

· Missionary Work.

Do some missionary work. We re quire your assistance in giving away 10,000 copies of the Encyclopædia 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 for test conditions. She is winning her forth free, on conditions mentioned in way, however, and is very much in deanother column. There is no subject of mand for private seafices, giving full such vast importance as that of death, satisfaction to people of high intelliand 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 harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, 81; paper, 75 cents.

"The Fountain of Life, or The Three fold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man A MAGNETIC BOY.

Bed Jumps Around the Room

Evidently the Spirits Are Preparing for Important Demonstrationg.

TO THE EDITOR:—The good people residing in the vicinity of Roscoe, Ga., says the Newman Hersid 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 Palmetto. 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 not due to human agency was apparent, and, calling to the other members of the family, he excitedly told what had oc-curred. They were incredulous at first, and induced him to return to his bed, In a short time the singular manifesta-tions 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 ceas-ing 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 exemination he found treese of forces. 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 phenomenon forming the chief topic of conversation in the neighborhood. The boy, seems rather annoyed than pleased at the curiosity which he has aroused, and evinces little inclination? to talk conperning his peculiar power.

Mere magnetism alene idoes not explain such occurrences as these. To call him "a magnetic boy" and leave the matter there is to leave it in darkness, unsolved. Behind the physical manifestations is 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 end. The mystery can never be solved on materialistic grounds alone. It is indeed quite evident that the

spirit forces are moving toward 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 (always) 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 take it off, boasting of the number who have failed, giving his opinion as the ultimatum which ought to squelch forever all hopes of those he has thus turned down from ever rising again. He has said it; so mote it be. This he follows with a gracious condescension wherein he speaks hopeful words to those he would gather to his hundreddollar web where he would crush them. "O, would some power the giftle gie us To see oursel's as ithers see us."

You may remember a little discussion we had with others through the courtesy of your valuable paper, wherein I maintained the anti-test condition plan 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 so desired, in any place or under any light; but it would be difficult for them to join 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 every form was just what it or they claimed to be—a 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 hum-

Now, in view of the above facts, is it a strange thing that the frue mediums do not rush to Watertown to jest the judg-ment 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, having made up his mind, would not change it if God himself would materialize for his ben-

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

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, as in the case of the medium referred to, the manifestations of strength and brain power may be such that none fail 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,
Roston Mass.

VINDEX.

KNOCKED OUT.

When He Lies, Down the Present Law in Regard to Sunday Strict Enough.

To THE EDITOR:-Hurrah! Once more we are victorious. The commissioners of the District of Columbia have 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 religio-politician thought he had a sure thing, but they are thoroughly exposed. A Washington paper

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 constructed,' they continue, "it would prevent the hiring of bicycles or cabs, deliveries of milk and ice, the sale of mineral waters, Sunday papers;

says:
"The District Commissioners reported

prevent Sunday work on Monday news-papers; 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 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 very lovely, amiable and highly intellectual, 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: result:

MRS. TRYPHENA C. PARDEE.

LINES FROM SPIRIT BERTHA. From the land of the leal, the home of

the blest, 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 gilt gateways set widely

On the snow-fleecy gales, hummnig winter's wild song.
I'm borne o'er white waters, with life-

cheerings 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;

decay; But change unto change in gleamings divin That mortal incasement could never en-

And the freedom of thought inspired by the light Of truth's holy mission unfolding the right,

Awakening the senses to praise and The God of all blessings, now mine evermore.

How fleet and still fleeter the moments pass by, When the scenes that engage me we all shall enjoy; And high on eternity's gift-waving

'Immortality brightens the on-moving We'll read and re-read in lessons sub-

lime. 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, untrammeled 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 tastily 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 qualifled 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. Spiritualist or Christian can scarcely read it without spiritual profit.
Price 81. 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. Wit, 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 covers, \$1: cloth \$1.50. For sale at this office, 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 Jack on street, after long suffering. The Mun-cie Spiritual Progressive Lyceum passed the following:

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 ixtend 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 Murrey passed to Spirit-life, firm in the faith of

Spiritualism. The funeral occurred February 28, 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 ner 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.

A NEIGHBOR.

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 ad vocate 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 pubications on all subjects that came before the people. He was known only to be esteemed and respected as one of God's noblest handiworks.

Brother Stockbridge always had a kind word for all with whom he came in contact. His funeral was largely at tended and was conducted by our esteemed friend, Dr. H. V. Sweringen. 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. CARPENTER. Fort Wayne, Ind.

Mrs. H. C. Lay, the mother of Dr. W. F. Lay, the well-known medium, passed to Spiritt-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 hus-band 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 de-

consisting of two sons and a daughter, with their companions, children, grand-

ter, are most of them in full knowledge and belief of spirit communion. 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. Richmend officiated on both occasions; her guides minister ing as they know so well how to do; pre senting 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 ber home in Rogers Park. NEIGHBOR.

A Great Attraction

For spiritual societies. Mr. and Mrs. G. W. Kates have associated with them as musical specialists, Messrs. Joseph and Walfrid Singer. They propose touring the Middle and Eastern States the coming summer, with the view of visiting each camp-meeting to give entertainments. Their features will be short talks in spiritual subjects, psychic tosts, and a melange of elocution, song and music The Mesers. Sinzer are experts with the violin, mandolin and harp. They will arrange for society benefits. Address Mr. G. W. Cates, 2259 Stout street, Denver, Colo.

