

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

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INGERSOLL IN THE PULPIT.

He Tells What the Church Should Do to Better the Condition of Mankind.



COL. ROBERT G. INGERSOLL spoke before the Miltant Church congregation, of Chicago, in the Columbia Theater, Sunday, April 12, in response to an invitation extended by the pastor, Rev. John Rusk. In his letter of invitation Rev. Mr. Rusk said, "The Miltant Church, which is organized for the purpose of bettering the condition of mankind, regardless of creed or sect, if you please, and you an invitation to preach for us some Sunday morning in the near future on the subject of your views as to what the Christian church should do and how?"

In accepting the invitation Mr. Ingersoll said, "I was much pleased by the spirit of intellectual hospitality of your letter, and what I say, if anything, to your people will be in the same spirit of kindness and candor."

A crowded house greeted the great agnostic at the theater used as a church by the Independent Organization known as the Miltant Church, Sunday morning, April 12, and after the usual exercises, Dr. Rusk introduced his distinguished guest by the following remarks:

"I am very glad indeed that you are all here to-day, and I am sure that you are here, and many deem themselves to be unfortunate because they are not in this room. We would have been glad indeed to have accommodated every one, but you can see that that was impossible because all of Chicago would have been here this morning. (Applause.)"

"Perhaps you would like to know just a little bit of my heart in sending for our friend. I am willing that you should know just my heart in this matter. I say with this dear friend that differences between men are accidental; they are not the essentials of life. The man who is a count and 'no-count' separated, but who is the count and 'no-count' together; and we cannot afford to talk about the disagreement; but we can afford to think about and talk about the agreement. (Applause.)"

The agreement between Col. Ingersoll and myself is in the first place that he is a man, and in the second place that he is a man who is endeavoring to do this world good and make it better (great applause); and whenever I find a man or woman trying to do good in this world, I have no reason and I have no time to disagree with them. (Applause.)

"We feel, dear friends, the sunlight shining upon the life of man, and upon the life of the flower. The flower and the man alike live because the sun shines. The light is the thing, and we know the sun by the light, and the light by the sun. Wherever, therefore, I find a man doing good, whether he believes in God or not, I believe that God is there and that the truth is there (applause); and I can no more afford to disagree with him than I can afford to disagree with the sunlight which shines on the flower and upon the man alike. I find this in our friend, and I have asked him here to-day to speak to us and tell us what he would have us do as men and women in this world."

"Now, then, it sometimes falls to the province of a man to introduce another man who is better known than himself. That is my province this morning—to introduce a man who is better known than I am, and to introduce him from a city—New York—that is almost as large as Chicago. (Laughter.) I am sure, however, if he had his own way he would be back in Chicago, or the State of Illinois, where we have the prairies and the great open sky. It is not his fault that he is in New York. I have great pleasure, therefore, in introducing our friend and our guest this morning, Col. Robert G. Ingersoll." (Great applause.)

Col. Ingersoll then came forward and spoke as follows:

Ladies and gentlemen: I, following a custom, have taken a text; a line written by the greatest of human beings, a line full of truth, overloading with philosophy.

"There is no darkness but ignorance."

That is my text.

I am satisfied that we are all seeking to accomplish the same thing—to add a little to the sum of human joy. We may travel different roads; and in the outset

ORIGIN OF SUPERNATURAL BELIEF.

The great poems, paintings, inventions, theories and philosophies enlarge and mold the mind of man. All that is in nature could be curbed by natural forces. Beyond the horizon of the natural man cannot go.

Yet for many ages man in all directions has relied upon and sincerely believed in the existence of the supernatural. He did not believe in the uniformity of nature. He had no conception of cause and effect, of the indestructibility of forces.

In medicine he believed in charms, magic, amulets and incantations. It never occurred to the savage that diseases were natural.

In chemistry he sought for the elixir of life, for the philosopher's stone, and for some way of changing the base metals into gold. In mechanics he searched for perpetual motion, believing that he, by some curious combination of levers, could produce, could create, a force.

In government he found the source of authority in the will of the supernatural.

For many centuries his only conception of morality was the idea of obedience, not to facts as they exist in nature, but to the supposed command of some being superior to nature. During all these years religion consisted in the praise and worship of the invisible and infinite, of some vast and incomprehensible power—that is to say, of the supernatural.

By experience, by experiment, possibly by accident, man found that some diseases could be cured by natural means; that he could be relieved in many instances of pain by certain kinds of leaves or bark.

This was the beginning. Gradually his confidence increased in the direction of the natural, and began to decrease in charms and amulets. The war was waged for many centuries, but the natural gained the victory. Now we know that all diseases are naturally produced, and that all remedies, all cures, are in accordance with the facts of nature. Now we know that charms, magic, amulets and incantations are just as useless in the practice of medicine as they would be in solving a problem in mathematics. We now know there are no supernatural remedies.

RELIGIOUS FOUNDATION MUST BE NATURE.

In chemistry the war was long and bitter, but we now no longer seek for the elixir of life, and no one is trying to find the philosopher's stone. We are satisfied that there is nothing supernatural in all the realm of chemistry. We know that substances are always true to their natures; we know that just so many atoms of one substance, we know with just so many of another. The miraculous has departed from chemistry; in that science there is no magic, no caprice and no possible use for the supernatural. We are satisfied that there can be no change; that we can absolutely rely on the uniformity of nature; that the attraction of gravity will always remain the same; and we know that the relation between the diameter and circumference of a circle can never change.

We know now that in mechanics the natural is supreme. We know that man can by no possibility create a force; that by no possibility can he destroy a force. No mechanic dreams of depending upon or asking for any supernatural aid. He knows that he works in accordance with certain facts that no power can change.

So we in the United States believe that the authority to govern, the authority to make and execute laws, comes from the consent of the governed, and not from any supernatural source. We do not believe that the king occupied his throne because of the will of the supernatural. Neither do we believe that others are subjects, or serfs, or slaves by reason of any supernatural will.

So our ideas of morality have changed, and millions now believe that whatever produces happiness and well-being is in the highest sense moral. Unrestrained obedience is not the foundation or essence of morality. That is the result of mental slavery. To act in accordance with obligation perceived is to be free and noble. To simply obey is to practice what might be called a slave virtue, but real morality is the flower and fruit of reason and wisdom.

ENLIGHTENED BY EXPERIENCE.

During all these ages the brain of man was being slowly and painfully developed. Gradually mind came to the assistance of muscle, and thought became the friend of labor. Man has advanced just in the proportion that he has mingled thought with his work, just in the proportion that he has succeeded in getting his head and his hands into partnership. All this was the result of experience.

Nature, generous and heartless, extravagant and miserly, as she is, is our mother and our only teacher, and she is also the deceiver of men. Above her we cannot rise; below her we cannot fall. In her we find the seed and soil of all that is good, of all that is evil. Nature originates, nourishes, preserves and destroys.

Good deeds bear fruit, and in the fruit are seeds that in their turn bear fruit and seeds. Great thoughts are never lost, and words of kindness do not perish from the earth.

Every brain is a field where nature sows the seeds of thought, and the crop depends upon the soil.

Every flower that gives its fragrance to the wandering air leaves its influence on the soul of man. The wheel and the sloop of the winged creatures of the air suggest the flowing lines of subtle art. The rarer and murmur of the rest less sea, the cataract's solemn chant, the thunder's voice, the happy babble of the brook, the whispering leaves, the thrilling notes of mating birds, the sighing winds, taught man to pour his heart in song, and gave a voice to grief and hope, to love and death.

In all that is, in mountain range and billowed plain in winding stream and desert sand, in cloud and star, in snow and rain, in calm and storm, in night and day, in woods and vales, in all the colors of divided light, in all there is of growth and life, decay and death, in all that flies and floats and swims, in all that moves, in all the forms and qualities of things, man found the seeds and symbols of his thoughts, and all that man has wrought becomes a part of nature's self, forming the lives of those to be. The marbles of the Greeks, like strains of music, suggest the perfect and teach the melody of life.

he should be satisfied that worship has not created wealth, and that prosperity is not the child of prayer. He should know that the supernatural has not secured the oppressed, clothed the naked, fed the hungry, shielded the innocent, stayed the pestilence, or freed the slave.

Being satisfied that the supernatural does not exist, man should turn his attention to the affairs of this world, to the facts in nature.

And, first of all, he should avoid waste—waste of energy, waste of wealth. Every good man, every good woman should try to do away with war, and stop the appeal to savage force.

Man, in a savage state, relies upon his strength, and decides for himself what is right and what is wrong. Civilized men do not settle their differences by a war of arms. They submit their quarrels to arbitrators and courts. This is the great difference between the savage and the civilized. Nations, however, sustain the relations of savages to each other. There is no way of settling their disputes. Each nation decides for itself, and each nation endeavors to carry its decision into effect. This produces wars. Thousands of men at this moment are trying to invent more deadly weapons to destroy their fellowmen. For 1,800 years peace has been preached, and yet the civilized nations are the most warlike of the world.

PREACHED PEACE AND PRACTICED WAR.

There are in Europe to-day between 11,000,000 and 12,000,000 of soldiers ready to take the field, and the frontiers of every civilized nation are protected by breastwork and fort. The sea is covered by the great ships filled with missiles of death. The civilized world has impoverished itself, and the debt of Christendom, mostly for war, is now nearly \$30,000,000,000. The interest on this vast sum has to be paid. It has to be paid by labor—much of it by the poor—by those who are compelled to deny themselves almost the necessities of life. The debt is growing year by year. There must be change or Christendom will be bankrupt.

The interest on this debt amounts at least to \$600,000,000 a year, and the cost of supporting armies and navies, of repairing ships, of manufacturing new engines of death, probably amounts, including the interest on the debt, to at least \$800,000,000 a year. Allowing ten hours for a day, that is, for a working day, the waste of war is at least \$800,000 an hour—that is to say, \$10,000 a minute. Think of all this being paid for the purpose of killing and preparing to kill our fellowmen. Think of the good that could be done with this vast sum of money—the schools that could be built, the hospitals, the homes for the aged. Think of the homes it would build, the children it would clothe.

If we wish to do away with war, we must provide for the settlement of national differences by an international court. This court should be in perpetual session, its members should be selected by the various governments to be affected by its decisions, and at the command and disposal of this court, the rest of Christendom being disarmed, there should be a military force sufficient to carry its judgments into effect. There should be no other excuse, no other business for an army or a navy in the civilized world.

There is no foundation enough to paint the agonies, the horrors, and cruelties of war. Think of sending shot and shell crashing through the bodies of men! Think of the widows and orphans! Think of the maimed, the mutilated, the mangled!

WEALTH WORSE THAN WASTED.

Let us be candid, with each other. We are seeking the truth, trying to find what ought to be done to increase the well-being of man. I must give you my honest thought. You have the right to demand it, and I must maintain the integrity of my soul.

There is another direction in which the wealth and energies of man are wasted. From the beginning of history until now man has been seeking the aid of the supernatural. For many centuries the wealth of the world was used to propitiate the unseen powers. In our own country the property dedicated to this purpose is worth at least \$1,000,000,000. The interest on this sum is \$30,000,000 a year, and the cost of employing persons whose business it is to seek the aid of the supernatural and to maintain the property is certainly as much more. So the cost in our country is about \$2,000,000 a week, and counting ten hours as a working-day, this amounts to about \$500 a minute.

For this vast amount of money the returns are remarkably small. The good accomplished does not appear to be great.

There is no great diminution in crime. The decrease of immorality and poverty is hardly perceptible. In spite, however, of the apparent failure here, a vast sum of money is expended every year to carry our ideas of the supernatural to other races. Our churches, for the most part, are closed during the week, being used only a part of one day in seven. No one wishes to destroy churches or church organizations. The only desire is that they should accomplish substantial good for the world. In many of our small towns of 3,000 or 4,000 people there are found four or five churches, sometimes more. These churches are founded upon immaterial differences, a difference as to the mode of baptism, a difference as to who shall be entitled to partake of the Lord's supper, a difference of ceremony, of government, a difference about foreordination, a difference about fate and free will. And it must be admitted that all the arguments on all sides of these differences have been presented countless millions of times. Upon these subjects nothing new is produced or anticipated, and yet the discussion is maintained by the repetition of the old arguments.

SOME REFORMS SUGGESTED.

Now it seems to me that it would be far better for the people of a town having a population of 4,000 or 5,000 to have one church, and the edifice should be of use not only on Sunday, but on every day in the week. This building should be the library of the town. It should be the clubhouse of the people, where they could find the principal newspapers and periodicals of the world.

Its auditorium should be like a theater. Plays should be presented by home talent, an orchestra formed, music cultivated, the people should meet there at any time they desire. The women could carry their knitting and sewing, and connected with it should be rooms for the playing of games, billiards, cards, and chess. Everything should be made as agreeable as possible. The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be the intellectual center. They could employ a gentleman of ability, possibly of genius, to address them on Sundays on the subjects that would be of real interest, of real importance. They could say to this minister:

"We are engaged in business during the week. While we are working at our trades and professions we want you to study, and on Sunday to tell us what you have found out."

Let such a minister take for a series of sermons the history, the philosophy of the art and the genius of the Greeks. Let him tell of the wondrous metaphysics, myths and religions of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great artists, the great actors, the great poets, the great orators, the great inventors, the captains of industry, the soldiers of progress. Let them have a Sunday-school in which the children shall be made acquainted with the facts of nature, of geology, of astronomy, of something of geology and astronomy.

NO LIGHT BUT INTELLIGENCE.

Let them be made familiar with the greatest of poems, the finest paragraphs of literature, with stories of the heroic, the self-denying and generous.

Now it seems to me that such a congregation in a few years would become the most intelligent people in the United States.

The truth is that people are tired of the old theories. They have lost confidence in the miraculous, in the supernatural, and they have ceased to take interest in "facts" that they do not quite believe.

HOME THE FOUNDATION OF THE NATION.

The home is the unit of the nation. The more homes the broader the foundation of the nation and the more secure.

Everything that is possible should be done to keep this from being a nation of tenants. The men who cultivate the earth should own it. Something has already been done in our country in that direction, and probably in every state there is a homestead exemption. This exemption has been done so far as to the creditor class. When we imprison people for debt, debts were as insecure, to say the least, as now. By the homestead laws a home of certain value or of a certain extent, is exempt from forced levy or sale, and these laws have done great good. Undoubtedly they have troubled the homes of the nation.

