# PEN-FLASHES FROM THE PAGIFIC GOAST

BY DR. J. M. PEEBLES.

POSTPONED POSSIBILITIES. ona gloomy scowl, drawl out the words:

would not listen to a word of praise. He destroyed an important sketch of

Praise and flattery become the baby the Minnesota State Forestry Associhood of the race. Great and good souls ation, discourses wisely as follows: will have none of it. And then to apply it to God-"let us begin his praise"fills and thrills inteligent men with a dignified pity mingled with contempt. Our preachers ought to be preached to until they mend their theological ways. Anoldold orthodox hymn begins thus: "Praise God in conversation,

Praise Him in prayer; Praise in the congregation,

Praise Him everywhere.' God requires no praise; neither do intelligent men and women. But let the good and the wise be appreciated and encouraged in their works of reform. It will lighten their burdens. It will lift leaden loads from languishing lives, melt away mountains of misery and spread the sunshine of summer over souls that are chilled with disappointment and sorrowing for consummation of

## LAND GRABBERS.

I am no politician. No party can deep conviction that every person born a country of foreign-born landlords, lions of our choicest acres. gives the following:

Names.		or acce
Duke of Bedford		51,0
Earl of Brownlow		57.79
Earl of Carlisle		78,54
Earl of Cawdor		51,5
Earl of Cleveland		106,6
Earl of Derby		56,6
Duke of Devonshire		148,6
Lord of Londonsboro		52,6
Duke of Northumberland		191,4
Duke of Portland		55,2
Earls of Powls		46,0
Duke of Rutland		70,0
Lady Willoughby		59,2
Sir W. W. Win		91,6
Earl of Yarborough		54,5
Baron Tweeddale		1,750,0
Byron H. Evans		700,0
Duke of Sutherland		422,0
W. Whaley, M. P		310,0
Robert Tenant		530,0
Lord Dunmore		120,0
Benjamin Neugas		100,0
Lord Houghton		60,0
Lord Dunraven		60,0
A. Peel, M. P		10,0
M. Ellerhousen		600,0
Alexander Grant		35,0
C. M. Beach		10,0
Moranis Demores		15,0
"As if individuals could	d no	t acqui
our lands fast enough, we	find	that va

combinations of foreign capital have been formed to accomplish that pur pose. A Scotch syndicate, for example, owns 500,000 acres in Florida; an English syndicate owns 1,800,000 acres in Mississippi; another owns 3,000,000 ncres in Texas; a Dutch syndicate owns are fifty-six foreign corporations and individuals that together own more United States. This is an area larger than the State of Indiana, and would acres each." \* \* \* American corporations and individuals own perhaps almost as much land for speculative purposes as is held by Europeans. ere seems to be a growing tendency that there should be a limit to land ownership, and that foreign ownership should be prohibited.

## A MARKED CONTRAST.

"Of all the rotten things in this world, carnated to finish up some undone an invocation is the most rotten. Karma work of a previous life. Whenever an invocation is given I want to take to the green sward. It is press and private sources that Schlatter an insult to human reason. It is deplorable to me to see the wooden-headed-that he has been beaten with lashes on ness of some people who don the robes his bare back, that he has been mobbed of darkness and perpetuate the bondage in the streets, that he commands those of human intelligence."

have interested scoffing atheists but at lunatic, and accordingly, when he the same time they must have chilled stretched out his hands in Denver to every sensitive, religiously-inclined heal a man, he suddenly withdrew Spiritualist that heard them. Spiritualist that heard them.