To Flower Lovers.

We are in receipt of a handsomely illustrated catalogue containing a wonder-ful collection of Roses, Geraniums, Chrysanthemums, Cannas, Carnations and in fact all kinds of flowering plants and seeds from the Great Western Plant Co., of Springfield, O. This firm is cer-tainly the peoples' florist, selling more flowers for \$1.00 than any firm in America. See their advertisements of big bargains in flowers, or what you can buy for 50 cents. They mail their catalogue to any address free. Write to them to-

A Victim of Religious Fervor.

John Markle, of Markleville, Ind., died March 10. There is nothing very strange about this; but three weeks pre vious Rev. Mr. McClaid began revival meetings at Markleville. Markle, who took deep interest, was noticed to be af-fected 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 Encyclopædia 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 Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price, 25 cents.

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A COMBINATION OF "The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's splendid works. By this arrangement the cost is such that the reader is enabled to secure the two books combinate at the same price as was formed as a the same price as was formed y asked for them separately. This volume contains \$62 pages and is handsomely bound in cloth, and contains an excellent portrait of the anthor.

THE QUESTION SETTLED

THE QUESTION SETTLED

Is a careful comparison of Biblical and Modern Spirita usilsm. No book of the century has made so many converts to Modern Spiritualism as this. The author's aim, fathfully to compare the Biblic with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humany ity; its moral tendency; the Bible Doctrine of angel ministry; the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Biblic, nature, history, reason and common sense, and expressed clearly and forcibly.

THE CONTRAST consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy.

PRICE SI. FOR SALE AT THIS OFFICE.

VOLTAIRE'S ROMANGES.

A New Edition, Profusely Illustrated. "I choose that a story should be founded on probability, and not always resemble a dream. I desire use find nothing in it trivial or extravagant; and I desire above all, that under the appearance, of fable, there may appear some latent truth, obvious to the discerning eye, though ': escape the observation of the vulgar."—Voltaire.

their convictions in advocating and defending their belief.

Nearly three years ago Mr. Durkee passed to spirit-life, and now, in the 6'th 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, grand-children, and little great grand-daugh-one volume, gost 8'to, 480 pages, with portrait and 8'to..."

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This Department is under the management of the distinguished author speaker and medium

Hudson Tuttle. Address him at Berlin Heights, Ohio.

"The Fair Mountain:" Q. As it is impossible for me to gather a circle, can I expect any good result from sitting

A. If the correspondent will read the preceding numbers, of this department he will find his question answered many times. By observing stated times for this seances, and endeavoring to enter the right frame of mind, success may be attained by one's self. And here I will answer a question by another corre-spondent, who asks why it is so strenuously insisted on that the circles be held at stated times. Because a circle means not only the coming together of its members, but also the expected presence of ways present, nor can they be called at the beek of the moment. They are far that he will be unable again to revive spirit-friends. The latter are not albeyond, perhaps, even the reach of the thoughts which go out in search of them. We will suppose the circle is appointed for Monday evening, the mem-bers do not attend, but meet on Wednesday evening. The Spirit-friends of the circle are informed of the date, and on Monday eve are present. They do not know of the attendance on Wednesday, and are not there. If there is opportunity, the desire of the members opening the way, some other spirit, finding that the only way to gain attention is to take the names of those wanted, communicates in the disguise, and when put to God, unless we believe in a God, the test of identity, after gathering from would be mockery. A prayer to spiritthe minds of the circle all it can, miserably fails. 'It is one essential to have the members of the circle present, and quite as essential to have the desired spirits present, and to do so with certainty, an appointed time is absolutely necessary.

An Interested Reader: Q. (1) Can success be attained by a circle of three? We have been alternately attending a circle at a friend's, and they coming to ours: is this advisable?

(2) I am constantly gaining in my psychic power; should I attend another circle, or is the one at home sufficient? What is the best book on the sub-

A. A "circle of three" in this correspondent's case, appears sufficient, but he should adhere strictly to his home circle, and when once formed adhere to the same members, if possible, unless some are found to be of no benefit, or a detriment. "What is Spiritualism?" contains all that we think essential for the formation of circles and development of mediumship. There are other and perhaps better works, but none that in so small a space gives all that is really required.

E. E. K., Flagstaff: Q. Please explain Matthew xix:10, 11, 12,—"and there be eunnes which have made themselves for the kingtom of heaven's sake. He that is able to receive it, let him receive it?"

A, If you expect me to wring some esoteric meaning from the text, I fear you will be disappointed, for in my com-prehension it has none. The whole Christian religion rests on phallic worship, the earliest form of devotion. The passage referred to reaches back and reveals the influence of the prima be-lief that sin came into the world by the pro-creative act, by which spirit became pro-creative act, by which spirit became fettered and burdened by the flesh, as shine than storm, an hundred-fold, in this life of ours.

The passions carried man away and he lost the kingdom of heaven thereby; if he, by mutilation, cut off those passions at their source, he might be saved thereby. The body of itself was regarded as sinful and corrupt, and the spirit confined therein contaminated thereby; hence, to crucify the body, to sacrifice what was most dear, was meritorious. The South Sea Islander knocks out a tooth, cuts off a finger, as Jephtha sacrificed his daughter, and Abraham would have given his son. Complete mutilation was one of the capital sacrifices, and we are to believe that it was a common occurrence in an early age, as its symbol in circumcision had ened itself on a great race of mankind.