But how to go step by step, if possible, to get the people out of the tenements, out of the gutters of degradation, to homes where there can be privacy, where these people can feel that they are in partnership with nature; that they have an interest in good government. With the means we now have of transportation there is no necessity for poor people being huddled in tenement masses in the vile, filthy and loathsome parts of cities, where poverty breeds rags and the rags breed diseases. I would exempt a homestead of a reasonable value, say of the value of \$2,000 or \$3,000, not only from sale under execution, but from sale for taxes of every description. These homes should be absolutely exempt. They would belong to the family so that every mother should feel that the roof above her head was hers; that her house was her castle, and that in its possession she could not be disturbed, even by the nation. Under certain conditions I would allow the sale of this homestead and exempt the proceeds of the sale for a certain time, during which they might be in the hands of other home, and all this could be done to make a nation of householders, a nation of land owners, a nation of home builders. I would invoke the same power to preserve these homes, and to acquire these homes, that I would invoke for acquiring lands for building railroads.

NEW PROPERTY LAWS ADVOCATED.

Every state should fix the amount of land that could be owned by an individual, not liable to be taken from him for the purpose of giving a home to another. When a man owned more than the law allowed, and another should ask to purchase them, and he should refuse, I would have the law so that the person wishing to purchase could file his petition in court. The court would appoint commissioners, or a jury would be called to determine the value of the land the petitioner wished for a home, and upon the amount being paid, found by such commission or jury, the land should vest absolutely in the petitioner.

This right of eminent domain should be used not only for the benefit of the person wishing a home, but for the benefit of all the people. Nothing is more important to America than that the babes of America should be born under the free skies of the world.

There is another question in which I take great interest, and it ought, in my judgment, to be answered by the intelligence and kindness of our country.

We all know that for many, many ages man have been slaves, and we all know that during all these years women have, to some extent, been the slaves of men. It is of the utmost importance to the human race that women, mothers, should be free. Without doubt the contract of marriage is the most important and the most sacred that human being can make. Marriage is the most important of all institutions. Of course, the ceremony of marriage is not the real marriage. It is only evidence of the mutual flames that burn within. There can be no real marriage without mutual love. So I believe in the ceremony of marriage; that it should be public; that records should be kept.

WRONGS OF THE PRESENT PENAL SYSTEM.

They do the best they can to retain the respect of their fellowmen by denying their imprisonment and their identity. In a little while, unable to gain a living by honest means, they resort to crime; they again appear in court, and again are taken within the dungeon walls. No reformation, no chance to reform, nothing to give them bread while making new friends.

All this is infamous. Men should not be sent to the penitentiary as a punishment, because we must remember that men do as they must.

Nature does not frequently produce the perfect. In the human race there is a large percentage of failures. Under certain conditions, with certain appetites and passions, and with certain quality, quantity and shape of brain, men will become thieves, forgers and counterfeiters. The question is whether reformation is possible, whether a change can be produced in the person by producing a change in the conditions. The criminal is dangerous, and society has the right to protect itself. The criminal should be confined, and, if possible, should be reformed.

A penitentiary should be a school;

the convicts should be educated. So prisoners should work, and they should be paid a reasonable sum for their labor. The best men should have charge of the prisons. They should be philanthropists and philosophers; they should know something of human nature. The prisoner having been taught, we will say, for five years—taught the underlying principles of conduct, of the naturalness and harmony of virtue, of the dignity of mind, having been convinced that society has no hatred, that nobody wishes to punish, to degrade or rob him, and being at the time of his discharge paid a reasonable price for his labor; being allowed by law to change his name so that his identity will not be preserved, he could go out of the prison a friend of the government.

PRISONS NOW DO NOT REFORM.

He would have the feeling that he had been made a better man; that he had been treated with justice, with mercy, and the money he carried with him could be a breastwork behind which he could defy temptation, a breastwork that would support and take care of him until he could find some means by which to support himself. And this man, instead of making crime a business, would become a good, honorable and useful citizen.

As it is now, there is but little reform. The same faces appear again and again at the bar; the same men hear again and again the verdict of guilty and the sentence of the court, and the same men return again and again to the prison cell.

Murderers, those belonging to the dangerous classes, those who are so formed by nature that they rush to the crimes of desperation, should be imprisoned for life, or they should be put upon some island, some place where they can be guarded, where it may be that by proper effort they could support themselves, the men on one island, the women on another. And to these islands should be sent professional criminals, those who have deliberately adopted a life of crime for the purpose of supporting themselves, the women upon one island, the men upon another. Such people should not populate the earth.

Neither the disease nor the deformities of the mind or body should be perpetuated; life at the fountain should not be polluted.

THE LABOR QUESTION.

There has been for many years ceaseless discussion upon what is called the labor question—the conflict between the workingman and the capitalist. Many ways have been devised, some experiments have been tried, for the purpose of solving this question. Profit-sharing would not work because it is impossible to share profits with those who are incapable of sharing losses. Communities have been formed, the object being to pay the expenses and share the profits among all the persons belonging to the society. For the most part those have failed.

Others have advocated arbitration, and while it may be that the employers could be bound by the decision of the arbitrators, there has been no way discovered by which the employees could be held by such decision. In other words, the question has not been solved. Every way has been tried, but no satisfactory solution except through the civilization of employers and employees. The question is so complicated, the ramifications are so countless, that a solution by law or by force seems at least improbable. Employers are supposed to pay according to their profits. They may or may not. Profits may be destroyed by competition. The employer is at the mercy of other employers, and as much so as his employees are at his mercy. The employers cannot govern prices, they cannot fix demand, they cannot control supply, and at present, in the world of trade, the laws of supply and demand, except when interfered with by conspiracy, are in absolute control.

Will the time arrive, and can it arrive, except by developing the brain, when the purchaser will wish to give what a thing is worth, when the employer will be satisfied with a reasonable profit, when the employer will be anxious to give the real value for raw material, when he will be really anxious to pay the laborer the full value of his labor?

QUESTIONS OF DEEP IMPORTANCE.

Will the employer ever become civilized enough to know that the law of supply and demand should not absolutely apply in the labor market of the world? Will he ever become civilized enough not to take advantage of the necessities of the poor, of the hunger and rags and want of poverty? Will he ever become civilized enough to say: "I will pay the man who labors for me enough to give him a reasonable support, enough for him to assist in the care of his wife and children, enough for him to do this and lay aside something to feed and clothe him when old age comes, to lay aside something, enough to give him home and hearth during the December of his life, so that he can warm his worn and shivering hands at the fire of his home."

Of course, capital can do nothing without the assistance of labor. All there is of value in the world is the product of labor. The laborer man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent.

So that we must remember that, day by day, labor is becoming intelligent. So I believe the employer is gradually becoming civilized, becoming kinder, and many men who have made large fortunes from the labor of their fellows have given of their millions to what they regard as objects of charity or for the interests of education. This is a kind of penance, because the men that have made this money from the brain and muscle of their fellowmen have ever felt that it was not quite their own.

Besides the ceremony says to all the world that those who marry are in love with each other.

It arises the question of divorce. Millions of people imagine that the married are joined together by some supernatural power, and that they should remain together, or at least married, during life. If all who have been married were joined together by the supernatural, we must admit that the supernatural is not infinitely wise.

VIEWS ON MARRIAGE AND DIVORCE.

After all, marriage is a contract, and the parties to the contract are bound to keep its provisions, and neither should be released from such a contract unless in some way the interests of society are involved. I would have the law so that any husband could obtain a divorce when the wife had persistently and flagrantly violated the contract, such divorce to be granted on equitable terms. I would give the wife a divorce if she requested it, if she wanted it.

And I would do this not only for her sake, but for the sake of the community, of the nation.

All children should be children of love. All that are born should be sincerely welcomed. The children of mothers who dislike or hate or loathe the father will fill the world with inanity and crime. No woman should be loved or by public opinion be forced to live with a man whom she abhors. There is no danger of demoralizing the world through divorce. Neither is there any danger of destroying in the human heart that divine thing called love. As long as the human race exists men and women will love each other, and just so long there will be true and perfect marriage. Slavery is not the soil or rain of virtue.

I make a difference between granting divorce to a man and to a woman, and for this reason: A woman dowers her husband with her youth and beauty. He should not be allowed to desert her because she has grown wrinkled and old. Her capital is gone, her prospects in life lessened, while, on the contrary, he may be far better able to succeed than when he married her. As a rule, the man can take care of himself, and as a rule the woman needs help. So I would not allow him to cast her off, unless she had flagrantly violated the contract. But for the sake of the community, especially for the sake of the babes, I would give her a divorce for the asking.

There will never be a generation of great men until there has been a generation of free women—free mothers.

The tenderest word in our language is maternity. In that word is the divine mingling of ecstasy and agony, of love and self-sacrifice. This word is holy.

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Of course, capital can do nothing without the assistance of labor. All there is of value in the world is the product of labor. The laborer man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent.

So that we must remember that, day by day, labor is becoming intelligent. So I believe the employer is gradually becoming civilized, becoming kinder, and many men who have made large fortunes from the labor of their fellows have given of their millions to what they regard as objects of charity or for the interests of education. This is a kind of penance, because the men that have made this money from the brain and muscle of their fellowmen have ever felt that it was not quite their own.

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Will the employer ever become civilized enough to know that the law of supply and demand should not absolutely apply in the labor market of the world? Will he ever become civilized enough not to take advantage of the necessities of the poor, of the hunger and rags and want of poverty? Will he ever become civilized enough to say: "I will pay the man who labors for me enough to give him a reasonable support, enough for him to assist in the care of his wife and children, enough for him to do this and lay aside something to feed and clothe him when old age comes, to lay aside something, enough to give him home and hearth during the December of his life, so that he can warm his worn and shivering hands at the fire of his home."

Of course, capital can do nothing without the assistance of labor. All there is of value in the world is the product of labor. The laborer man pays all the expenses. No matter whether taxes are laid on luxuries or on the necessities of life, labor pays every cent.

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SOMETHING GOOD.

The American Health Club.

ITS ROOMS ARE AT 701 TREMONT STREET, BOSTON, MASS.

TO THE FRIENDS OF FREEDOM AND PROGRESS.—The American Health Club was organized by men and women who believe that freedom is essential to progress in science as in all other departments of thought. Its chief object is to promote progress on all lines that lead toward health. It is composed of "the best element of all classes, including physicians of all schools and ministers of many denominations in all parts of America. But as Boston was its place of birth and is its headquarters, the membership is much larger in this city and State than anywhere else, and for the present its officers and committees find in Massachusetts their chief field for practical work; but its work will ultimately extend to all sections of the continent.

The foes of medical and hygienic reform and progress are active, vigilant and persistent in all the States, and it is our purpose and plan to expose their pernicious schemes and break their power for evil everywhere, and thus clear the way for practical progress in all sections of the country.

We have begun this work by introducing, by petition through Representative Douglass, of Boston, a bill into the Legislature of Massachusetts, which reads as follows:

"Section 1. Provided, that all citizens of this State, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and privilege to select their own physicians, to employ the same and compensate them for their services.

"Sec. 2. All acts and parts of acts inconsistent with this act are hereby repealed.

"Sec. 3. This act shall take effect from its passage."

This bill is aimed directly at the act of 1894, which gives a monopoly of the practice of medicine to a board of doctors made up on sectarian lines, being limited to three medical sects, and composed of the members of the medical ring that prepared the bill, under which they hold office, and who lobbied it through the Legislature.

The Legislative Committee of the American Health Club has had a three days' hearing on this bill before the Public Health Committee of the Senate and House in joint session. Their arguments for the bill were conclusive, is proven by the fact that no one attempted any reply, though the president and secretary of the State Medical Board were present. When asked by the chairman of the committee, Senator Hutchinson, if he wished to be heard on the bill, Secretary Harvey, of the board, said:

"As there have been no arguments presented, I have nothing to reply to. I think the committee understands us and we understand the committee."

This speech was greeted by the large audience present with derisive laughter. Its absurdity was its obvious feature. But people who heard it are wondering what sort of understanding he referred to as existing between the Public Health Committee and the State Medical Board. When the authors of the present medical law sent out a circular letter to the doctors of their faith, in 1893, asking for contributions of money to be used in securing the passage of their bill, the Medical Brief, of St. Louis, the ablest Allopathic journal in America, in commenting upon that circular letter, said:

"The snake-eyed inventors of such contemptible schemes to deceive the people and their representatives, are none too good to buy legislation when less expensive means fail."

The Public Health Committee failed to report for or, directly, against our bill; instead, it gave us leave to withdraw it.

The chairman of the Legislative Committee of the American Health Club declined in writing to withdraw the bill, and insisted upon a report. He also called on the chairman of the committee, Senator Hutchinson, of Boston, who said: "I am convinced that your bill is right in principle, and I reserved the right to protest against the action of the committee, but the majority were in favor of sustaining the present law. The thing for the Health Club to do is to begin a campaign of education, and keep it up till the assembling of the next Legislature. If you do that you may succeed; and I hope you may."

This inspires us with hope, for Senator Hutchinson is a strong man, and to have won him to our views is substantial progress.

We believe that if they could be fully informed on the merits of our bill, the majority of the people's representatives would vote for it, in spite of all influences which might be brought to bear to sustain the present despotic monopoly law.

It will take time and personal effort to enlighten the members of the Legislature on this subject, and those who do this work should be paid a reasonable price for their time; besides, money is necessary to pay for printing and distributing information. These are legitimate expenses. They are necessary expenses.

At a meeting of the American Health Club, held March 23rd, the Legislative Committee was instructed to issue an address to the friends of freedom, giving a brief statement of the case, and asking for funds to pay expenses of the campaign.

Those who are able and willing to contribute to this fund are asked to do so promptly, and as liberally as they can.

Reader, please regard this as an

appeal direct to you. If you cannot give largely, give what you can.

To restore medical freedom to the people of Massachusetts would be the signal for the friends of freedom in all the States to move for the repeal of medical monopoly laws.

There were no such laws in this republic at the beginning of this century. If the friends of freedom will do their simple duty there will be none at the close.

J. J. Lawrence, A. M., M. D., an eminent physician and medical author, says: "Medical class legislation is an appeal from right to might, and in its train comes anarchy and revolution." Another well-known medical writer, Dr. J. W. Lockhart, says: "There is growing up in this country a medical oligarchy more dangerous to liberty, more bigoted and intolerant, than the Roman hierarchy in its palmy days. This oligarchy is not the rank and file of the profession, but the self-constituted nabobs, aristocrats, medicopolitical lobbyists."

These writers stand high in the ranks of what is called the regular school. There are many such in the American Health Club. All such are invited to join it, and throw their influence on the side of freedom and progress. The membership fee is one dollar a year, and section 5 of the constitution provides that:

"All membership fees shall be used for publishing, purchasing and distributing books, papers, etc., bearing on the subject of health, and each member shall be entitled to and receive the full value of his or her membership fee, in such books, papers, etc., as shall be published or purchased by the club."

In the light of this provision it is clear that the club has no funds available for the special work which the Legislative Committee has in hand; hence the call for contributions to carry forward that work.

By order of the club.

T. A. BLAND,
A. W. CROSBLEY,
WM. H. BANKS,
Legislative Committee.
Address: American Health Club,
701 Tremont street, Boston, Mass.