One of the noblest and most scholarly him. The man wanting to know why. men, as well as a writing and clair Francis said, "You would not like to fairy lands, and played with voyant medium, was W. Stainton have it known;" but the man persisted, angel children. She wondered why Moses, editor of London Light. Under and Francis then told him he had been the automatic control of his exalted a murderer. After this the man cowed, spirit teachers, he wrote:

listery of those who can soothe his sor Few things fill me with more dig-rows, alleviate his woes, and bring nified disgust than to see a preacher down blessings upon him richer than solemnly rise in the pulpit, and putting any he can picture. Pray, frind, pray!" one ground scown, in what was a first transfer of God by and the abuse of priestly prayers, why reading from his holy word." Does did he not so say, rather than to launch reading from his holy word." Does did he not so say, rather than to launch God the Infinite Over-soul, the Infinite a general thunderbolt at all invocations, Spirit, desire praise? Does the Al- pronouncing them "rotten." Mrs. Richmighty ask for flattery? Children and mond, Mr. Wiggins, Mr. Colville and sectarian "babes in Christ" may desire nearly all of our grandly inspired into fruition. praise; and there are the poor undevel-speakers, prelude their lectures with "Add to vo oped mortals who feast upon praise and invocations. Prayers and invocations flattery. These are the postponed possibilities of full-orbed human beings. are innate in human nature. They sibilities of full-orbed human beings.

plorer, never it is said, preserved any hardly be expected of pigs! But men words of praise, written or spoken con-cerning himself. The consciousness of way up from their primal, pighood against, and hurl theological taveline having done right according to the dic-condition. Ancient spirits, the highest at Spiritualists. They are bigots fingerfates of his best judgment was a suf-ficient reward. A just appreciation, is aspiration. Invocations are thinking holes. They live on faith and donanowever, is not praise.

Or, and calling upon loving angels. The long. They yet fight "Partialists" and Gordon, the ideal soldier and statesman, be humble, aspirational, prayerful.

Assassinated in the Soudan, that he GENG OF ADDITIONAL PROPERTY.

assassinated in the Soudan, that he GEMS OF TRUTH FROM JOSEPH. With an eye on "Christian Scientists," Mental Scientists and other extremists his Chinese victories so that his friends might avoid praising him in the future. lesser good," J. O. Barrett, secretary of

> "These new doctors of divinity have their rights of opinion, but does their opinion change the fact that evil is as positive a condition or moral quality as goodness? Was Nero's fiddling while the Christian martyrs were burning a lesser good? Was the general massacre of the Huguenots in France a lesser good? Was the Reign of Terror in Paris a lesser good? Was the hanging of the Quakers by the pious Puritans a lesser good? Was the assassination of Abraham Lincoln a lesser good? Are the murderous raids of the Turks upon the defenseless men, women and children of Armenia a lesser good? Is the Spanish butchery of the Cuban patriots a lesser good? Personal and soclal robbery, prostitution, inebriety, tyranny, bloody savagery, and the miseries thus endured and entailed upon us—is it all a lesser good?

"I cannot help the conviction- and do not want to-that 'vice is a monster.' claim my allegiance. Being an Ameri- a reality, a positive fact; and that it is can, I vote for the most honest, upright our business not to call it pretty names, and conscientious man. And I've a a 'lesser good'—but an absolute evil." Otherwise expressed, our old friend, J into this world has an original right to O. Barrett, does not believe that a mali air to breathe, to water to drink, and clous lie is a lesser truth, that rape is to soil-land for ploughing, sowing and lesser chastity, and that willful murder reaping. And yet, America is largely is a lesser effort to save human life. Joseph's theology is sound. He is dukes, earls, barons, owning vast mil-capable of thinking on all sides of great

### in his honor. Wave on, oh, forests. FRANCIS SCHLATTER.

winding his zigzag way among the angels as being among the most wonderminers to San Diego. It is to be hoped ful phenomena of this wonderful age that the rumor may prove to be reality. I have remembered you these forty I am inclined to give it credence. Upon years and more with great affection, his reaching San Diego I shall make and it was a rich treat to break bread him my guest, thus constituting a com- with you in your California home and pound Health-Home battery, a jubilee time for invalids!