Paul has no words of censure, but seems inclined to praise, and in the strength of his favor the practice flourished in succeeding centuries as an easy method of escaping the besetment of

H. H. Ringbon, Fruithurst: Q. (1) What benefit does man receive of the existence of such animais as snakes,

A. If we accept the Bible account of creation as true, that man was created lord of the earth, and ruler over all animals, and that these were made for his service and pleasure, the task is given us to account in this way for the existence of all living beings, difficulties meet us on every hand, for there are so many created things that cause him discomfort, disease and death, that it is impossible to reconcile the facts with the belief that they were designed for his use. If we cast aside this antique belief, and accept evolution, the generation of all the various forms of life by growth, there is no such antagonism. Animals were not created for man an more than man was created for the ani The various kinds of animals have been evolved from the lower form of preceding ages, and not being related by a common aucestral origin, if man finds any animal of use he appropri-ates its services, and if a kind is detrimental to his interests he exterminate it, In this view the benefits of one species to another are products of ages of adaptation, and not of planning forethought. In the conflict for existence the poisonous serpent destroys man when interfered with, just as it is itself destroyed by man. The tiger springs from its jungle on its human prey, as it is itself hunted and destroyed. Each kind is for itself, and the right to live is granted by the power, physical or men-tal, to sustain that life.

C. S. Judd: We have a small circle of Ave people. We sit three times a week. My wife is nearly always controlled by an Indian and a squaw. She has been this way for about two years. We have had quite a number of friends pass to the other life during the past two years, and a few of them have made themselves known through her. They all seem to come feeling very unhappy, and my wife always takes on the condition that

they had during their sickness. In the case of a little girl that passed to Spirit-life last Wednesday, we had our circle that night, and this little girl came to us through my wife and she took on that same condition that the little girl had just before she passed away, and repeated the words that the little one must have said, which were bution of the works of any one of the poets would be acceptable. A. M. DENT.
Coshocton, Ohio, Mch. 12, 1896.

Why this condition in Spirit-life? Can we do snything to advance my wife's mediumship? The Indian seems to have full control of her. One of our friends and myself see lights during our sittings, and during the day they will come on my books and papers at my work and while I am walking along the work, and while I am walking along the streets the lights appear like bright

stars. A. It is a common occurrence for the spirit, when it comes in contact with physical life, to revive the feelings it last experienced, and reflect them on the medium. This becomes often a valuable test of identity.

It would be better to add one or two

new members to your circle, and if you can get those who by loss of very near friends are most desirous of receiving nessages, such are preferable. Then hold the circle only once a week, and make the time two hours. The first hour devote to singing, conversation, and reading selections. Then, having become in harmony, hold the seance. Unite in a common desire for some one departed friend. Your united influence ought to be stronger than that of the intelligence you say has control. The medium ought to have sufficient willpower to determine what spirit intelligences shall control her. As long as the Indian has control she cannot advance beyond his knowledge, and that is too limited to be desirable. He is the gainer that he will be unable again to revive it. He should be assured that he will not be cast out, but always received as a guest, and listened to according to the value of his message. He will then prove a forerunner, preparing the way

Lile, of Salem: Q. To whom should our invocations be addressed so that we may derive the most benefit.

A. If we feel the necessity of making an invocation or prayer, it should be made to the being, beings, or power we believe will answer it. An invocation would be mockery. A prayer to spirit-ual beings, if we do not believe in their existence, would be a pretence. The greatest good of prayer or invocation is its harmonizing power on the one who expression of personality; it is the primary in the control of personality in the control of personality; it is the primary in the control of personality in the control of personality; it is the primary in the control of personality; it is the personality in the control of personality is the personality in the control of personality in the control gives it utterance. In that harmony is strength to do and dare. For a spirit-ualistic speaker to give an invocation, is to follow the footsteps of the gospel preachers who pray to a personal God, and is only less absurd than for an agnostic to open with prayer to the Un-knowable What-Is-It!

The invocation in such deliverance harmonizes the minds of the listeners. and by that hypnotic influence throws them off their guard for the reception of the thoughts which may follow.

Here is the spiritual commandment: Believe in yourself, and let your invocation be a complete concentration of purpose, to make yourself worthy of the heritage of immortality that is yours.

S. M. W., Newark: Q. I am in great trouble for nothing that particularly con-cerns me, but I am of a very sympa-thetic nature, and when I see others in trouble, and especially those that are near and dear to me, and I cannot assist them in any way, it grieves me very much, and I feel that death would be preferable to living so. Now, if I should die in the state of mind I am at present in, what would my condition be in the other world? What would a suicide's condition be under such conditions?

A. This correspondent is in an abnormally sensitive state, brought on by depletion of nerve-force, and should at once seek to build up vitality by hygenic means: a journey away from those who so appeal, if practicable, would be best. Now, it is probable that those for whom so much sympathy is excited give no more cause for it than members of thousands and thousands of other families. We should remember that, divine as sympathy is, we must first be

Taking the views of S. M. W., the next life would be more unbearable than this, for we should know more of the heart-pains of others, and hence bear more; but if we should, with broadening comprehension, learn that each must live his or her own life, and that failures, sorrows, trials and pain all blend into the final success of immortality, we would no longer grieve, or shrink at the blows of fate; yet this is true, and we should come to the same determination now in this life, and cull its choicest flowers and not lacerate ourselves with the thorns. As for he who would escape the burdens and miseries of life by cut-ting short its thread, he enters the next life unprepared, and with the same disposition, with augmented sensitiveness, will find regret the result, added to the cup of misery. Do not think of that fearful alternative. Do not do what you cannot recall and will regret for a time indefinite.