Captain Wm. E. Bushnell.
My husband, Capt. W. E. Bushnell, passed to the higher life, April 4th, after an illness of five months, caused by a cancer. His farewell was one of the most beautiful scenes that ever transpired upon a death-bed. He saw and conversed with the loved ones gone, for weeks before he passed over. He made all arrangements, and settled all business as far as possible. His last words were: "Oh, I am so happy! I see the light! I see the light!"

IN MEMORIAM.

Oh, roses rare, with fragrant breath,
Your presence shrouds my soul in gloom;
To-day you hid the pall of death,
And wreathed the portals of the tomb.
I cannot touch your velvet leaves;
Your beauty sweet I cannot bear:
Since on his silent face he lay,
And shed your fragrant perfume there.

Death at last has claimed my own—
Beside, I linger in despair;
The form grows cold, the spirit down,
He placed his silent signet there.

Relentless death! why take my all?
Why sink my heart in deepest gloom?
Why cover life in darkest pall,
And lock my treasures in the tomb?

I called to God in silent prayer;
I hold his marble hands in mine,
I kissed his forehead, white and fair,
But yet he gave me back no sign.

Oh, Father! in thy tenderest love,
Open wide thy sheltering arms;
As Thou didst receive my white-winged dove,
Shield my companion from alarm.

Cease, O heart! God knoweth best;
Drive from my life this weight of gloom;
Tenderly his form was laid to rest—
His spirit gathered to its home.

Farewell! The music of the spheres
Drowns the wail of earthly woe;
As he passed the boundary line of tears,
His song of joy reached me below.

I know these roses soon must fade,
The perfume, now so sweet and rare,
Be wafted to a higher glade,
To mingle with the fragrance there.

From out the wreck of perished hopes
One flower remains to bloom for me:
I catch a strain of glorious notes
Which lifts my soul, oh God, to Thee!

ROSE L. BUSHNELL,
San Francisco, Cal.



Take Action at Once.

The sale of The Encyclopedia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESSIVE THINKER three months, and also the book above-mentioned in paper cover. When you have once read it, you would not part with it for ten times the cost to you. We want to reach 25,000 new readers, hence make this offer, which will continue during April only.

"Any one of our present subscribers who will send us a new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book."

"In consequence of the great interest in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May."

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango county, Pa. For sale at this office. Price 15c.

THE TWO FUNERAL SERMONS.

Have you ever given a thought, my friends,

To the enchantment which distance lends?

Not alone to the distance of space
Which often makes handsome a homely face,

But the change which makes a ruin gray
Look better than in its palmy day.

Makes the psalms of David sound more grand
Than when he sung in that ancient land;

And we forget in his well-tuned lyre
That little circumstance of Uriah;

And I've often wondered if I could get hold
Of some who lived in those days of old—

And let them tell their side of the story,
If it wouldn't take off the shine of the glory—

If it wouldn't consign to a different place
Some who're said to shine near "the throne of grace."

And thinking thus I recall to mind
An obituary notice of this kind,

And the gist of the sermon by Parson Leech,
Who was said to have "a call" to preach,

And be touched on the pure and blameless life
Of one removed from this world of strife—

How he moved in the town at an early day,
How he labored from morn 'till twilight gray;

How his wife was sweet and his children fair,
And how he was constant at church and prayer.

How he happily lived to a good old age,
Then quietly glided off life's stage.

And he left to his church a goodly store,
Go thou and do likewise; no one can do more.

And the parson said, as they laid him away,
They would surely meet him "there" some day.

I read in a paper of long ago
A eulogy which read somewhat so-so;

Of Deacon K—, at a place near Troy,
Where gran'ther lived when he was a boy.

So I asked gran'ther that very day
If he remembered old Deacon K—.

"What! that old skinflint at the East,
Who left his money all to the priest?"

"The biggest old hog that ever I see—
Made his wimmen drink sassaparilla for tea;

"Liked his boy till he ran away,
'Cause he went in swimmin' on Sabba' day;

"When he barreled his apples an' sent 'em away,
A punkin' he stowed in the middle, they say;

"And he'd work his poor old nags like slaves,
'Till their ribs stood out like barrel-staves.

"And the oldest gal was just like her dad,
So no wonder the mother was always sad;

"She never married, but stayed to hum,
And worked an' saved, and then worked on,

"And lived then till she turned quite gray,
And then died up and blew away.

"The other daughter was sweet and bright,
As like her mother as flame to light:

"Only he couldn't take the life
Out of the girl as he had his wife.

"So in spite of the father she was gay,
And, like her father, she had her way;

"And when he told her she couldn't marry
Squire Benton's youngest nephew,
Harry,

"She up and run off in the night—
And married both for love and spite;

"And as he didn't have much money,
They couldn't live on milk and honey.

"And so they moved to a place called Kirk,
Where lived a man that'd give him work.

"They moved in a house both damp and old,
And Harry took an awful cold—

"And got the fever, and then a cough,
And so consumption took him off.

"And she was left, sick and alone,
But she didn't murmur, nor make a moan.

"Till all strength was gone, and her baby cum,
Then wrote to her father to take her hum.

"And did he kill the fatted calf
For the prodigal? You make me laugh;

"He wasn't a father of that kind,
And never was known to change his mind.

"But he wrote and told her, cold and civil,
No doubt her husband had gone to the 'divil'."

"And he had no money to squander there—
He had given to the heathen all he could spare;

"God was heaping punishment on her head,
And she must live where she'd made her bed.

"And his old wife pleaded, but all in vain—
He never would mention her name again."

"But the story came out, of the mother and babe
Starved and buried within one grave.

"And the deacon's wife grew more sad and white
Till they found her dead in her bed one night.

"Toil and care, and this last deep smart,
Had broken the little woman's heart."

"In the sermon the parson tried to prove
How the Lord chastens them he loves;

"And he must bow and kiss the rod,
For them afflictions were all from God.

"And the deacon drew his long face down
When he spoke of the cross and then the crown,

"And felt himself a martyred saint
When the parson uttered this mild complaint:

"Oh, God, thou'st chose to afflict this brother,
Who has worked for thee as for no other—

"Who has cared for neither child nor wife,
As he has to live a Christian life.

"Be with him now, to cheer and guide,
And let the church be child and bride."

"And the deacon bowed his head again,
And said: 'Eren so, O Lord! Amen.'"

"But when we came out of the meetin' house,
Where he had kept still as a mouse,

"Old Tommy Turner, an infidel,
That the deacon oft said was ripe for hell,

"He just looked up at the sky a bit,
And then—deliberately—up and spit.

THE SHOE CURE.

It Has Found a Defender.

A Criticism of Dr. Peebles' Views.

TO THE EDITOR:—I am always interested in everything that the brilliant J. M. Peebles, M. D., of San Diego, writes and was particularly interested in his late articles in THE PROGRESSIVE THINKER, headed "Pen-Flashes from the Pacific Coast," in the April 4th number of your paper. I have read much from the trenchant and unsparring pen of this learned, and I believe, thoroughly good man, and it is very seldom that I find occasion to disagree with him, and I am thoroughly in accord with most of what he says in these articles on the several subjects there treated. There is one exception, however—the exception is where he speaks of Christian Scientists, Mental Scientists and Christian Metaphysicians; nor do I very much except to what he says of them except as to the manner of saying it. He says that there is no sect nor class of people who are such enemies of Spiritualists as the above-named, and then goes on to write of them in the very same spirit that he complains they show towards Spiritualists; or, in other words, he plays them back in their own coin (or vinegar) with interest. But it is not of this that I wished to speak or except, but particularly it is of what he calls the "Shoe and Stocking Stench Cure" that I wish particularly to speak.

The Doctor cites this in particular as an evidence of their insanity, and at first blush it would seem a pretty good proof of it, to a casual observer. For the benefit of those who may not have read the Doctor's article I will explain what the remedy is:

According to his article, "The Christian Metaphysicians, of Chicago, recently published as a positive cure for those dread scourges, consumption, bronchitis, asthma, catarrh, lung weakness, etc." this shoe and stocking remedy consists of taking off the shoe and stocking that you have worn during the day, and before going to bed inhaling into the lungs and throat the odor therefrom for a space of from ten to fifteen moments for a series of weeks and a cure is guaranteed.

The theory of the cure is, that the cause of the disease is a too acid condition of that part of the system affected, and that the secretions that find lodgment in the foot-gear are alkaline in their nature and neutralize this acid condition.

Now, in so far as the writer is concerned, he has never tried this cure, hence knows nothing about it, though experience, but it is so similar to a cure for sore throat that he has used for years that it seems reasonable.

The cure for this trouble referred to, is to pin the sock or stocking that you have worn during the day around the throat at night, and the longer you have worn it the better. The sock and stocking that is most soaked must be next to the sore throat. A clean sock will not do.

The first time that I tried this I had a severe sore throat, and my wife told me of the remedy, and insisted on my trying it. Like Dr. Peebles, I took-hood at the idea, as too absurd to think of, but the good woman insisted, and just to please her, you know, I gave it a try, and she pinned the sock around my throat. The next morning my sore throat was cured, but I was still incredulous, and called it a coincidence. But since then I have tried it myself, and in my family scores of times, and with but one and the same result. To still call it a coincidence will not do.

As Dr. J. Russell Wallace says of Spiritualism, "The facts beat me." I know that it cures. But why? That I never could tell until I read the Doctor's article.

The why and the wherefore of the first cure, it seems to me, as put forth by the Christian Scientists in the Doctor's article, is reasonable, and is in perfect harmony with a pet theory of my own, and when any one hears anything that tends to establish a pet theory he is very apt to embrace it.

My theory in reference to consumption and all kindred diseases is that it is caused by a too acid condition of the system, and as proof of this I cite the fact that the ones who are troubled are almost always cured by going to the Rocky Mountain regions, where the water that they are compelled to drink is more or less alkaline, provided they go before the disease is too far along.

My theory is that it is water more than it is climate that cures them; that the high, arid regions are not per se more healthful than the lower and greater portions of the earth's surface. If so, the Almighty has made an awful mistake in making so small a portion of the earth's surface high and arid. I am not a believer in the microbe theory of this and kindred diseases. I believe that the microbe is the result and not a cause of the disease, and I would discuss the microbe theory now, but I go back to the "stocking cure" for sore throat.

Now, my theory of the "dirty stocking" cure for a sore throat, and it is suggested by the theory of the Chicago Metaphysicians, as recounted in the Doctor's article, is that sore throat, like consumption (as these Metaphysicians claim), is due to a too acid condition of the parts, and the "soiled stocking" supplies the necessary elements to neutralize it. Is that not reasonable?

This latter remedy is as old as the hills. It is an old woman's remedy, and my wife got it from her "great-grandmother" or some other old woman, as I told her when she first wished me to try it.

Emerson, I think it was, who said something about common knowledge—that it could be relied upon. This remedy is what might be called "common knowledge." Now this other remedy being so similar to this one, may also have its origin in the fact that the Doctor should not condemn it untried, and we venture the assertion that he never has tried it.

Now, Brother Francis, if you are ever troubled with a sore throat, try our remedy, if it does go a little against your stomach. It will cure you.

The idea that I wish to impress upon the readers of your paper is that we should not be too hasty to condemn the opinions of others. Truth may be found where least expected. Pearls may be found among swine. (This is not intended as a reflection on the Christian Scientists.)

When Dr. Peebles has tried the "Shoe and Stocking Stench" remedy for consumption, and found it to be a failure, then will be the time to give it a black eye.

Ely, Minn.

Mind unemployed is mind unenjoyed.

—Bovee.

Let not any one say that he can not govern his passions.—Locke.

Opinions grounded on prejudice are always contradicted by the greatest violence.—Jeffrey.

Nurture your mind with great thoughts; to believe in the heroic makes heroes.—Disraeli.

Never read a book through merely because you have begun it.—Wither.

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CRIMES OF PREACHERS.

PRICE 25 CENTS FOR SALE AT THIS OFFICE.

THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. It is in the form of a small dial, and is made of brass, and is of a size that it can be carried in the pocket. It is of a size that it can be carried in the pocket. It is of a size that it can be carried in the pocket.

Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire psychic communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive psychic messages. A volume might be filled with commendatory letters. Many have written to me, stating that they have received psychic communications. It is a very simple in principle and construction, and I am sure must be more sensitive to spiritual forces than the one in use. I believe it will generally supersede the latter when its superior merits become known. Write for it at once.

Security packed, and sent postage paid by the manufacturer, for \$1.00. Address: HUDSON TUTTLE, Berlin Heights, Ohio.

PERFECT MOTHERHOOD; Or Mabel Raymond's Resolve.

BY LOIS WAISBROOK. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idle mind to pass the time in a pleasant way, but to give a new and better way of life to those who are devoted to the cause of motherhood. It is a story of a woman's life, and of the struggles she has to undergo in order to bring up a family of children in a proper and healthy manner. It is a story of a woman's life, and of the struggles she has to undergo in order to bring up a family of children in a proper and healthy manner.

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B. Francis, Editor and Publisher.

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Shameful Cruelty.

The Woman Suffragists in America have been led in all their movements by Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony. Remove their names, with those of Mrs. Lucy Stone and Frances D. Gage, and the organized effort for the enfranchisement of woman would be scarcely known. The first convention in favor of woman's rights was held at Seneca Falls, N. Y., in 1848. Mrs. Stanton being the leading spirit. These ladies were identified with the anti-slavery agitation of that period. Whilst advocating the rights of the black man, they saw their own sex was laboring under the same disabilities as were the slaves; and they made the further discovery that the Bible was responsible for each of the horrible conditions.

A few years ago it was determined to get up a Woman's Bible, in which a critical examination should be made of all the passages in the so-called holy book which relate to woman, to the end that they shall ultimately be corrected or eliminated from the inspired volume. Part I. made its appearance a few months ago. From the severe and adverse criticisms of the sectarian press it is evident the work was well done.

Mrs. Stanton is now over eighty years of age, in full possession of her giant intellect, highly cultured, and particularly in law; for her father was a distinguished judge, who presided over one of the higher courts of New York, and Mrs. S., in her girlhood, was his amanuensis. It was while reading those ancient tomes she learned of her own persecution, and resolved to do all in her power to aid in woman's emancipation; and with what success the historian will duly record.

But news now comes that the Woman's Suffrage Association, owing its existence so very largely to Mrs. Stanton's learning, labor and loyalty to her sex, all her mature life, as we have stated, devoted to the cause she espoused in youth, has been expelled from that organization, because she was the head and front of the criticisms in the Woman's Bible.

Many Liberals who have sympathized with the movement, and favored the Woman's Suffragists, have been apprehensive that the enfranchisement of the colored people would enlarge the power of the priesthood, and in the end result in forging chains for their own enslavement. They had no idea the cleavage fork would be shown so soon—that an object lesson would be made until their triumph was complete. But it is here, before us in all its cursed deformity, and it is possible thinkers will withhold their sympathies, and perhaps their influence, from strengthening the arm of the bigot, and the power of the oppressor.