Schlatter is certainly a inneteenth

century wonder. He is profoundly independent. He cares nothing for what is denominated "Society." He travels through the valleys and over mountains horseback or muleback: or on foot, bareheaded and barefooted. He prefers to be much of the time alone. Some asking him to heal them he does not even notice. Others he goes out of his way to find and heal without being asked. He is moved by the spirit. In early life he was a Catholic; but now pays no regard to any church or church ceremonies. He seems to know nothing of Spiritualism; or at least did not seem to a few years ago when in San Antonio, Texas. He was there ten or fifteen days; and he certainly performed some astounding cures. Others he did not

knowing it. What was peculiar with him in San Antonio, he would rush off to a house 4,500,000 in New Mexico, etc. There uninvited, unexpectedly to the family; and curing an invalid, would receive neither thanks nor money. He seemed above them. Though denying a future than 26,000,000 acres of land in the a complete instrument in invisible yet Hell, these moss-back bigots in the sect potent hands. He did not talk good English. I never heard him say, "spirmake more than 140,000 farms of 160 its," or angels. He declared that his don't sneeze when they take the genpower was from the "Father." He come to San Antonio uninvited, and left, no one knew for where. He left, tinents for charity and sympathy, I betoo, in the height of his prosperity. He made no special friends. He did not basing my belief largely upon this seem to do as well after an officious Scriptural text-"The Lord preserveth Mexican seemingly took charge of him and his work. The "Regulars" pronounced him crazy. A spiritual medium declared that he was one of the At the Cassadaga camp, J. Clegg twelve Messiahs. The Theosophists Wright is thus reported-I hope falsely: said he was a Mystico-Mahatma rein-

help. He is a powerful medium, not

It is reported through the western has twice been imprisoned as a vagrant. he heals to thank God, not him; that gagement with the Psychical Society-Such rough ranting assertions may he was arraigned in Hot Springs as a and slunk away in the crowd.

In any case neglect not to offer up To the popular mind he is odd, eccenearnest and active prayer for blessings tric, a lunatic, a pestilent fellow and which spirits) can minister. Did ye mentally weak-weak-minded-all of know the power of prayer ye would use which reminds me of these words of It more; not as vain man prays for that that ancient medium, the apostle Paul: the Inquisition, and those old Cru-

of this world to confound the wise; Europe and portions of the Orient with Grecian Galen aided me in my instanta- and you will save both human lives and THE MOHAMMEDAN MESSIAH and God hath chosen the weak things of the world to confound the things which are mighty."

UNIVERSALISTS PLEASED WITH SPIRITUALISM.

And why should they not be? Universalism is a beautiful faith—faith in the Fatherhood of God, the brotherhood of man, and in the final progresiny he can picture. Pray, frind, pray!' sion and restoration of mankind to holl-if Mr. Wright referred to hypotrisy ness and Heaven. And Spiritualism a conscious converse with the resurrected souls residing in the Spiritual world, sustains, demonstrates the truth of the above faith; and reaching further, transforms hope into reality, faith

"Add to your faith knowledge," said Paul. Spiritualists have done this. No communicating spirits have taught total deprayity, "election and reprobasimilities of run-order number beings.

"To hy call ye me good?" said Jesus—
"none is good but one, and that is God." vine. Pigs may not look to the oak
Dr. Livingstone, the great African exfrom whence the acorns fell. It could progression. And yet there are Unitotal depravity, versalist preachers who, out of envy and against, and hurl theological javelins

> "Judas with a cord outstripped his Lord

And got to Heaven first."

There are a couple of these old silu rian fossils here in Southern Califor nia, and they would best benefit Uni versalism by getting their carcasses underground as soon as possible. They have outlived their once little useful They hang on to life to slander their superiors, to find fault-to grow and grunt. Neptune pity the ship that sails such barnacles!

On the other hand, there are Universa list preachers with young blood in their and fully abreast of the times. The spirit never grows old. Souls smile under their crowns of white. Leigh Hunt at eighty was called the immortal boy.

In 1810 Boston had a population of 33,000. The population covering the same territory now is 160,000-and what has been the increase in Universalism? Let us see! There was then one Universalist Church founded in 1785, and now there are in the same district two-just two, Revs. Roblins' and Perins'. At this rate, how long will it take Universalism to turn the crank of the Universe? Universalism s a back chapter. It shows the dry rot. Whittemore's hat proved too small growing young men, and the Rev. Dr. Sawyer's bulls only excited smiles.