From hopeless physical suffering death from any source gives freedom; not so with the mental sorrow, for the mind going on, carries that with it.

If to assist be the object, then it can pe far more effectually accomplished nere; and how much trials and troubles are abated by the balm of sympathy no

one can measure.

A Remedy for Cancer.

For the information of Dr. G. or any reader of F. & H., I send a short account of a simple remedy that cured a lady here of cancer. The cancer had been growing for three or four months, at which time it was pronounced incurable by one of the best surgeons in Milwausee, also by two other doctors, one a cancer specialist. The prescription was translated from a Welsh paper and it

was claimed to have cured a number: Boil three or four Turkish figs in about a pint of sweet milk 15 or 20 minutes until the milk thickens, using a double stewpan to prevent burning. Drink one-fourth pint of this milk and use some to wash the cancer each time the poultice is changed. Cut or mash up the figs and use on the cancer as a poultice, putting on as hot as can be borne, no matter if the cancer be broken out or not. It will be quite painful the first time or two. This must be repeated night and morning, making a fresh

poultice each time.

It was said to continue this for three or four months, but this lady was relieved much sooner and now seems as well as ever. She followed the treatment by taking red clover extract, got at the druggist's. Another party here has taken a large lump off his face that was supposed to be the starting of a can-cer.—G. N., Wisconsin.

An Excellent Suggestion.

TO THE EDITOR:—A comprehensive library at the headquarters of the National Spiritualists' Association at Washington is certainly a great desideratum, and as an impetus towards this end, I would respectfully suggest that, on or before the natal day of modern Spirit-ualism (1. e., March 31, 1896), each and every Spiritualist in the United States forward to Francis Woodbury, Secretary of the National Association, at least one volume germane to the subject of Spiritualism. A "Poets' Corner" in the library has been canvassed, and a contriUPWARD AND ONWARD. CONTINUED FROM PAGE 7.

Scientific induction, combined with scientific experiment, is leading the way to grand advancement in human

welfare and progress, physical, social, moral and spiritual.

Spiritualism combines all these in its purview, and all walk hand-in-hand toward the grand culmination of human brotherhood, in the realization of sound bodies, sound minds, social equity, and moral and spiritual fullness of attainent. JAS. C. UNDERHILL. Hammond, Ind.

YOUR BANNERS.

How sad Bishop Foster's confession

CONTINUED FROM PAGE 1.

that he does not know that death does not end all! Bro. Francis, let the above list be extended ad infinitum. Many of the foregoing can be condensed, no doubt. Back of the rostrum should be displayed a large American flag, upon which, in letters of gold, many of our gems might

Thoughts are things, we are told; then why not make a display of Spiritualistic thoughts upon appropriate banners in Who can measure their el fect upon the mind of the investigator? Who can tell what the harvest will he? H. V. SWERINGEN, M. D.

SOUL CENESIS.

CONTINUED FROM PAGE 1

Before there can be form-building there must be something to conceive the form. Before there can be force, there must be motion; and before there can be motion, there must be something that moves. That which conceives the form is not

the form itself, nor the material of which the form is constructed, nor yet the la-borer that erects the building. It is the master that is to dwell therein—the ever conscious life.

Form is not only the first state or

eval condition of consciousness, primeval condition of individuality. Let me recapitulate: All life is conscious; all spirit is active; all matter is

idle; each, in the absolute, is self-existing, cannot be annihilated and pervades infinitude. Force is the effect produced by some thing in motion on something that in some way resists the motion. The thing whose normal condition is motion

is spirit.

It does not possess consciousness—intelligence. It is the servant of the conscious entity—life. If it possessed con-sciousness it could not serve. Consciousness commands and controls and directs those entities that do not pos-

sess it.

The sequel of consciousness is law. Like consciousness under tike conditions ever directs the same. Under this postulate we find law certain. On this predicate Whitman could find nothing

bad in the final analysis.

The body does not evolve the life, but the life, through spirit, evolves the body. The body is not a matrix, or womb, or mold, but is an individualized endogenuous growth. No: the tife, the ego, is not of telluric origin. There are no spirit egoes. There are spirit bodies. The life, the ego, cannot be made to serve, cannot be made portions of a structure. Conscious life, the ego, is the formative entity that directs the building of all structures, from the stupendous sun systems to the smallest mi-crobes and infusoria. Each system, as each microbe, has its life type, its life simple. Each life simple builds in conformity to its conscious life form. Thus has life operated through all the endless ages of the past and so it will continue to operate through all the endless ages yet to come.

Man's individualized conscious life is

continued beyond the "valley of the shadow of death." How long it shall continue is a question that does not concern us in this sphere of action. If it is ever terminated, as a personality, its termination will be desirable and profit-

The principles I have herein rudely and briefly stated, harmonize the truths of all philosophies and all religions, and are in strict conformity to science so far as scientific research has been prosecuted. The postulatums herein laid down are not disputed by a single fact that is capable of demonstration.