Black Eyes Galore.

Three black eyes follow each other in rapid succession for sectarianism. The malcontents and disturbers of public tranquility wanted a Puritan Sabbath for the District of Columbia. The movement was designed as an entering wedge, to make general laws for Sunday observance. The plotters were foiled, and their little trick in the interest of the church was overwhelmingly defeated. Next came the God in the Constitution project. It was clearly the intent to build a hierarchy on the ruins of the secular Republic. The committee to whom the matter was referred, after hearing both the friends and the opponents of the measure, submitted a unanimous report against any change or addition to the Constitution, or preamble, in the direction prayed for. Then, on the 9th inst., a bill was pending making an appropriation for the District. An amendment was added, "provided no part of this appropriation shall go to institutions under ecclesiastical control." With this amendment the vote on the passage was 134 for, and 21 against the bill.

While the restrictive clause of the latter bill was pending, a member of Congress challenged any person to name any public duty that had been illy performed by Catholics. He evidently thought the restriction was directed against that church.

Now we do not understand this hostility to class legislation in the interest of the church, is directed any more against Catholics than against Protestants. The pillars of the government—its very foundations—rest on secularism defined as "pertaining to the present world, or to things of this world, or to the material." The fathers of the Republic had witnessed the evils of ecclesiasticalism or of monarchy, and determined to guard against each of those dangers in making the Constitution; but uneasy sectarian demagogues have been active from the very beginning to thwart their purpose, happily this far with only partial success. We will not champion, whose hands are polluted with the blood of the ages, war with each other, and exterminate the evils they have engendered and fostered, and allow the better elements of society to perfect a government in the interests of humanity, and of an advanced civilization?

Good Sense.

Said J. L. Russell, whose sentiments we fully endorse:

"I would rather that one fading bud of kindly sympathy were laid in the palm of my living hand than that my coffin were shadowed by a pyramid of the costliest exotics that ever burdened with sickly fragrance the chamber of death."

A Model of Piety.

Rev. Wm. E. Hinshaw, convicted of the murder of his wife at Belleville, Ind., and sentenced to penal service for life in the penitentiary, preaches to his fellow-prisoners every Sunday. He is posing as a model Christian. "And of such is the kingdom of heaven."

Did He Err?

Victor Hugo, the distinguished French writer of the last generation, told this way:

"There is in every village a lighted torch—the schoolmaster; and a mouth to blow it out—the parson."

Our Anniversary Edition.

Our anniversary edition appeared last week. We cannot continue publishing any more reports. We crowded in all that was possible, and that must suffice.

The greatest misfortune of all is not to be able to bear misfortune.—Bias.

The mind grows narrow in proportion as the soul grows corrupt.—Hosseau.

LOOK AT IT.

The Progressive Thinker.

"We invite the attention of Spiritualists and Free-thinkers everywhere to this issue of THE PROGRESSIVE THINKER. It is worth, at least, a year's subscription. It is a study in itself—how such a large paper can be furnished for one dollar a year. It is the largest Spiritualist paper on earth to-day."

Look at the first page, and read its own special report of Col. Ingersoll's lecture. It is beautiful; it is grand throughout, and the most complete of any published.

One subscriber sends a dollar towards having it reported—so enthusiastic is he in his admiration of the Colonel.

Read his thoughts carefully, and then you will thank THE PROGRESSIVE THINKER for spreading them among its 40,000 readers, and you will go forth, as it is your duty to do, and get an additional subscriber, and thus spread the glad tidings of great joy among the people.

After digesting the intellectual feast furnished by Col. Ingersoll, then pass on to the consideration of other side dishes, equally as good, but on other lines of thought.

On the second page, under the head of "Something Good—The American Health Club," are many excellent thoughts for reflective minds. It is followed by two suggestive poems—one illustrating life, and the other friendship. Then comes Geo. Westcott on the "Shoe Cure," and he talks positively.

The third page: Ingersoll's eloquence runs on to that page, followed by "Scintillations from Ohio."

The fourth page: It contains an article of special value, by the great criminal lawyer, Hon. A. B. Richmond. It will gratify Spiritualists and astonish all the orthodox. Mr. Richmond is always interesting.

The fifth page: The Marquette statue bobs up again. Mr. Bemis desires the Nation to affectionately caress it, while A. M. Griffin would like to annihilate it. The "say" of each will attract attention.

"Brethren, Let Us Pray," scintillates with the thoughts of Hudson Tuttle. "The Kindergarten," by Nellie Austin, is particularly valuable and suggestive.

The sixth, seventh and eighth pages are too full of incentives to thought, by various writers, to be mentioned in detail. Many other items of interest are scattered through the paper.

Now, ponder well the table we present you on which to feed your minds, to broaden your understanding, and to keep you posted in current thought.

THE PROGRESSIVE THINKER is now in a position to do a philanthropic work. It is giving away thousands of volumes of The Encyclopedia of Death and Life in the Spirit-World, in paper cover—a book that is nicely printed, and contains 400 pages. Yes, two clerks are busy in sending them out, and the good news they disseminate will be felt all over this broad land. See the condition elsewhere. So it is self-evident that THE PROGRESSIVE THINKER is the leading dollar Spiritualist paper in the United States.

YOUR DUTY.

After reading this paper, you should consider it your sacred duty, to go forth and do a little missionary work in our behalf—get at least a three-months' trial subscription, for twenty-five cents, bearing in mind that each one gets free of cost, a book of 400 pages, as set forth on this page under the head of "Unparalleled Offer."

Watertown, N. Y., Correspondence.

The society here was ministered to during January by Mrs. Helen Stuart-Richings, of Boston, Mass. It was her first appearance here. That her labors were appreciated was evidenced by the fact that the attendance and interest immediately began to increase, and continued to the end, and all regretted that she had not been engaged for a longer term, and they at once offered her a re-engagement for two months, this coming fall, which chance to be open. She is of most pleasing appearance, of great natural ability, and of first-class education, and certainly has no superior as an elocutionist and reader, and very few peers. She sways her audience from laughter to tears at will. Her psychometric readings were pronounced entirely accurate.

Mrs. Twing, the regular pastor, was to have been here during February, but matters so shaped with her that the trustees were compelled to reluctantly excuse her. The managers have not succeeded in securing the services of any medium or speaker for March, but Mrs. A. M. Glading, of Doylestown, Pa., is here for this month. She was greeted by a large audience last Sunday, for she had quite won all hearts when here a year since. She is an excellent speaker, her voice being clear and well intoned, filling the hall so that even the deaf can hear. Her tests are numerous, and always recognized. Her manner is most graceful, and the lectures given through her mediumship very interesting and instructive. She is always certain of a re-engagement, and, like all the best speakers in the cause, is always engaged for a year and over in advance.

Mrs. Abel Davis, to whom and her venerated husband the society owes so much, is recovering from a severe illness, the issue of which she awaited with that calmness which comes from a knowledge of what is beyond the veil. Our people all hope that the powers supernatural will continue her useful life for many years. F. N. FRICH, Cor. Sec.

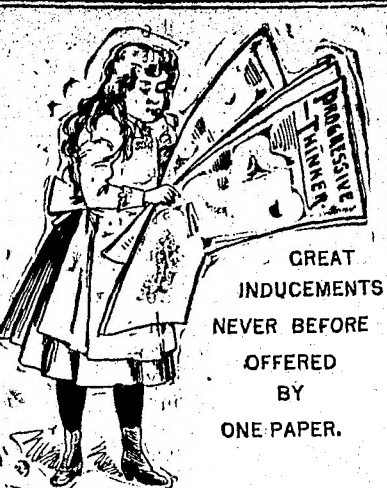
Lake Brady to the Front Again.

TO THE EDITOR:—The financial cloud under which the Lake Brady Company has been under since the close of last season, has at last rolled by. While the company is not yet entirely free from its pecuniary embarrassment, sufficient has been raised to bridge it over so as to open the camp-meeting at the usual time.

The beautiful grounds and cottages of Lake Brady are now being put in first-class shape, and now that the company is entirely under new management, a brilliant future is prophesied for it.

Until the debt is entirely lifted Alfred Kellogg and Chase Thomas, of 2762 Broadway, Cleveland, O., will act as receivers for the company, to whom all desiring further information are referred.

First-class speakers with open dates, and well-known mediums who have not yet decided where to locate this summer, are requested to correspond with Mr. Thomas at the above address, or with the writer. THOMAS LEES, 55 Stearns street, Cleveland, O.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT-World, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends. It will only continue during the month of April.

We wish to do a philanthropic work. Many thousands of copies of The Encyclopedia of Death have been sold, and the great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

"Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending in not less than six months), can each have a copy of the book."

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

MEDICAL LAWS.

Practical Advice to Spirit-Healers.

How to Avoid or Defeat Prosecution.

TO THE EDITOR:—Now that the minions of the law are ever on the alert for violators of State medical ordinances, and as State medical ordinances are the order of the day, in almost every State in the Union, and are especially directed against unlicensed spirit-healers, such will have to be aware of the consequences thereof, so as not to violate those ordinances willfully.

While I make no war upon the medical healers, I scorn their prejudice and discriminations against spirit-healers. For although spirit-healing may be prohibited by law, yet apart from statutory enactments, no spirit-healing is unlawful in itself, and while we may anticipate with regret the continued persecutions of spirit-healers by their brethren, the medical-healers, who should in their humanitarian work be linked together in love and good fellowship, and work practically for the same benevolent object, yet the medical-healers are bold and frank enough to express their jealous hatred of spirit-healers, as if spirit-healers were less competent than they, or their object not precisely the same.

But it would seem that people, nowadays, are fast losing confidence in medical-healers, and demand the services of spirit-healers. Witness, for instance, the clamorous demands of the multitudes made upon Schlatter, and the universal gratitude bestowed upon him, in his public work of spirit-healing, as well as upon other spirit-healers of equal capacity in Chicago and elsewhere, but who prefer to do their work in a more quiet way.

If, however, medical laws were made in the interest of the people, and not in the interest of the medical fraternity, we would not object; but unfortunately every medical law is made in the interest of the medical profession, and every lay citizen in the United States should actively protest against it.

To enact a law should be regarded as much a crime as to violate a good one, and every law ever enacted in the interests of any monopoly pales before this law for simple injustice, for it declares that whoever professes to cure disease by medicine, manipulation, or otherwise, however skillful or gifted they may be, excepting they have a license from some State medical combine, must go to prison, pay a fine, or both, according to the discretion of a police court.

Spirit-healers have never resorted to such a system of law securing for themselves a monopoly. They rely upon the intelligence of the people, and endeavor to exercise their marvelous power modestly, seeking neither notoriety nor applause, and should be regarded with respect by the medical profession.

But is there no way for the unlicensed spirit-healers to defend themselves against the medical laws, so as to fearlessly prosecute their humanitarian work, when called upon, without being subject to the indignities of arrest and imprisonment? I answer, yes; and here is wisdom: Let them not publicly profess to cure disease, nor employ medicine, manipulation, or otherwise for the cure of disease, but for the prevention of disease, promotion of health, prolongation of life, and augmentation of vitality. There is no law against all this, and if spirit-healers would strictly observe this, carefully avoiding the word "cure," they would thereby override all legislation now directed against them.

They would block the enemies' game, frustrate their treacherous scheme, and have the laugh on them. Any jealous professional combine taking full advantage to triumph over a generous rival, and being defeated in object, would deserve to be laughed at, and will be.

Mr. Editor, spirit-healing has been ever with us, and no human legislation can outwit it. DR. R. GREEN.

JOHN WESLEY A SPIRITUALIST.

DEDICATED TO THE METHODIST READERS OF THE PROGRESSIVE THINKER.

BY HON. A. B. RICHMOND, THE SAGE OF CASSADAGA.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke, 16th chapter, 31st verse.

That John Wesley was one of the greatest reformers of earth, none acquainted with his history will deny. He lived after the Reformation had broken the fetters of Catholicism, which were replaced by the shackles of theological dogmas as cruel and absurd as were those of the Inquisition. The stake, fagot, and other devices of torture passed from the Roman Catholics, to the Protestants, both alike cruel and vindictive. The anathemas of the Pope were equalled by the threats of damnation eternal and unrelenting of Calvin and his followers. The teachings of the "Sinless Nazarene" were forgotten, and Religious anarchy crushed with its iron heel the liberties of the people.

In the year 1703 John Wesley was born at Epworth, England, and from his earliest infancy he seemed to have been an especial medium of the Spirit-World, whose agents followed him through life, protected and guided in his heaven-born mission, and by physical demonstrations proved to him the great truth of immortality. The phenomena that attended him for many years were exactly like the spirit visitations of to-day, and convinced both him and his pious mother that in the language of his father, "He was a brand plucked from the burning."

The following account of the spiritual incidents of his childhood I copy from Harper's Magazine, 1859, page 212, and the same may be found in substance in any of the encyclopedias that give even a brief biography of this great Spiritualist and reformer:

"On the site of the old parsonage soon arose a new one, which a few years later became the scene of a marvelous ghost story. Deep groans and loud knocks were heard through the house; doors opened and shut without

THE LYCEUM GUIDE

BY HUDSON TUTTLE

Catholic Hierarchy. The work contains 447 pages, and may be considered a mine of valuable information for every patriot in the land. Price \$1. For sale at the office.



THE MARQUETTE STATUE.

for others. Then we should really get God into the Constitution, and in the only possible way.

F. H. BENIS.

Meadville, Pa.

REMARKS.

Undoubtedly it would be fitting and appropriate for the statue of Per Marquette to be cast in priestly robes and in the insignia of his office, but that any statue should be placed in the National Statuary Hall representative of a class or sect who owe no

Religion of the Future. By S. Wei
Cloth. \$1.25; paper, 50 cents.

missing their dresses and tracking
 mud in on mamma's carpets? You
 never thought of that, I know, but
 you will next time. A better place
 make mud pies is at the side of the
 house, where mamma can see you
 from the window. Come on [in a
 cheery tone] and I will help you make
 them all and clean up." The same
 material end is accomplished. The
 offending mud is removed, but with
 what a different feeling-all around!
 "Heaven lies about us in our
 fancy," truly, for children always see

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to know the truth. For sale at this office. Price 35 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history.

What does it mean, "America for God," but this—a return to the Dark Ages? The Bible the supreme law; the priests its interpreters and its rulers. The people nothing; the "pastor" everything. It means Sunday laws, church attendance enforced by laws; the suppression of free thought and free speech. It means the dungeon and torture for heretics.

Well does Talmage say: "The thug

all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterizing this very interesting effort of some of the brightest minds of today. For sale at this office. Price 50 cents.

"Right Living." By Susan H. Wixson. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes which make the book most interesting and easy to read. It is especially adapted for use in Children's and Young Adult's classes in the High School and Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it.