The Rev. Holmes Slade, of Elgin, Ill. Rumor has it that this strange mystic in the psychological powers of the invise same, and do it every time. this healer of healers—is in Mexico, lible world and the holy ministeries of PERSONAL EXPERIENCE IN A freshen up an old friendship."

Beginning with the Rev. Moses Ballou then a pastor in Philadelphia, down to the crystal river of death. Accordingly the Rev. Mr. Parker of the West, more than fifty Universalist clergymen hav invited-urged me-to return to the fel- fayette hall one evening last month to never! Can the ripened wheat return into its envelope of chaff? Can the winged bird again go back into its castshell? Can-will the well-born life to dwell in a placent, a prison of

darkness? Never. PRESERVING THE SIMPLE.

Universalists, far behind the Unitarians in liberality and scholarships have a fixed creed, and the hypocrites and super-sanctified in the sect would like to crush or eliminate all the more liberal elements from the denomination. These are the brakes that check the car of progress. They are the old cadavers that disagreeably scent the church of humanity. They are the carrion corpses that compel the angels to hold their noses as they wing their way if so, stand up." carry around a little picayunish pocket Hell to scorch and smirch those that uine brand of Winchester snuff. And yet, rich in hope, and noted in both conlive in the final salvation of these men. the simple."

AMONG PACIFIC COAST MEDIUMS. Remembering that Greece gave the soul as did the Nazarene, bade me go world a Socrates, Juden a Jesus, Patmos on, assuring me that I should ever John, and rugged Scotland a Duguid, It is generally conceded that mountain- aid me. Ancient spirits inspired me. ous countries and ozone-charged islands. rather than low fog-lands, are conducive to the highest phases of medium- past." ship. Stars, environments certainly and sometimes seriously affect sensi-

Mrs. Montague is filling a year's enotherwise a Spiritualist Society, Oakland. This lady was born in Paris, France, and her parents were devoted Roman Catholics. She does not know the time when she was not a seer. When a child she saw beautiful scenes eyerybody could not see them. Her dreams and disordered vagaries of the abhorred nobles, kings and priests; and the more. so since many of her visions related to

human blood.

At sixteen she became a Protestant. Though deprived of early school privbooks came to her by impression and inspiration when asleep, or in a dreamy semi-conscious state. Her wisdom was often a puzzle to her companions.

At twenty she had a most astounding spirit test. Her mother, whom she supposed well, several thousand miles dis tant, came as a spirit and announced to her every detail of her sickness death, and transition into spirit-life. The spiritual world was from this time on as real to her as this world. Though learning several languages from her spirit-educators, she never heard English spoken till 1878; and yet she now lectures in it eloquently and fluently.

She is clairyoyant and clairaudient, but did not begin to psychometrize until about five years ago. Her platform lectures are of a superior order, and her public tests are marvelous. Whenever she lectures in San Diego, crowds flock to hear hear. Such mediumship both demonstrates a future existence and builds up Spiritualism. Much work and many golden days await this truly inspired woman. Mr. Montague, her husband, has mining interests in the vicinity of San Diego.

FREITAG AND HER GIFTS.

Mrs. Maude L. Freitag, with her husband-an excellent, unassuming manresides in National City, only a few miles from San Diego. Here she attended school. Here she has many warm personal friends who are not Spiritualists. As a woman she is highly esteemed by all who know her. Her mediumship began early. When at school she would see hames invisible to others, written upon the blackboard. And she thus gave tests not knowing it to be Spiritualism; for she had neither attended a scance, nor listened to a Spiritualist lectur**e**.