For the nonce, I am done. If anyone should seek further light on some point on which I have not been sufficiently expficit, by calling my attention to it, either personally or through the press, should I observe it I will gladly

furnish such light as I possess.

B. F. SLITER.
P. O. Box 335, Grand Rapids, Mich.

A SPIRITUAL STORM.

It Bursts Over Evansville, Ind.

TO THE EDITOR:-A spiritual storm has just awakened us from our lethargy, and we feel, as does all nature in the springtime-budding into a brighter and purer understanding of spiritual truth. For a week we have had with us Rev. G. V. Cordingly, of Chicago, who had heard the Macedonian cry for help and came to our rescue, at his own risk financially. We appreciate his liberality and hope his coming has been an equal benefit to him.

To Bro. C. H. Horine we are also in-

debted for his influence, and consideration of our spiritual welfare; his kindly sentiments shall be remembered by all who had the pleasure of meeting him. How much we are dependent on one another for happiness of soul! Many are the hearts that have been made lighter by our good brothers' coming. How much we are in need of missionaries to disseminate this beautiful truth. Towns and cities that have no organizations, and know nothing of Spiritualism. are only waiting to grasp the truth; and how are they to know it without a teacher? Why not have the National Association advocate the necessity of this missionary work, instead of spending so much time indefending mediums. I believe in the protection of honest mediumship, but feel that if half of the space occupied in our spiritual papers in this cry of defense were used to form some plan by which the orthodox des-erts could be reached, we, as mediums, would no longer need funds for defense of our honesty, for enlightenment would come to judge and jury, and the evi-dence of witnesses would be such that

the verdict would be in our favor.

Let us advocate the going into "highways and byways," preaching the truth to all mankind; for, like as of old, many prophets and kings have desired to see those things which we see, and have not seen them; and to hear the things which we hear, and have not heard them. It is left for us to give unto others as it has been freely given to us.
MRS. J. W. KRATZ.

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

SYMPATH FIC WORDS.

From a Medium Who Has Had Experience. ---

To THE EDITOR; I want to say a few words to the gentleman who signs him-self "Obsession." I believe I know how to sympathize with him, and I feel as he does, that it is a very serious matter. I also know that the general public, even mediums, know very little of the class of spirits who are doing everything they can to hurt the cause of Spiritualism by tormenting new mediums who have developed without a guard; and the honesty and purity of the medium, as a person, cuts no figure, unless it gives such spirits an adventure. spirits an advantage, as the city-bred young man has an advantage over an in-

nocent country-bred girl.

The old mediums, who feel that they are safely intrenched behind their good qualities, say to the new ones: "Purify yourselves." I believe they do their best at giving advice. They speak well as far as they know, but it takes a great many to know it all, and perhaps they were developed under conditions which left out the troublesome places; but in order to learn it all some of us must stumble along over the rocky road and

learn through suffering.

My prayer is that some may be instructed so they may be able to guide the coming mediums safely through the swamps of obsession. I had terrible trouble while in the shadows of those influences who did not care what I suffered, so they got a chance to talk. No one need tell me that spirits who are below my moral standard will not stay with me if they can possibly get the chance: I have had neighbors, both in the body and out, who would stay with me for what they could get, and they did not care how much it put me out, or what trouble it was to me, and the more attractive I make my home the better they like to stay, and if I give them to understand that I do not want them, they are only angry and try

Now, as throwing off the body makes no difference with the person as a spirit, obsession is perfectly natural, and we have only to learn how to deal with that

They nearly killed me with pain, frightened me to the verge of insanity, told me they would kill me if I went to sleep, and very many more things. Being a medium was entirely new to me, and in agony of soul I wrote to a number of so-called good mediums, and had sittings with good ones, but all to no purpose. Some seemed to tell me just what those around me wanted me to be told. I learned enough about mediums to make me afraid of them (not the medi-ums themselves, for I knew some of them to be good and honest), and it made me have more charity for those who do not tell the truth always. It has shown me a side of mediumship which is priceless. It has made me study the subject as I never could have done had I not had

those terrible experiences.
I did not know what the trouble was, and when I could get no help from other mediums, I began to question if my own friends could not interfere, and won-dered why they did not. I, like "Ob-session," had many relatives and friends on that side, and as a poor mortal in great distress, would call on God for help. I called my father to my aid and he told me to call others individually, to help me, and they game to my rescue; but they had terrible fighting. Then after giving me some advice they stopped all communication, but told me in effect that my mediumship would be restored when I could have a sitting with the

so it may be that if the gentleman will call his friends by their names, asking for help, he will get it. They might reason the control out of such rough

diums who have bands that can deal suc-cessfully with obsession. Perhaps if he leel through all my days the truth of A. A. Kimball, No Franklin street, Northamton, Mass., he could get help. In any case, work for good, high-grade mediumship. I think that is the only really safe position; otherwise a natural sensitive is always in danger.

My experiences show me that there is a place just behind the curtain which has not been explored, and I am going to try to explore it if I can get there, for I believe there is a greater work to be done there than on earth. We must not give up. There is some way out, and I know that much is being done to make us give up mediumship. Souls worthy of control must show courage. Troy was not gained in one battle. MRS. J. R. WINSOR.

Soda Springs, Colo.

IS THE X RAY MAGNETIC?

Startling Announcements Lately Made.