CHAPTER XLVII. Letters from Personal Friends; from Charles Sumner, to the Editor, and to the Author. Appreciation of the Work from Those Best Qualified to Judge—Frederick F. Cook—Wendell Phillips, Esq., Editor of the "Liberator."

CHAPTER XLVIII. Mrs. Richmond's Experiences While in the Slave State, Written by Herself.

Price \$2, Postpaid. For Sale at this office.

ROMANISM AND THE REFORMATION.
PUBLIC.

A WORK THAT EVERY LOVER OF HIS country should have at hand for consultation. By Rev. Isaac J. Avery, D. D., a most able work, consisting of a Discussion of the Pious Assumption, Principles and Methods of the Roman Church, and the various Controversies connected with it. This work is so judiciously and ably presented, as may be considered a mine of valuable information to all who are desirous of understanding the

REMARKS.
Undoubtedly it would be fitting and appropriate for the statue of Perre Marquette to be cast in priestly robes and in the insignia of his office, but that any statue should be placed in the National Statuary Hall representative of a class or sect who owe no allegiance to any government upon

the Spaniard, De Soto.

A. M. GRIFFEN.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

Religion of the Future. By S. Wells. Cloth. \$1.25; paper, 50 cents.

cheery tone) and I will help you mop them all and clean up." The same material end is accomplished. The offending mud is removed, but with what a different feeling all around! "Heaven lies about us in our infancy," truly, for children always surround the commonest objects with

"Atlantis: The Antediluvian World" By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price \$2.

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Well does Talmage say: "The thunder of the bombardment are in the

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ROMANISM AND THE REFORMED PUBLIC.

A WORK THAT EVERY LOVER OF HIS COUNTRY SHOULD HAVE AT HAND FOR CONSULTATION. By Rev. Isaac J. Lansing, M. A. This is a valuable work, consisting of a Discussion of the Purposes, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. The work contains 447 pages, 64 of which may be considered a mine of valuable information on every point in the land. Price \$1. For sale at all book stores.

GENERAL SURVEY

The Spiritualistic Field—Its Workers, Doings, Etc.

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

Mrs. S. T. Davenport, of Hopkedge, Mass., appreciates THE PROGRESSIVE THINKER and its broad liberality in giving diverse opinions a hearing, as this clears the way to liberality in general. She speaks of education not essential for mediums, for they can learn more from spirit communion than this mundane sphere is able to give. Let our houses of worship be plain in style; let the poor, the halt and the blind come without money, then we will see them full to overflowing with sincere worshippers.

Prof. Wm. Bradley, of Milwaukee, well known for his skill and success in curing diseases, without medicine or electricity, has located at 32 Walnut street, this city.

Geo. F. S. Twilight, magnetic physician, is located at Hot Springs, Ark., and is meeting with good success in his work of healing.

J. N. Magoon, M. D., who left Chicago about three years ago, has returned and is located at 487 West Lake street.

The two well-known mediums and lecturers, Dr. and Mrs. J. N. Magoon, of Boston, are in the city for a limited period, and will hold a series of Sunday evening meetings at Sons of America Hall, 206 E. Madison street, with good music, and tests interspersed with good music, poems and readings. All progressive Spiritualists should avail themselves of attending. They will hold sances at 487 W. Lake street on Friday evening of each week.

Nellie P. Raleigh, secretary, writes: "The Paw Paw Valley Spiritual Association will hold a meeting in Longwell's Opera House, April 26, with W. H. Bach, of Aberdeen, S. D., as lecturer, and music by Misses Mabel and Lillie O'Dell."

Mrs. Georgiana McIntire is at Freeport, Ill., to conduct for an indefinite time. While there she will form classes in physical and psychical science, also healing circles and classes. Her work will take her to Galesburg and Bushnell, Ill., and she will respond to calls from towns on the route. Her address is 80 Van Buren street, Freeport, Ill.

Mrs. Kratz, of Evansville, Ind., writes: "Mrs. C. G. Hilligoss, of Anderson, Ind., one of the grandest inspirations to us, turned that his beautiful pleasure to us, and in our midst, enlightening us through her highly intellectual food—given through her mediumship. Her personal magnetism attracts to her any who may hear her, regardless of prejudice. On Wednesday evening last we had some thirty-five invited to our home, and for two hours questions were answered by her able control in an intellectual and pleasant manner. The satisfaction and spiritual unfoldment of each soul. Truly, Spiritualism as presented by so able an instrument, places our philosophy on a high pedestal, and imbues our souls with more of the fire of earnestness to seek more ardently for this great truth."

Nellie P. Raleigh, secretary, writes from Paw Paw, Mich.: "On March 23 and 24, 1896, the Paw Paw Valley Spiritual Association held its second annual meeting at the Forty-eighth Anniversary of Modern Spiritualism with lectures by G. H. Brooks, a supper and social, and two materializing sances by Farmer Riley, of Marcellus, which will long be remembered by all. During the meeting the sad news of the death of an old friend and pioneer Spiritualist was received and read before Sunday morning services. Mrs. R. R. C. O'Dell, president; E. C. Towles, vice-president; Mrs. N. P. Raleigh, secretary; Mrs. C. C. Nelson, treasurer; trustees: Mrs. M. L. O'Dell, J. D. Sherman, W. H. Nelson, Mr. Brooks, while here, organized a lecture with the following officers: Mrs. J. O. Shook, president; Mrs. M. L. O'Dell, secretary; Mrs. M. L. O'Dell, assistant conductor; Mrs. M. L. O'Dell, secretary; Mrs. Tensie Stevens, treasurer."

Mrs. Addie R. Smith writes that the anniversary exercises of the First Spiritual Society of Portland, Ore., were commemorated on the 25th of March by an all-day meeting. The attendance was fine and fully appreciated the efforts on the part of the officers of the society towards making it a success. The sances were invited to the front seats, and each was called upon to express his thoughts on the cause, its growth, etc. The Woman's Auxiliary and Children's Progressive Lyceum conducted the afternoon service and the drill and march were worthy of praise. In the evening Mr. Gavins occupied the rostrum for half an hour, and gave an anniversary address. Mrs. Addie R. Smith gave tests of the presence of disembodied spirits. Dr. Kavlin will occupy the rostrum during the coming month.

Benj. F. Foster and his wife, Mrs. Emma Foster, as a trance and platform, test and medium, will remain in this city for some time, and can be found at 63 S. Elizabeth st.

Bishop A. Beals writes from Summerland, Cal.: "I wish to announce that my engagement at Portland, Oregon, for this month, has been deferred until the third Sunday of May and will continue until the first Sunday in July."

G. W. Eichenberger writes that the First Spiritual Society of the South Side, Chicago, is coming, this city, would like to know the address of Dr. M. Temple, to correspond with him on matters of importance.

Sidney Kelsey writes: "The Forty-eighth anniversary of Modern Spiritualism was duly celebrated in Erie, Pa., on the 5th inst., by the First Society, at the Park Opera House, and a large and delighted audience greeted the speaker, Hon. L. V. Moulton, the Grand Rapids philosopher and intellectual giant. On Monday evening following, Dr. R. B. S. Well lectured in the same interest. Mrs. R. S. Lillie, of Cincinnati, came on the 12th inst., and J. Frank Baxter is to follow on the 19th."

M. F. Hammond writes from Battle Creek, Mich.: "I have been to Three Rivers and Kalamazoo and have just returned. Three Rivers is a creed-bound town of eight churches and the same number of saloons. They never had a Spiritual lecture there until last Sunday. I spoke to a good audience and had the honor of having two cross-bearers (ministers) in my audience in the afternoon—one a Rev. Lee, who went to Kalamazoo and heard Pope Bob speak, and returned to his fort (the pulpit) and

fred blank cartridges, and in his opinion flattened P. B. flatter than a pancake. I was told he would probably come to hear me. He did, but he kept very quiet, and my presence. I expect he will say me, now that I am away, but let him fire. I was told my two lectures did more good than his years of preaching. I will manage Devil's Lake Camp this season, from July 24th to August 10th. Half-rate round-trip tickets on C. & N. R. R."

M. R. Hodson writes: "I have been placing my paper in the hands of intelligent readers, and find all well pleased with the knowledge they obtain. Cynthia is located in Central Kentucky, with a population of near 6,000 souls, and should some speaker deem it a pleasure to visit our city, we feel assured that the established facts would arouse a grand opening for the cause. Near Cynthia, via railroad, there are a number of well-populated towns, accessible to speakers. The people here are generous, and we have a public hall, we can get the use of, for ten to twelve dollars a night, which will comfortably seat 400 persons. Any speaker that would like to call this way, will please write to James Douglas, Cynthia, Ky."

Titus Merritt writes: "The Yonkers Spiritualist Society held on the 23d of April the first anniversary of their society, also the Forty-eighth Anniversary of Modern Spiritualism. Alfred Anderson, of New York, read a very interesting and inspiring address, read a brief statement from the book entitled 'The Missing Link,' giving an account of the first manifestations that occurred in the Fox family. A short address from M. J. E. Morey, of New York, then followed, then dancing and a sumptuous repast. We adjourned our exercises until the 16th inst., in order to have the valuable services of Mrs. Helen T. Brigham; she discourses and impromptu poems always awaken an interest in the cause. Mrs. Brigham and her friend, Miss B. V. Cushman, sail for Liverpool on the 18th inst., on a lecturing and pleasure tour for six months, in England and Scotland. Our members had arranged to present a purse containing a valuable consideration to her as a souvenir and testimonial. Mrs. Evelyn Gale, an esteemed friend and neighbor, quite distinguished for her success as a magnetic physician, made the presentation speech in well-chosen language appropriate to the occasion, followed by expressions of gratitude and thankfulness on the part of Mrs. Brigham."

Dr. J. M. Temple writes: "After leaving New Orleans, I came to St. Joseph, Mo. I have been here four weeks and leave this place and visit a few towns. There is a fine field for a true medium in this place, but they have no use for fraud. I go for here next week to Atlanta, Ga., for an engagement of six weeks or more. My guides have opened the eyes of the people here. We have brought out people that were never in a spiritual meeting before and they have not only converted them, but they have developed a new medium in each of them. My guides have commenced to lecture through me. Of late the hall is filled every Sunday. THE PROGRESSIVE THINKER is not only full of news, but it is a great help to those who are developing mediumship. If mediums would read Spiritual papers more, they would develop faster and make better mediums of themselves. I believe in getting all the education, consisting in the use of the medium, for camp-meeting work for this summer, all through the country."

Ben. C. Cooley, of Marshall, Texas, writes: "Mrs. Jennie Darrell gave two sances in my parlor, attended by some twenty persons, on each occasion. The medium at her own demand, was accompanied by several ladies, on each night, into another room, where she was dressed of all of her wearing apparel except stockings, and attired in a black skirt and black jacket. The cabinet being overhauled by the gentlemen at the same time, and everything pronounced straight enough to suit a Baptist preacher. Then with the usual preliminaries and a fair light, the sance opened. I did not know, but I suppose there were some twenty full-sized forms, from little babies to woman's size all in elegant white—men in shirt and black pants. All were given in a note in the absolute honesty of the manifestations."

Owing to financial disaster the society at Milwaukee were unable to continue services during May. Mr. Grumbine finds May open, and any society wishing him during any Sundays of May and June, please address him at Genesee, Ill., for terms.

Mrs. Hattie Nesbitt, of Schoolcraft, Mich., writes: "Our camp-meeting closed, continuing until the 22d, at Bankson's Lake Resort, Van Buren county, Mich., four miles from Lawton, on Michigan Central Railroad. It is a new camp, but we expect to make it one of the most desirable in Michigan. It is situated between the Grand Trunk railroad, central and about twelve miles from Farmer Riley's, who expects to be there."

Rev. S. W. Edmunds, inspirational spiritual and psychicalist, will answer calls to lecture, conduct funerals and perform marriages in the South and Southwest during the summer, autumn and winter of 1896. Terms reasonable. Address 2433 Forest street, corner Second, New Orleans, La.

F. H. Barnard writes from Jacksonville, Fla.: "We had a trumpet sance, in the light, with a large number present, that was wonderful. The medium, W. A. Sheldon, sat outside the cabinet. While looking in view of the sitters, the trumpet sound, talked through, and enough to be heard half a block away."

W. H. Bach's engagements for the near future are as follows: Benton Harbor, Mich., April 19 to 21; Bridgman, Mich., April 22 to 24; Paw Paw, Mich., April 25 and 26; Dowagiac, Mich., April 27 to May 1; Findlay, O., May 12 to 23; Kenton, O., May 24 to 26. Bach has been giving an excellent work for the Spiritual Society at Aberdeen, S. D., during the past year, and we believe he will do good wherever employed."

Secretary writes from Cincinnati, O.: "I wish to say that the Queen City was well represented at the celebration of Modern Spiritualism. The society of Spiritual Unity had a genuine anniversary, and you would have thought even the Fox sisters were with us, for we had conversations and independent telegraphic loud questions were handed in for consideration by the controls who always give many new and beautiful thoughts that lead the investigator out into new fields of thought. We shall conduct the services at the hall indefinitely. We hold ourselves in readiness to answer calls to go anywhere within a hundred miles of the city, and solicit every opportunity to attend. We have individuals who are needing lecturers and public test mediums to serve them. Terms reasonable."

"Nomo" writes from Detroit, Mich.: "The First National Spiritual Society observed the Forty-eighth Anniversary of Modern Spiritualism at their hall, 140 First street, with Mrs. Marian Carpenter, our regular pastor, and Hon. L. V. Moulton, of Grand Rapids, as speakers for the day. Mr. Moulton gave a very interesting and inspiring address, which created so much interest among investigators here in Detroit during the winter. We feel proud to state that Mr. Carpenter has recently passed a successful examination before the Michigan Society for Psychical Research, under strict test conditions, and has received

admirably. The climax was reached when Father Hutchinson came in (he being the last member of the famous Hutchinson Brothers remaining in spirit-life) and sang 'The Old Granite State' by melody request, and others more appropriate for the special occasion. He retains his musical powers wonderfully for a man 75 years old. On the 12th inst., Mrs. Brigham's meeting closed at Adelphi Hall. Our Yonkers society has engaged her for every Friday evening upon her return to New York."

"Committee" writes that the result of the exercises by the First Spiritual Church of Milwaukee in honor of the Forty-eighth Anniversary, has done more to encourage the members of the society than any other occasion in the history of the organization. On Sunday, March 29, Mrs. C. McFarlin, of Chicago, delivered the anniversary address. She is a good lecturer, an honest worker, and a credit to the cause. Mrs. C. A. Nick followed with numerous tests. On Monday evening Mrs. McFarlin and Mrs. Nick again lectured and gave tests, assisted by Dr. Rothelmer. The celebration closed on Tuesday evening with a social and dance—successful socially and financially."