EXPERIMENTS IN VARIOUS QUARTERS RESULT IN GIVING NEW STATEMENTS IN REFERENCE TO THE WONDERFUL

TO THE EDITOR:-The Chicago Tribune gives some astonishing results of crumble of the United States laboratory in New York City. The process developed by him should not be called photography, as his pictures seem to be produced without the agency of light. They also appear to be obtained independently of the cathode rays, since neither the Crookes nor the Geissler tube is necessary. Mr. Crumble con-cludes that his X-ographs, which are not shadows, but real pictures, clear in form and outline, are the results of magnetic action, and he gives his reasons for

so believing.

The statement lends interest to the claim made a few days ago that Dr.
Pratt of this city had discovered the X
rays to be magnetic in their character,
but subsequently entertained doubts in but subsequently butertained doubts in regard to it because it was not accepted by other experts. The Pratt may now take up the investigation with a little more confidence, seeing that the experiments of Mr. Crumble have been discussed with the most profound interest at a meeting of the New York section of the Society of Chemical Industry. The idea is in harmony with what appears to have been ascertained by others, that to have been ascertained by others, that in experiments made on the Roentgen plan the cathode rays do not pass outside the Crookes tube and the mysterious X rays do not pass inside the tube.

If this be really so, it would seem to follow necessarily that the rays which immediately cause the formation of the picture are not direct (though they may proceed directly in straight lines), but are induced. In such case the next and last step towards the theory of magnetic

action of the ray is a short and easy one. It follows naturally from a consideration of the agency of the sunlight in causing earth magnetism in a direction nearly perpendicular to that in which the solar rays sweep around the surface of our globe and from that down to the faintest magnetic condition induced in a piece of soft iron by the flow of electric force along a wire that is wrapped around it. Prof. Hammel of the Maryland State office. Price 25 cents. Normal School claims to have secured

perfect photographs of hidden objects with the aid of an ordinary horseshoe To maintain an opinion because it la thine, and not because it is true, is to magnet, and says the process of the new prefer thyself above truth.-Venning.

photography is not due to cathode rays, but to a new force of a magnetic nature. Prof. Daniel K. Winder, of Detroit, also is of opinion that the X rays are present in sunbeams, and declares that sunlight contains magnetic rays, and that it will locate a bullet in the flesh.

The results stated are startling. The experiments by which they were obtained are in the line of work indicated by Roentgen and Tesla, but they never-theless may lead to an increase of knowledge in dealing with the secrets of nature, extending widely beyond what was anticipated from the discovery made by Roentgen. Yet, after all, it may be said the world has not gained much additional information in regard to the character of the ray which was designated by an "X." It is yet to be found whether it belongs to the ultra-red or the ultra-violet end of the spectrum, though the latter appears to be the more probable.

It has only been since the advent of modern Spiritualism that great strides have been made in inventions, science and philosophy; in proportion that the two worlds are brought closer together, in that degree the advance becomes HOPEFUL.

HIS LAST SERMON.

The Clock Was a Harbinger of Death.

IMPORTANT LESSONS TAUGHT BY SPIRIT COMMUNION.

TO THE EDITOR:—I have a case in my mind of a clock manifestation which I think is worth relating, as I know it to be true. My brother, a Presbyterian preacher, at the time was a Home Misionary, living in Miliville, Delaware County, Ohio, at the home of a widow by the name of Smith. On the second Sunday in September, 1844, he was preaching to a crowded house on the subject of "Death." A clock was fastened to the wall, just above and near the end of a large dining-table.

He was standing at the end of the table, with Bible and hymn-book on the same, when he became very earnest in his language, and was much moved as were his hearers. When the word "Death" fell from his lips, the "weight" of the clock fell through the bottom, as there was no shelf, onto the table, splitting out a piece of the table four or five inches long where it struck it, and fell at his feet. He stood a minute looking at it, and then finished his sermon.

On reaching his home, he related the circumstance to his wife, and said to her: "That was my last sermon." His hear-ers also felt it was his last, and so it proved; he was taken sick, and passed away the 13th of October. His wife, a healthy woman, preceded him by passing away the 1st of October, having been given passes. given poison by a mistake of the physician, we suppose. I have always held that the great

force of the weight, and the damage done, were to show it meant a heavy calamity. Both parents were taken, leaving four little, helpless children to be cared for.

My sister-in-law was the first spirit to teach me that immortality begins at conception and that no one has a moral right produce abortion, excepting to save the mother's life. She brought my lit-tle babe to me at the same time, placing it on my breast, saying that she was its spirit-mother, and brought it to me to receive the lessons it was deprived of by being born too soon. This was in 1848. To me the lesson has been a great blessing, as I could talk to some unfortunates and thus be able to save a few who had a right to live in a physical body.
We seem as Spiritualists to be passing

through some unpleasant experiences. I try to feel that good will come out of it all, as I do hope the chaff may all be blown away. These things only draw There seems to be only a very few me- me closer to my dear ones, and though 1 can and do affirm the truth of spirit return, and go to them in my loneliness for that comfort and companionship that is a heaven to-us who know and seek those who are just beyond the veil and are always full of love and sympathy.

MRS. ADA FOYE.

Her Great Work in Chicago.