M. A. B. writes: "The Christian Spiritualist Society meets Saturday evenings at 7 o'clock at Mrs. C. A. Starr's, North-west corner Cottage Grove avenue and Thirty-first street, near 4th. Inspirational, singing and speaking. Admission free. To those that have not attended, we would say you have missed a rare treat."

S. L. Hard, secretary of the Independent Spiritual Church, Denver, Colo., writes that the societies under Dr. G. C. B. Ewell and Mrs. Loe F. Prior assembled in Douglas Hall, Sunday, April 5, for a series of literary exercises. Dr. Ewell giving the main address in the morning and Mrs. Prior in the evening, uniting in giving tests at the latter service, to a large assembly. In the afternoon was consummated the union of the lyceums conducted by G. W. Kates and Mrs. Prior and the Sunday-school of the Independent Spiritual Church. On all sides it is conceded that the spirit of the society has been wonderfully aroused, that augurs well for the cause in Denver."

Mrs. H. L. Bigelow, corresponding secretary of the First Spiritual Union of San Jose, Cal., writes that the society celebrated the Forty-eighth Anniversary on March 29, with an all-day meeting. Officers were elected at the annual meeting, as follows: H. S. Owen, president; Mr. Greasley, vice-president; E. Pomeroy, secretary; Dr. Barker, treasurer; Mrs. Wm. McKim, Mrs. J. Murray, Mrs. May Archer, and in the afternoon a fine programme of vocal and instrumental music was rendered, and short addresses were made by C. Fannie Allen, Mrs. Downer Stone, Mrs. Dr. Matthews, of Fruitvale; Mrs. M. E. Stone, of Los Gatos; and tests by Mrs. Fanning. In the evening, C. Fannie Allen gave her farewell address, and received a unanimous vote of thanks for her work for the cause. She goes to Summerland, exercises were also held on Tuesday evening at the residence of Mr. and Mrs. Downer Stone.

E. D. E. writes from Corning, Ark.: "I am exceedingly happy to tell you that Spiritualism is coming here to us of its own accord, and no medium has come into this wilderness to open up the way. It seems that our friends, the spirits, have been silent for some time, and now they are here in places that I know of farther south, and have impressed the people in a way that causes them to seek for knowledge of our beautiful philosophy. The wave is here and going on, and I am sure the next and succeeding waves will be correspondingly larger and more powerful."

from the same a very fine certificate of recommendation, as a psychometrist. This society is composed of some of Detroit's best citizens, and some of whom are skeptical to our philosophy."

F. J. Underwood, president, writes: "The Hovey Society of Spiritualists of Springfield, Mo., met every Sunday at 3 o'clock, in C. R. Hall, Commercial street. Seats free. All invited."

CRIME AND BRUTALITY.

It Is Exemplified by the Slaughter-House.

A Plea for Vegetarianism.

TO THE EDITOR:—I desire through the columns of THE PROGRESSIVE THINKER to thank Dr. J. H. Severance for his able article upon that old but very important subject, "Vegetarianism a Promoter of Health and Longevity," which appears upon the first page of the 11th of April number.

Just why this important subject, so closely related to health and economy, is so thoroughly ignored or neglected by Spiritualists, is a question difficult for me to solve, without serious reflection upon the intelligence and wisdom of our leaders.

No more important subject is ever discussed by Spiritualists or Liberalists, than health and how to economically maintain it.

Intelligent readers will see that Dr. Severance understands and logically demonstrates in her critical and exhaustive paper the truth that health and economy are the results of adopting a strictly vegetarian diet. Her paper, I hope, will be carefully read by everyone of THE PROGRESSIVE THINKER's fifty thousand readers—especially the thousands of sick and complaining Spiritualists, and as a means of saving time, I will qualify after nearly forty years of observation as a successful reformatory physician, and studying and practically living vegetarian, to help those who are ready to turn their backs upon the crime and brutality of the slaughter-house, and adopt a healthy, economical diet.

Dr. M. E. CONGER.

AT DEATH'S DOOR.

Edward C. Gardner, Charged with Poisoning, Is Critically Ill.

[Special to the Cincinnati Enquirer.]

ERIE, Pa., April 15.—Edward C. Gardner, son of Mrs. Stowell, the Spiritualist medium, of Cincinnati, and with whom he is indicted for conspiracy and attempting to murder Peter H. Nellis, of Girard, was released from the county jail to-day on bail. Gardner, since his incarceration, has been in very critical health. He is in the last stages of consumption. His surety is Mrs. Caroline Henderson, a Spiritualist and habitue of Lily Dale. The indications are that Gardner will not live to face a jury. Nellis, whom Mrs. Stowell, her mother, charged with poisoning, has recovered his health.

The above is the latest development in the Nellis poisoning case at Girard, Pa.

Connecticut Association.

The Connecticut State Spiritualist Association will hold its tenth annual convention at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 2d and 3d, 1896.

Speakers for the convention are J. Frank Baxter, of Chelsea, Mass.; and Mrs. Jennie Hagan-Jackson, of Grand Rapids, Mich.

Programme—Saturday, 10:30 a. m.: Business meeting; reports of committees; election of officers; resolutions and other important business. 2 p. m.: Address of welcome by the president, C. E. Bingham; impromptu poem and lecture by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Development and Demands of Modern Spiritualism," by J. Frank Baxter, followed by a test sance. Sunday—10 a. m.: Conference at Odd Fellows Hall, Main street. 2 p. m.: Unity Hall: Lecture and poem by Mrs. Jennie Hagan-Jackson. 7:30 p. m.: Lecture, "The Value of Phenomena in Establishing Beliefs," by J. Frank Baxter, followed by a test sance.

The musical part of the programme will be conducted by the well-known singer and composer, Mr. A. J. Mazham, of Washington, D. C.

Societies and persons interested in conducting meetings are kindly requested to send in reports of the years' work. Mrs. J. E. B. DILLON, Sec'y.

Explanatory by Mr. Perkins.

TO THE EDITOR:—In order that a few people in Milwaukee or elsewhere, who are readers of your valuable paper, may not be misled by any foolish attempt to make capital with some pictures taken of us while in Milwaukee, I desire to briefly state that Mrs. Perkins and myself made an attempt to represent the principles of an ever-present spirit presence by arranging a little girl, Miss Nettie Hall, behind us in such a manner as to show her standing over us. The picture was not as much of a success as we had hoped. We exhibited our pictures at the public hall where we were lecturing and fully explained them, selling for 35 cents, which was less than cost, on three days. The picture object. That there is no possible opportunity for anyone to say we represented them as spirit pictures is clearly proven.

G. F. PERKINS.

An Unparalleled Offer.

Twenty thousand copies of The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, are to be given away to new subscribers of THE PROGRESSIVE THINKER. By sending to this office a three months' subscription to THE PROGRESSIVE THINKER—25 cents—you will get the book. It has been selling for 50 cents. This offer will hold good only during April. When you send in your order get your friends to unite with you. We want to reach 20,000 new readers.

Any one of our present subscribers who will send in a new three months' subscription with this own subscription (extending it not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"Religious and Theological Works of Thomas Nelson, and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office."

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

MEDICAL PERSECUTION.

Dr. P. S. George Makes a Statement of His Case.

Malicious Prosecution by the Regulars.

TO THE EDITOR:—Will you permit me, through the valuable columns of your paper, to inform your many readers that I am still out of the Polk County Jail. I have been requested by many of the friends to give a full account of the case. I went to Stroma, Neb., on January 28th, by invitation from some Spiritualist friends, who wanted to take treatment from me, and I advertised I would remain in Stroma, Neb., from January 28th to February 3d, and the attention of the sick and afflicted was invited, to call for diagnosis during my brief stay. During this time the "regulars" were driving around the country for signatures to the following contract:

We, the undersigned, doctors of Polk County, Neb., hereby agree to help prosecute P. S. George, the self-styled "Magnetic Spiritualist Healer," at present advertising to practice in Stroma, Neb., and in case of there being any expense connected with the legitimate prosecution of the case, that we will each pay an equal share of the same.

R. C. Walker, M. D.; H. Cushman, M. D.; W. Warren Dean, M. D.; S. O. Whaley, M. D.; T. J. Jones, M. D.; L. M. Shaw, M. D.; H. M. Mills, M. D.; E. D. Buckner, M. D.; John W. Straight, M. D.; Benedict, York Co., Neb.

You will note the last name is of York County, and the other eight of Polk County. The following complaint was then filed, on February 3d, and warrant issued for my arrest the same day. You will note by the following complaint that the M. D.'s were very modest in their charges. Here they are, as copied from the justice court docket after my preliminary examination on these charges:

COMPLAINT.

STATE OF NEBRASKA.

P. S. GEORGE.

First real name unknown.

Before J. H. Coleman, a Justice of the Peace, in and for Polk County, Nebraska.

The complaint of R. C. Walker, of said county, made before me, J. H. Coleman, a Justice of the Peace, in and for said county and State, who being first duly sworn severally deposes and says that P. S. George, first real name unknown, late of the county aforesaid, on the 28th day of January, 1896, in the county of Polk and State of Nebraska, aforesaid, then and there an illiterate man and unskilled in the art and faculty of medicine and surgery, and designing and intending by divers unlawful means falsely, unlawfully and wickedly to deceive and defraud the people and citizens of said county of their goods, chattels and money, to maintain his unlawful course of living, on the 28th day of January, 1896, and thence continuing until the filing of this complaint, to wit, for the space of seven days at divers places in said county, falsely and unlawfully did assume upon himself to execute, exercise and occupy the art, faculty and science of a physician and surgeon, and did then and there profess to heal and otherwise treat sick persons of their physical and mental ailments, and did then and there falsely and fraudulently, as a physician and pretended healer of persons, attend on sick persons and persons with various infirmities, diseases and wounds, and treat them and profess to heal them, in the city of Stroma, Neb., and divers other places in said county, the said P. S. George, first real name unknown, never having been a graduate from any medical college; nor had he a diploma from any medical college as required by law to practice in said State, nor had he a certificate from the State board of health of said State entitling him to practice medicine or surgery or otherwise treat or profess to heal mental or physical ailments; nor is he a non-resident physician coming into said county in consultation with resident physicians, nor had he been coupled with the law in any respect so as to entitle him to practice medicine or surgery or treat in any manner physical or mental ailments; nor had he confined himself to administering gratuitous services in cases of emergency or to the administering of ordinary household remedies, all of which is contrary to the form of the statutes in such cases made and practiced, and against the peace and dignity of the State of Nebraska.

(Signed) R. C. WALKER,

W. W. DEAN,

H. CUSHMAN.

Subscribed in my presence, and sworn to before me this 3d day of February, 1896.

J. H. COLEMAN,

Justice of the Peace.

Now, my friends, you see I was charged with almost everything but murder and highway robbery. Suppose I could have had the same charges against me as charged, wouldn't you have felt proud of me as a brother Spiritualist and public worker in Spiritualism? In their efforts to destroy me, what did they prove? Simply that I had cured sick people when they had failed, and that is all. What a crime to be guilty of after being charged with such trivial offenses as was named in their complaint.

The justice of the peace bound me over to the District Court in \$200 bonds, after hearing the testimony, and I would have been compelled to go to jail had it not been for kind and generous friends. My case was called at Osceola, Polk County, Tuesday, March 10, and completed the following day.

The judge of the District Court instructed the jury as follows: "If you find, beyond a reasonable doubt, that this defendant has operated upon any person for any mental or physical ailment within the time charged, either by prescribing of medicine, or by the laying on of hands, or in any manner whatsoever, you will and him guilty. I know then the verdict would be finding me guilty. Then the judge fined me \$50 and costs, amounting to \$130.50, and being unable to pay, I was then to stand committed until paid. The sheriff immediately took me to jail and locked me in the cell-room where, I have been informed, several desperadoes have been confined."

The apartments I occupied were dirty and cold. The sheriff informed me that no fire had been in there the past two months; and consequently I contracted a severe cold, that settled on my lungs, and I was confined to my bed for eight days.

After serving fifteen days of my sentence, my attorney, disconcerted that the sheriff held no warrant of commitment, and immediately applied to the County Court for a writ of habeas corpus, which on hearing the evidence released me, the Court holding that I had been unlawfully held.

I have been urged by many friends to sue the sheriff and his bondsmen for false imprisonment. Several lawyers

are anxious to take the case on a contingent fee, but as yet I have not decided; should I proceed and get a judgment of, say, \$2,000, it would financially ruin the sheriff, and I have no desire to have him for making such a blunder. The amount collected in support of myself and family amounted to \$105.25. Had it not been for the friends responding as they did, Mrs. George and the children would have suffered for the want of the necessities of life while I was lying in the Polk County Jail. I want to personally thank each and every one for their donations and encouraging letters I received while in prison. Myself and family feel very grateful to each one sending money. My attorney's fee and other expenses absorbed a greater part of the amount contributed. Should any medium be placed under arrest I want to be informed of the fact, that I may be able to assist them, as the many kind friends have me during my trial and imprisonment. Let us hear who is the next to go to jail. Fraternally yours,

DR. P. S. GEORGE.

Of Interest to Farmers.

TO THE EDITOR:—Owing to the unprecedented drouth that prevailed during the season of 1895, the corn crop in Michigan was considerably under the average yield.

Farmers, as a general rule, are not careful enough in their selection and care of corn for seed. Some practice storing their seed corn in open cribs before it is thoroughly dry. The germ of corn is porous and absorbs moisture, and being subject to hard freezing during the winter, as a result the germ is partially or wholly destroyed, and the chances of its growing under the most favorable circumstances are very limited.

While husking the best seed should be saved and placed in a dry room and cured by fire drying. Corn treated in this way is sure to germinate and make a vigorous growth.

The best variety of field-corn I know of is the Early Favorite Pedigree corn. The peculiar point of merit claimed for this corn is its superior feeding quality, and the large amount of shelled corn to cob; and it has everywhere received the most cordial endorsements, and the large number of premiums it has taken at all the leading fairs in the United States proves it to be a very valuable corn. It took the highest award at the World's Fair in Chicago, when had several hundred entries from fifteen different States to compete against.

It is an early sort, will ripen up sound in ninety days from planting, has a remarkably small cob, the grains are very deep and closely set, the color is a deep orange; it is a pure and distinct variety, makes extra fine meal, very sweet and nutritious. This corn cannot be fully appreciated until the large yield of corn from the small percentage of corn is fully noted. If any of the readers of THE PROGRESSIVE THINKER would like to test this corn, I will send them a sample package by mail for a couple of stamps for postage.

L. STAPLES.

Grand Rapids, Mich.

Passed to Spirit-Life.

Daniel D. Ray, of McLeellans Corners, Pa., passed to Spirit-Life, Feb. 14, 1896, aged 78 years. He had been a staunch Spiritualist many years.