Nowhere in this country, nor in the world for that matter, has the great cause of Spiritualism made such rapid progress or received such an impetus as it has in this city within the past two years. From a few hundred believers and investigators of its philosophy and phenomena, it has grown to thousands, and meetings that were only sparsely attended, now cannot find room enough to accommodate the people. One of the chief causes and promoters

of this awakening and outpouring of the thoughts of the people, is the presence in our midst of that grand instrument of the spirit-world, Mrs. Ada Foye. For the past year and a half she has officiated as pastor of the First Spiritualist Society of the South Side, at Unity Hall, 77 Thirty-first street. The phenomena there presented each Sunday af-ternoon and evening through her medial powers of clairvoyance, clairaudience, writing and rapping, have been of th highest and most convincing order; the tests of spirit presence that are given from that rostrum are so true, so replete with facts and incidents connected with the manifesting spirits in earth-life, to-gether with full names and names as well of the persons to whom the messages are sent, that to doubt them you might as well doubt your very existence -it carries conviction with it, and

The great work that this grand medium of the spirit-world has done for us, the broad and deep foundation she has laid for the rearing of a mighty edifice in the future for the glory of the spiritual cause is beyond conception. that we had more Mrs. Foyes, with her honesty, sincerity and truthfulness in the presentation of the grand spiritual phenomena. Mrs. Foye will cease her abors here in Chicago at the end of the present month, and will make a brief sojourn in California for the improvement of her health, returning again to Chicago in the fall when she will, we sincerely hope, resume her work she has so auspiciously begun here.
We bespeak for her a hearty and gen

erous welcome from the many friends she has in the summerland of California; in honoring her they will honor the cause she so ably and so truthfully rep-resents, and who is withal one of God's greatest instruments he has given to the world to spread the light of His glorious truth. G. W. EICHELBERGER.

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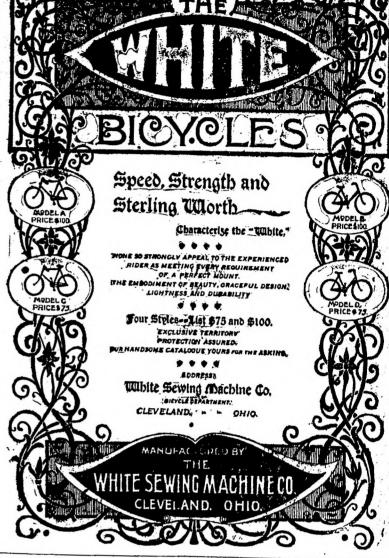
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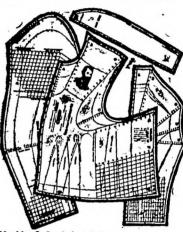
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of an Oakland Neighborhood.

APPEARED IN A WINDOW-PANE WHILE J. L. C. JAMISON WAS PRAYING FOR HIS DEAD SON-PROBLEM FOR PRY-CHICAL RESEARCH-THE FOOTPRINT IS CLEARLY DEFINED, AND IT IS ASSERTED 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 cheapest 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.

41 thought for a while that the boy Lord to show me the cause of my this city, Oakland and Alameda. boy's death. As I was praying I heard a blow on the window, and when I looked up his 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 soul to the great Master of infinite of hands and feet from the Spirit- forces and invisible resources that fall be ever near us to watch over us and panorama in the morning that will reworld 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.

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COMMENT ON THE X BAYS-THE PSY-CHOMETRIST - 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 demon-strable 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 analvsis-an earnest, eloquent, energetic worker-none like him, not one. Such discourses as he daily, and on Sunmight have died from the effects of days, presents to three separate ausome candy that he ate, and on the diences of thinking listeners, show night of his death I prayed to the how he is appreciated by the people of the way to the thousands who are be-

I, as well as all our old workers, have been very busy during my two whose labors are ending with the cenmonths' visit; and now I go to Stockton for a week or two, and then on to before them. Salt Lake and Denver, to greet old friends and make new ones; by which time the summer sun will climb high audience, as well as all boid, honest 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 He Communicates as Follows hills with the many patches of orangeyellow poppies and bright blue violets; the city yards, with hedges of lilies 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

and love brought to us from the upon us benignly and beneficently if we cleanse and purify our lives for the resurrection from the blight of ignorance and superstitions with which | petitions. 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 shadowgraphs left upon life's record character—have predicated that with out me down every moment if I the close of the century an era of swerved one way or the other from greater spiritual unfoldment will be the laid-out path, there was always a ushered in. This is shown by the mingling of fear and doubt as to greater demand for spiritual truth all | whether my prayer would be answered,

over the land. Those who have sneered at clairvoyance, clairaudience and psychom- would turn a straw toward the direcetry because their physical senses. could not comprehend the subtile vibrations that recorded the things of which they were told, are now hard up | but down deep in our hearts we knew against X rays—vibrations they can- it was not an answer. in the great ocean of vibrations be- each would do for each other at any

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La Contrada La Maria

of the bones covered with flesh on your plate. We see the form and Your phenomena contradicts our former knowledge of reflected light, of nomena. What are you men of science going to do about it? We accept your phenomena because it is in accordance with natural law. Ours has the same everlasting foundation; and, while yours will be applied to surgery and to diagnostics to the relief of physical man—we will continue to apply ours to the demonstration of a BYERY HOME CAN HAVE ITS ANCESTRAL philosophy-to the relief of the spirit. Yours shall give the spirit a better habitation; ours shall be as "manna" to hearts that are responsive to angel touches, to stilled voices that fall into speech by the same laws in which you

are now so intensely interested. The surprisingly beautiful lights and visions given to my blinded eyes, no pen or brush can paint, of what is to come of spirit power, to right the wrongs that now oppress the nations, to remove chains that still clang at every footstep of those who are beating against their prison bars, and will not yet receive the light, though so

Come it will. Yes, all the events, possibly not specific, but in general, that have been promised by inspiration and spirit prophecy. As we look, the way seems long, "forty-eight years;" yes, longer, counting from the time of the greatest medium-Christlong and slow, hard and difficult, the work accomplished, yet good, and fruitful of a great harvest of happy hearts here and greater evolution and development on the other shore, by reason of the knowledge gained here. Not so slow and not so hard, or long, ing prepared to take the place of the old and ofttimes discouraged workers, tury, and whose harvest is whitening

Yes, it is coming, because the 40,000 thinkers who give you weekly thinkers, are demanding something more than a form and symbol of worship-something that is palpable, probable and demonstrable.

MRS. MAUD LORD-DRAKE. San Francisco, Cal.

MESSAGE FROM E. V. WILSON.

Through a Medium at Salem. Oregon.

Many a time have we prayed the prayer for Farmer Mary's sake; not that one alone, but many others, and never have we given a prayer for her as it nears perfection it may not only sake but what it has been answered. We have been conscious that ever near were those loving messengers, those friends from the other side who had the power and the will to do what we sought her for herself alone to have What more beautiful expression of asked, trusting them to do. We do her thrust before him a picture of a the vibratic rhythm of the living light not go far off in our imagination to bank account he had "thought" into some unseen, unknown deity to come bright, beautiful beyond, attuning our and minister to our every little want, but we ask those whom we know to head of the household must face a to carry out our weak wills if they, from their higher standpoint, see that | night before. There would be no joy it is good, and we never fail in our in companionship, the race would be

> Reporter-Well, I believe that is a pretty good way to pray.

Mr. Wilson-I prayed so for many years. I prayed in the orthodox way, from a standpoint where I can review both lives, I can say that my real satto a far-off God whom I expected to and it usually was not. We would try to consider every little thing that

guessing. You see the form and shape | prayers of those whom we may help___ rates.

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J. M. PEEBLES, M. D SAN DIEGO, CALIFORNIA.

those to whom we may come—than many a parent is to run with willing shape of those who have stepped out feet for their children, and we have of flesh into a glorious immortality, that power. We have a sight not given to the mortal that we may fore-see what is best for the mortal, and vibrations, as much as do our phe- we have the power, if we will, to direct his footsteps.

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PICTURE GALLERY.

The report from London that Mr. Ingles Rogers has succeeded in photographing his thoughts on a negative plate, and that he can perform the same office for others if their thoughts run in the proper channel, will furnish food for the most lively speculation on the future of his discovery. Mr. Rogers is limited at present to reproducing objects of definite form, and has not invaded the realm of abstract ideas. But even at this stage of his discovery a world of wonders is unfolded. The art lover can sit at ease before his camera and produce a series of pictures by the old masters by merely pressing a button when he has reached the requisite intensity of

thought. The bashful swain can obtain a likeness of this inamorata, or any one of them, by merely thinking of her beauty. The weary wanderer can delight his vision with the picture of a dollar bill, provided he can imagine what it looks like. The politician can frame a fac-simile of an appointment to high office, President's signature and all, and his descendants need never know he played only a "thinking part" in public life. Every home can have its ancestral picture gallery, and the man without a "family" will become a thing of the past. A "penny for your thoughts" will be changed into "your thoughts for a penny," and a tintype of a "think" will be within the reach of the most.lowly. In the midst of this profusion of mental diversion, surely some philanthropist or scientist will devise a compensation for the afflicted who do not think or who are in a constant state of having a "think coming." It must be more than a popular fiction that Aldermen, after all, are human beings, and it would be like Spanish cruelty to offer them no hope in this time of joyful anticipation to all the rest. Perhaps by the time all is realized, franchises may become so tangible they, too, can be "taken" and

the city fathers can join the happy company. But there is a lurking danger, too, in Mr. Rogers' fascinating device, for picture what is desired but reproduce thoughts one would conceal. What a blow it would be to the young man who had just told the heiress he a concealed camera. What would be the fate of domestic life when the produce the incidents at the club the come one of hermits under such conditions, and only the ability to swoon at will would make life endurable.

The above rollinking thoughts from the Chicago Tribune may possibly extoo, for many years, and, speaking press a very comprehensive truth. It has long been an astablished fact that spirits can read our thoughts; then plates of these scientists have yet re- isfaction came with my prayer for what should prevent their being phocorded, in that they tell of mental Farmer Mary's sake. While I prayed tographed under proper conditions?

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not see, feel, hear or sense, which they cannot classify, whose location they cannot classify, whose location one friend to another to do what we scription, get some one to join they cannot classify, whose location one friend to another to do what we scription, get some one to join they cannot classify who has not had the tween the points where sound ceases and where color begins. Are they friend to do what we cannot do, than in the Spirit-World. See full particu-

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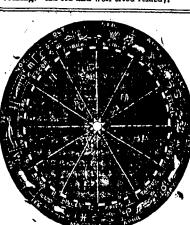
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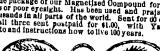
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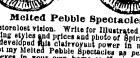
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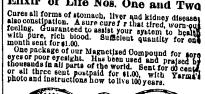
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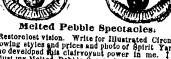
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