Lauretta M. Hendle, aged 71 years, passed to Spirit-Life, April 14th, at Cook County (Ill.) Hospital. She was a true believer in the Harmonical Philosophy. Though the sod of the valley may cover

the head of the form that to us was so dear, We never can say that thou art dead, For we know thy sweet spirit is near.

J. JEFFERSON REILLY.

Passed to the higher-life, Geo. Lemuel Wiley, on the morning of April 13th, aged 26 years, at the residence of his parents, 2722 South Park avenue, Chicago, Ill. He was a loving and dutiful son, and will be mourned by a large circle of friends.

The funeral services were held at his late residence April 15, at 2 p. m., conducted by Rev. Dr. Crane and Rev. V. Cording. The services were beautiful and impressive. Mr. Cording gave words of loving greeting from the arisen spirit to his immediate family and friends. What a comfort to this family to know that their loved one is not really dead but simply gone to a higher existence. They return their sincerest thanks to all friends who have helped to console them in this hour of trial.

WM. J. MASTERS.

Laid down the mortal body, April 13, 1896, in Erie, Pa., Thomas R. Watson, the result of a fall from a building, aged 38 years. He was the active and honored corresponding secretary of the First Spiritual Society of Erie, and leaves a noble wife and two children, a girl and boy, 12 and 15 years respectively. Deceased was born in Yorkshire, England, and came to Erie two years ago. Mrs. Inez H. Agnew, and the Order of Foresters conducted the services.

Janie, daughter of J. L. and Ella Frost, of Almond, Wis., Monday, March 30th, of pneumonia, after an illness of only five days. She leaves father and mother, six brothers and three sisters to miss the sweet smile and pleasant word that was ever hers to give. Janie was 15 years old on the 24th of the month, and promised to be the chief comfort of the now self-stricken mother and the stay of youth to the aged father.

The funeral took place April 1st from the M. E. Church, and was something notable for this community. Mrs. Frost is an old-time Spiritualist, and I was engaged to conduct the services.

After a prayer at the house, I was taken to the church by the Baptist minister, Elder Palmer, who sat at my right in the pulpit, while my guides gave words of comfort to the friends. At the grave I read the burial service in the Lyceum Guide. The M. E. Sunday-school (for which she was organist), the minister included, cast the evergreen upon the casket, closing with a beautiful song. It was the largest funeral in Almond. Surely-Spiritualism is growing, when we are allowed to bury our dead from a Methodist church and the ministers will attend.

MRS. CLARA L. STEWART.

Passed to Spirit-Life, at his home near Morley, Mich., on March 29th, Dr. William Jordan, aged 77 years and 12 days. He passed away without a struggle, peacefully as a child sinking into slumber. He had been a staunch Spiritualist for nearly forty-five years. Although surrounded by church-goers and infidels he was always true to his colors. Many of the veteran Spiritualists throughout the State well remember him. For a number of years he was quite prominent as a speaker.

He was born at Lima, Livingston County, N. Y., March 17, 1819. Early in life he became a member of the Baptist church, where he remained nearly nine years, but, for ungenerous treatment by the leaders of that church, himself and his mother bade farewell to close communion and joined a more liberal sect, called Christians. He entered the ministry, in which capacity he served for about five years; but almost from the advent of Modern Spiritualism

QUESTIONS AND ANSWERS.

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

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

A believer: Q. Why is the 31st of March taken as the advent of Modern Spiritualism? and who first suggested its observance?

A. By common consent Modern Spiritualism dates from the 31st of March, 1848. Not that the first manifestations were then given, but it was then questions were asked and answers received by a newly-suggested code of signals. The Fox family had been disturbed by strange noises for successive nights, but on the evening of the 31st, after they had retired, the sounds became excessively annoying. At length it was found by the children that the sounds would respond to their request. This was a new order of things; for "ghosts usually stand and gaze on the awe-struck beholder, and disappear at the first word addressed to them."

The anniversary which is now celebrated by Spiritualists throughout the world, was first suggested by Mr. James Lawrence, of Cleveland, Ohio, who received a communication purporting to come from a spirit once eminent in earth-life, fixing on that day.

He brought the subject before the Fourth National Convention of Spiritualists, which met at Cleveland, 1867, and the day was formally adopted, although not until 1870 it was generally observed.

S. R. M.: Q. Is there no dependence to be placed on what spirits tell us? Do they not know what their life is, or do they willfully misrepresent it? If spirits have intelligence to tell us anything that we can rely on concerning the beyond, why not also the details of their life and its surroundings? Unless these communications are reliable our theory is baseless. Is it impossible after fifty years of spirit communication to tell what statement of spirits can be believed or not? Can we get some information of our actual condition in the life beyond, but from careful reading of your answers, infer that it is not possible.

A. Such questions and doubts arise in the minds of investigators, because they have not divested themselves of the old belief that spiritual beings are necessarily infallible sources of intelligence. Such divestment is the first and important step. Then consider that the only difference between spirits and mortal men and women is that one is connected with the physical body and the other is not, consequently when we converse with spirits we are talking with beings of limitations, and our language is necessarily limited. Through conditions which render the correct enunciation of messages exceedingly difficult.

We are conversing with an order of beings like ourselves, more refined and exalted perhaps; perhaps below us in culture and ability, but with surroundings so different that language framed to describe one fails to convey true conceptions of the other. The spirits are of the same order, but their senses are intensified. The physical eye is imperfect and takes in only a narrow range of colors, and on either side of the spectrum lie zones of light wholly unrecognized by that organ. The ear takes in a narrow range of sounds, and above and below which it cannot hear. If the spiritual senses are expanded beyond these confines, then the landscape glows with colors before unseen, and the ear is sensible to sounds before unheard. The landscape would become transformed, and quite indescribable by words applied to earthly scenes.

Different spirits in describing their home would widely differ and might well heed the wisdom of St. Paul, who, when he returned from the spirit realm, or, as he calls it, heaven, which he visited in trance, said he saw things unlawful to utter; that is, impossible and impolitic to describe.

My own experience, and I think of everyone who has been clairvoyant, confirms this view, and if the Spirit-world is described at all, it must be done with words having new meaning, and when this is done, the description becomes too material. The spirits know what their life is; they may not intend to misrepresent, but mediumship—the channel—and the words they are compelled to use distort their meaning.

They should not be taken as infallible guides, and that they are not does not prove the spiritual theory baseless; rather it confirms a cardinal doctrine. Reason must in all cases be used, as we would in the discrimination of things in mortal life, and in judging how few of our earth-lives, and how few of our mortal lives, are capable of guiding in this life, we should beware of the volunteer guidance of beings in the next.

Should one send out circulars to an hundred persons, taken at random, asking them for a description of the earth-life, he would receive as conflicting and puzzling answers as ever came from spiritual beings in response to their bond. Yet he would not therefrom conclude that there were no people in the world, and that it had no existence.

Judge Edmonds attempted to describe the Spirit-world, and Dr. Eugene Crowell wrote an interesting book on the subject. The spirits with whom they communicated seem to have spoken in pictures or transposed descriptions of earthly scenes, without making distinction, which one who regarded the earth-life as a part of spirit-life might unintentionally do. Their descriptions were so material that they have called out a great deal of criticism and provoked ridicule. A. J. Davis perhaps erred in the other extreme of idealizing. St. John in Revelations illustrates the most ambitious attempt to clothe spiritual realities with mortal words.

S. B. Laporte: Q. It has been taught that spirits are creators, that world-builders, and creators of the animate beings which inhabit the same. Is this true?

A. Every movement in nature occurs by fixed and inevitable method which is termed law, and that by a continuous process or evolution. Spirits, like mortals, may interfere with the ordinary course of events, and in a measure bend the grand cosmic laws to suit their pleasure, but necessarily in a narrow and restricted sphere. To suppose that spirits are world-builders is as rational as to suppose a fairy fashions each bud and flower. Such interposition would be partial and personal creation by God through his agents. Evolution, the supremacy of a fixed order, makes the universe a unit, because matter in its essential properties is the same in the earth and on the farthest nebula, and leaves no office for a guiding or creating spirit. To believe otherwise carries us from the certain to the uncertain; from knowledge to the fog-lands of fancy, and takes nature from the rule of law to the endless and conflicting combinations of finite intelligences.

The cosmic system was born from the first mist without spirit interference, and the grand stellar systems unrolled before a spirit had arisen from its garment of flesh—still move in their vast circuits, proclaiming the unit of power, and the unnecessary interference of "tinkering" hands of spirits. The flower that blooms in the soft spring dais, quickened into life by the warmth of light of the sun; the bud bursting forth from the fullness of sap given by the genial shower, speak not of fairy or spirit, but of eternal order, based on the constitution of things.

We have no infallible book, oracle,

or guide. We cannot say "thus saith the spirits," for "thus saith the Lord!" There is no reliable book to take the place of the Bible, and we should rejoice that this is the fact.

You should rejoice that no power on earth or heaven can put Reason in "leading-strings."

It is not so much the object of Spiritualism to paint the alluring beauty of the next life as to impress the importance of right-living in this.

F. Nicholson, Warsaw: Q. The spirit's teach that they need and take nourishment. If immortal, why is this need; and if not taken, what would be the result?

A. An immortal being is one in which the forces of renovation and decay are exactly balanced, and in case there is no expenditure there is no requirement of replenishing. But in case of expenditure, there is also necessity, and the principle holds good that spiritual beings have the same relation to the spiritual realm that man has to the physical. This comes with the corollary that, where a spirit uses force, it must supply itself therewith, and in this there is a direct correspondence with the methods by which it is supplied in the physical body.

The long fasting, of weeks and months, of which there are many instances, faintly indicate what the spirit, if freed from the body, is capable of, and the slight nourishment actually required. Yet, in proportion to the work done, must be the force imbued, and here the more material descriptions of Spirit-life are true, of fruits, etc., and the partaking of the same by spiritual beings. [Automatically written.]

H. Brady, Iowa: Q. Upon attempting to read in public "Death by Torture Vividly Portrayed," from the Encyclopedia of Death, and Life in the Spirit-World, I was confronted with the following comments:

"What is the good of such teaching as that in this age?"

"Also, 'the Spirit-world would do much better to use its energies in a different channel, in my judgment, and leave the history of the Inquisition and such like matters to be forgotten.'"

A. If man should meet a fierce beast, which seized and rent him almost to death, allowing him to escape bleeding with many wounds, and in after years this man's children were in danger, unwittingly, of being attacked by the same beast, would it not be a duty to warn them, by repeating the terrible affliction their father had with the same? Now, the human beast today is precisely the same as it was two hundred years ago, except that in reality it is stronger. Its talons are as sharp and its motives are the same. It is grasping for power, having which, it declares it will stamp liberty of thought in the dust. The life of a great nation is threatened, the liberty of the awakening world is endangered. Can an angel from heaven do greater service than sound the note of warning, by relating the story of demoniac cruelty, that they who want it repeated, not, may be on their guard, ere it is too late? As long as this danger is imminent; as long as in the cycles in which the history of man runs, there is a constant menace of a return of the horrors of the time when the "Holy Mother Church" held supreme rule, it should be kept before the people.

Bible Student: Q. Will you explain I. Cor. x 24: "Let no man seek his own, but every man another's good." A. This is an excellent text for the anarchists, and it is strange they have not quoted it as testimony to their belief. The passage stands alone, and has no qualifying or explanatory connection. The translators supplied the word wealth, and thereby sanctioned its application to property. If the Bible is the fountain of our laws, why prosecute the robber and thief?

M. Y.: Q. Would it not have been better for Spiritualism had there been an organization formed in the beginning?

A. Had there been organization with a statement of doctrines—creed—there would have been before this time stagnation, certain lines of thought, and isolation of these thus urged from those who do not thus believe. As it is, these doctrines have remained unconfined, and have permeated all organizations. There is no distinctive church of Spiritualism, but all churches have awakened and been forced onward in a new intellectual life. There has been no visible leader, but a leadership of the WORLD OF LIGHT.

Through this sea of humanity the mighty current from the shores of invisible life has set with a flood more irresistible than that which streams through the ocean. We have all labored in our own sphere of action, doing the best we could, believing in our feeble way, and our efforts, even to our failures, have been wrenched to the purpose of this irresistible force. We knew not whence it came, nor to what unknown coast it drifted, but we now begin dimly to perceive that the skies grow clearer on the broadening horizon, and there comes a bright and odorous breeze from some continent yet concealed beyond clouds that are already rosy with the dawn.

A German Spiritualist, N. Y.: Q. Is there any spiritual journal in the German language?

A. In America there is a most excellent one, Dr. Fuhrer's, edited by Emil Neuhous, Milwaukee, Wis. In Germany there is one, but I do not know its name, but it has been published by Count Aksakof (Russia), is the oldest and best.

S. B. Laporte: Q. It has been taught that spirits are creators, that world-builders, and creators of the animate beings which inhabit the same. Is this true?

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BAY STATE ECHOES.

News and Instructive Items from Down East.

Mattie E. Hull Gives Her Views on Various Matters.

To THE EDITOR:—Since my last chatty letter was sent to your columns so many events have transpired in which I have had an interest, it seems as though time had advanced many months, instead of a few weeks. It is but a little while since we took-up our quarters in dear old Boston; since that time the days have shortened and lengthened; we are trying to make ourselves believe spring is here, but we are still in the enjoyment of "heated rooms," and do not venture out without the usual winter wrappings. The past month was a typical New England March, made up mostly of storm and bluster.

Mr. Hull has written so frequently, giving detailed accounts of the work in this section, I cannot send you many newsy items. The various anniversary exercises held by the different societies in this city were largely attended. I have participated in similar exercises for more than thirty years, but never sensed so much enthusiasm and good will on the part of "the preachers and laymen" as in the late celebrations.

The State Association held three sessions on the 31st ult., in Horticultural Hall, and it was stated by those who attended the National Convention in Washington that the attendance was not so large on any occasion as those that convened on that day.

Amid the rejoicing, and incident to the extended celebrations held in this city anniversary week, there was cause for sorrow and tears. Although we are in the full possession of the knowledge of a future life—that our friends do not wholly leave us, the incident called death, in man's career, always leaves a dreariness among the loved and loving who are left. On Friday night, the 27th ult., while the "Ladies' Aid" was in session (their celebration occurred on that day), the announcement was made that Dr. Joseph Beals, of Greenfield (Mass.), had passed to the higher life. He was an old Spiritualist, and for many years was president of the Lake Pleasant Camp-meeting Association. A few days previous, N. S. Greenleaf, of Lowell, passed to his reward in Spirit-life. Mr. Greenleaf was one of the oldest and most honored workers in our ranks. The Saturday following the closing anniversary exercises in this city, the remains of Dr. H. B. Storer were laid away. The funeral occurred according to his request, in Berkeley Hall. Many of the "Veterans" were present; he was president of "The Veterans' Spiritualists' Union," the Onset Camp Association, and vice-president of the Temple Society, which holds its meetings in Berkeley Hall. Mr. Hull conducted the funeral services and delivered the main address. Mr. Tisdale, Mr. Eben Cobb, Mesdames Burns, Twing, Conant and the writer participated in the exercises.

How rapidly the "Veterans" are dropping out of the ranks; they have worked long and faithfully; as we close up the gaps and continue our march in the battle of life, may we stand more firmly together than ever; in no way can we so well show to the world that we appreciate the efforts of those gone, and that we cherish their memory, as by adhering to the principles they loved and for which they labored.

Immediately after the funeral, Mr. Hull made ready for his departure for the "City of Brotherly Love," and the writer for "The City of Homes" (Springfield), where I delivered two discourses the following day. The hall was well filled and there seemed to be no lack of interest, but the work is carried on by a few faithful workers, instead of having the support of a flourishing society, as it should have in a city like Springfield.

Mr. Holcomb, the present chairman of the meetings, seems to be the right man in the right place. His estimable wife is the president of "The Ladies' Aid"; she is a speaker of no ordinary merit; she not only ministers to the spiritual wants of the people in her own city, but occasionally carries her inspired messages into other places. She is abreast with the leading thoughts of the times and thoroughly believes the representatives should be thoroughly equipped for their work.

During my late visit to Springfield, I had the pleasure of meeting a family who lived under the same roof that sheltered me when I was in my teens—Mr. and Mrs. Eli Stoddard and Mrs. Stoddard's son, John Baldwin. They are patrons of THE PROGRESSIVE THINKER, and are earnest in the cause of Spiritualism. I spent one night with them at their pleasant home in Chicopee, and it gave me more pleasure than I can here express to know that during the long season of separation they have been journeying toward the "Spiritual Highlands."

Tuesday I went, per appointment, to Northampton, and conducted a parlor meeting at the home of Dr. and Mrs. A. A. Kimball. In all that city there are no Spiritual meetings except those gotten up occasionally by the Kimballs, and they are always held at their home. I wonder how much so-called Spiritualists love the cause who will allow one man and woman to bear the burden of such work, and when invited to put something in the "collection," drop the enormous amount of five cents, leaving the good people who open their homes to make up all deficiencies. Of course there were some exceptions, but often those

who are the most liberal are those who can the least afford to be.

Dr. Kimball is doing a good work on behalf of Spiritualism in his practice. He has been eminently successful in relieving sufferers of "obsession." Recently he took a woman from the Northampton Asylum for the Insane. She had been considered hopelessly insane for a long time; at times was violent, so much so she was put in strict confinement. She was wasting away rapidly. Dr. Kimball was permitted to visit the afflicted woman, and he immediately saw, through his clairvoyance, that she could be benefited if taken away from the asylum. Of course the officials were loth to let her go, and would not consent to it until bonds were given that she should not be thrown upon the town at some future time as an object of charity. She was in the Doctor's house a few weeks (a raving maniac, apparently, a portion of the time), and after a few days' experience he was convinced that his diagnosis had been correct. "I cannot take the time to write in detail all the Doctor and his wife endured the first two weeks; suffice it to say, she had spells of being rational in less than a month's time, and in about four weeks went to her parents; the first message received from them after taking her home, was to the effect that she was improving, and becoming, 'at times, quite trusty.'" A little later the mother wrote that her daughter was so much better that she expressed a desire to return to her old business, which was dressmaking. That is only one of the many cases he has restored from what the world calls insanity.

I am pleased to note that the subject of "The Education of Mediums" is receiving a good deal of attention in the papers at present. Occasionally I hear of one who declares "the Spirit-world will teach us all we ought to know." What a hard time our spirit friends must have in enlightening some of us. Some of our lecturers are strongly opposed to "any form of organization." I often wonder if such are aware that the salaries paid to them are usually raised by organized societies. How long could the camp-meetings be managed without organization? The power of the church is in its strong organization. If Spiritualist societies in the past could have been better organized and the work systematized, lecturers and mediums would have had better conditions, and imposture and trickery could not have "burned the field over," as it has been in many places during the past few years. May we grow wise by our experiences, that we may reach higher altitudes as Spiritualists, in my constant prayer.

MATTIE E. HULL.

POINTS TO CONSIDER

In Science and Accountability.

THE WONDERFUL POTENCY OF ONE PUNCTURE OF THE LANCET.

The scientific examination of the head of Klettkie, which proved him to be a degenerate and unaccountable for the murder of his family, and the discoveries of Roentgen, who has photographed the interior of the human body, are calculated to start in any reflecting mind exciting and even painful reflections concerning the moral accountability of man. The parallelism between a man's body and his character has been noticed ever since the race began. Not only can one man form a tolerable judgment of another man's character from seeing him at a distance, but young children and even dogs can do the same thing. It would be just as irrational and dangerous to ignore the different aspects of different men as to ignore the different appearances of men and wild beasts.

These facts, though the logical inference from them is unmistakable, have never had any effect on the universal belief in human accountability. But the discoveries of science for the last fifty years have all served to emphasize and corroborate the parallelism between a man's bodily peculiarities and his traits of character. Guiteau, Klettkie, Holmes and Prendergast have all been declared irresponsible degenerates. A German professor had his brain photographed by Roentgen, and was so terrified by the peculiarities it exhibited he could not sleep for weeks. Not little by little, but by gigantic strides science seems to be demonstrating a physical basis for every human trait of character and for every human act or even thought.

The theological mind of course resents this process. It claims the degenerate, like the insane, are exceptional, and that we cannot reason from them to sane and normal human beings. But science answers, these unfortunate differ from other men only in degree. Moreover, if the degenerate deserves no blame, how can the normal man deserve any praise? Theology says a man can, by his own will, overcome both his mental peculiarities and a corrupting environment. But science replies, some men can and some cannot, according to the character impressed on them at the start. So the tendency of everything is to spread the mantle of charity and forgiveness over poor human nature.

This assault on human accountability is based not only on constitutional characteristics, but on disease as well. A painful illustration of this is afforded in the case of a noble and brilliant Chicago woman who recently passed away. This woman seemed to be two different persons in one. At one moment she evidently possessed a charity so broad and a philanthropy so sweet and pure she might be considered angelic. At another moment she seemed the exact reverse of this. A Christian minister might have felt it his duty to tell her "this kind goeth not out—but by prayer and fasting," even if he did not point her to the fearful retribution of eternity. But in this woman's last illness the surgeon's knife laid bare a vast internal cancer, which in anything short of an angelic character would have produced all of the diabolism, and like a dying swan, the sweetest strains of poetry fell from her pen in the agonies of dissolution. No statistics are preserved from which we can learn how many millions of wretched men and women have gone down to their graves hated by all who knew them, and consigned to an everlasting hell by furious ecclesiastics, but who, by one puncture of a lancet wisely directed, would have been transformed into philanthropists and saints.

The above thoughts from the Chicago Tribune contain much food for reflection on the part of the spiritual philosopher.

J. DAMON.

FLESH FOR FOOD.

The Evil Effects of Sacrificing Life.

With uplifted hands and bended knees you pray to God for mercy, while near you can be heard the dying groans of dumb and helpless beasts, whose mangled flesh will deck the table of your home, and at the bloody feast you eat the dead remains of that which once embodied life as sacred as your own; a life whose untutored lips could speak no pleading words, but reluctantly yield to the butcher's knife and pass to the astral realm, a victim of your savage inhumanity. Being merciless, how can you ask for mercy?

Flesh for food has endowed the race with every brutish passion, filled the pages of history with war, painted the earth with blood, and erected an effectual barrier against communion with God. It is the wellspring of immorality, the hotbed of pollution, the cradle of disease, and the canker-worm of felicity. Every mouthful of dead flesh you eat broadens the gulf that divides you from the kingdom of peace, breaks up the harmonious vibrations of your being, and narrows your conception of the true, the beautiful and the good.

The structural form of an individual is governed by the quality of food used. There is a blood, thick and sluggish, that runs through the ducts of a generation of cannibals, and by the sensual touch of a Babylon on the waters of Euphrates are swelled with the spirits of Murder, Materialism, Lust and Avarice. But in a few regenerate sons of earth, who live on fruit and grain, a blood pure and enriching still flows. The red flames of fiery passion have been cooled, and there ascends from the altar of their being the pure white rays of regenerate love. The waves of the astral sea flow in upon their souls, and meet and mingle with their blood, and there courses through their veins a sense of immortality.

PAUL BUCHANAN.

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

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

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

"From Night to Morn, or An Appeal to the Christian Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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IMPORTANT PROPHECIES OF EUROPE AND AMERICA—STARTLING ASSERTIONS IN REFERENCE TO THE FUTURE.

To the Editor:—I enclose you a letter from London and also one from Paris, in reference to the startling prophecies of a renowned trance medium, the "Maid of Breton," who, like the "Maid of Orleans," is in communication with an archangel, forecasting the early dismemberment of France, as Joan of Arc, in 1430, predicted its deliverance.

This peasant girl, of a highly respected and well-to-do family of Breton, gives way to spells of torpor or trance, during which she will utter extraordinary phrases in a gruff voice not her own, remembering not a syllable of her deliverance, and claiming to be inspired by Gabriel, as Joan of Arc announced that Michael had chosen her as his interpreter and agent, so remarkably verified in history.

American occultists and Spiritualists will recognize "The Maid of Breton," now disturbing the equanimity of all Paris, as a highly-endowed medium, and her words possibly of as great import to France and Europe, and as reliable, as were those of her predecessor of Orleans.

The prophecy, detailed to the New York Journal correspondent, on April the 6th, in Paris, by the wonderful psychic, will be of deep interest to Americans touching our relations to Spain and England.

W. H. PARSONS.

Mlle. Coneson, as reported in the NEW YORK JOURNAL.

Before Mlle. Coneson closed her door to the public to-day, your correspondent called on her in behalf of the Journal.

I found a typical Parisian courtyard off the street, appropriately called Rue de Paradis, and was met—not by St. Peter, but by a lovely girl, the sister of the inspired miss, who ushered me into the kitchen, where hung a formidable battery of copper and enameled pots and pans, suggesting that the fine de siècle prophetess lived neither on manna nor on nectar.

Though nominally there was nothing to pay, considerable negotiation was required, as the prophetess was very tired, but finally she yielded to my substantial argument, especially since I added that the Angel Gabriel was likely to have news for America, and the best way to circulate it was through the Journal.

I was led into a small back parlor, cheaply furnished with well-worn appointments, and found myself bowing to a handsome brunette of a rich Southern type, with splendid hair, and great, lustrous eyes; in short, a girl who might well be called angelic.

This Mademoiselle Coneson and the Archangel Gabriel, suddenly rolled into one divinely beautiful person, began telling me how her inspiration came about; how, some months ago, she had been nursing at home, and how, one day, in a dream, suddenly a violent sensation, almost terrible, yet half delightful, overcame her; how a strange force had descended and entered her body, announcing itself to be the archangel. Then at once she began to speak words, the source of which she forgot the moment the crisis was over.

"I never remember a syllable," said she, "of what I say when I am in what you may call a trance if you like, but I know that all I say is inspired by the Angel Gabriel, who has chosen to make me his interpreter."

Mlle. Coneson spoke in all seriousness and looked very solemn. The girlish twinkle seen in the eye when I entered had disappeared and she had grown as grave as a judge.

I had no idea that I would meet a young woman with such natural girlishness and repose. Her solemnity is devoid of all theatrical posing. When aroused there are no mysterious gestures and no affectation of any kind.

I asked her if the Angel Gabriel happened just then to be in a communicative mood. She didn't answer at first, and looked at me up and down in an uneasy way, and seemed to divine my inmost thoughts.

Gradually her eyes ceased to move, and began to assume a fixed stare. There was something uncomfortably unnatural about it all. Suddenly her eyelids fell with a quick, mechanical movement like that of a wax doll, and she began to speak in a sing-song voice. What she said was sufficiently striking, though not more wonderful than what I have heard from many fortune-tellers. It is useless to repeat the ramblings, which were almost wholly personal to myself.

I was getting impatient, and wishing that she would get to something more important. She seemed to divine my thoughts, and here follows what was next divulged, in verbatim translation of her language:

"There is severe fighting going on in a far country. Men of Spanish blood ferment the passion. They are at war in the aisles, and their hearts are set on battle. Soon they will struggle with fiercer foes of another land. There will be war on the high seas, and troops are gathering on a distant continent."

And in this strain Mlle. Coneson continued. Every other sentence be-

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At the close of the séance the medium invited any tall gentleman from the audience to go inside the cabinet and be there during the manifestations. The writer of this accepted the invitation gratefully, and went into the cabinet. My head protruded through a hole in the cloth above the medium; my hands, also, protruding through other holes in the cloth of the cabinet, I clasped under the medium's chin. Being thus in the cabinet, the manifestations started again, and I felt several touches and saw the materialized hand flying around me as I turned my face sideways. The hand must have been the hand of a spirit, for there was nobody in the cabinet besides me, and the medium's hands were held by the lady and gentleman sitting by his side. It was a most remarkable séance.

ANT. M. SOUKUP.

A New Proposition.

A subscription to THE PROGRESSIVE THINKER for three months costs only 25 cents. We want to gladden the hearts of 20,000 new trial subscribers. We want to reach that number of new readers, hence we will send to each one of them our subscribers for THE PROGRESSIVE THINKER for three months, a copy of The Encyclopedia of Death and Life in the Spirit-World, in paper cover. It contains 400 closely printed pages, and has been selling for 50 cents. This order will hold good only during April.

"Any one of our present subscribers who will send us new three-months' subscription with his own subscription (extending it not less than six months) can each have a copy of the book."

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

"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 sober." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"The Fountain of Life, or The Threefold Power of Sex." By Lois Waisbrook. One of the author's most useful books. It should be read by every man and woman. Price 50c.

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

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

"The Cause of Spiritualism is surely advancing. More such mediums who are able to give public sittings in full electric or gas-light, and there will be twice as many Spiritualists in a short time, and skepticism will soon disappear."

Mr. Benjamin F. Foster, young son of Mr. Foster, the spirit photographer, gave such a séance at Unity Hall, 77 Thirty-first street, this city, Sunday, April 5th, before a very numerous audience. After a very able lecture by C. W. Peters, demonstrating from the text of the Bible that the different phases of mediumship known to us to-day occurred thousands of years ago in the days of prophets, the séance began. The cabinet was very simple, about six feet long, seven feet high, and three feet wide. The electric lights in the hall were not turned down. There was nobody in the cabinet proper, the medium sitting outside. A lady and a gentleman stepped to the cabinet, took chairs on each side of the medium, holding, each, one of his hands. Then a cloth connected with the cabinet was thrown over them in such a manner that only their heads protruded through holes in the cloth; the gentleman's left hand and the lady's right hand also were seen through two other holes.

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