Mrs. Freitag did not go to some psychic "confidence man," or to some raveling tramp, to be developed as a slate-writing medium or something else No. Home development is safest and

This lady gives excellent lectures in her trance state. She writes automati-cally under control. She is clairvoyant and clairaudient. But her phase most astonishing and convincing to skeptics is her ballot tests, which she gives be-fore crowded audiences. So far as my knowledge, or hearsay, extends she never fails in her tests. Possibly putting her upon a platform with half a dozen jealous, envious mediums around her with their different controls—their different disturbing wills, thoughts and aural emanations, her controlling intelone of the ablest, most influential and ligence might fail, and so might an archiberal-minded preachers in the Uniquingle under such conditions. Her versalist ministry, in writing me of my late pamphlets, "Who are these Spiritualists?" says: "Your late publication, of the fact of spirit communion. Often ally comes to right conclusions. May doctor, on Spiritualism came duly to Mrs. Freitag does not touch ballots. the Minnesota forests that he seeks to hand and I esteem it very highly, and sometimes the ballots, besides being save and cultivate ever wave gracefully thank you for it. I may say that with folded tightly, are pinned; others are your definition and presentation of both folded and sewed together care-Spiritualism I am more than pleased. fully before coming to the hall. But no I have always believed since 1849 or 1850 matter-the spirits read them just the

## CROWDED HALL.

I never ask for a test. I do not wish tests. And it quite disgusts me to see old, bald-headed Spiritualists hunting for tests, signs, and wonders. True, like others I am delighted to receive messages from those who have crossed (never having met, seen nor spoken with her in San Diego) I stepped into Lalowship of the denomination. But, hear Mrs. Freitag. The services had commenced, the hall was crowded. I took my seat about halfway back behind a post. When the blank ballots were passed I wrote on three the names, child of progress return to its uterine Frederick W. Evans, Rev. J. H. Harter, and S. B. Brittan, folding and rolling them tightly. There were about a peck of these ballots carried up to the table. After giving perhaps a dozen or more communications—all recognized—she saw a star over a ballot, and picking it up, there were three heavy raps; and "I she said, "a tall, dignified

spirit walking upon the platform. He must have been a public man. He is bright, graceful and commanding in appearance. I heard the name Burton,no. Brinton.- no. Brittan." three heavy raps. "Did any one in the audience," she asked, "write the name of Brittan"

I arose. "I now see," she added written in the air over your head, Samuel B. Brittan. Was that the name of your friend now in spirit-life? It vas—and he says you further wrote in the ballot-'Have you a word for me?' 'Yes, I did." The skeptic holding the ballot all this time, now opened it and read the contents to the audience It was correct.

Prof. Brittan's message, referring to our past mutual work in liberalizing religious ideas, and in healing body and have him and other heavenly helpers to A great work was coming up before me, especially in foreign lands. "The past," he said, "that you have accom-plished in the way of human progress will fade away into forgetfulness al most, as compared with what you will yet accomplish for the good of human

Such messages are pleasant and encouraging. And, to accept them for just what they are worth after passing against my face, and in less than three them through the cruebles of my better minutes it fell asleep, calmly asleep, and judgment, and highest reason. Neither spirits, angels, nor gods are infallible. Cultured reason is the supreme judge Prof. Brittan had previously informed me through Dr. Schlesinger that he was visions were considered by churchmen interested in my work; which was natural considering the fact that he was imagination. From early youth-taught physician, lecturer and author when in mortal life. As a spirit he came to me unexpected, unasked, confirming what the intelligences had isold through Mrs. Montague, that such ancients as which he thinks best, but for the min leFor he hath chosen the foolish things saders that crimsoned the plains of the Mohammedan Ben All, and the old with a few simple household remedies,

ncous cures. Friend Colville's controlling intelligences had previously told me the same thing, accompanied with ileges, information and a knowledge of prophecies that I should find valuable manuscripts and hieroglyphic documents confirming many historic facts now questioned by the literate. We shall see.

Honor, all honor to mediums.

Mediumship is a blessed gift, rightly religiously used. Genuine mediums are comparable to pure gold, They are gems in any household. They are messagebearers from heaven; and they are also moral necessities to convince worldly materialists of a future conscious exist ence and to bring us into closer relations with those exalted angels that minister to ns mortals. "How beautiful upon the mountains,"

said the old prophet, "are the feet of those that publish peace, that bring good idings of good things." And how beauti 'ul upon the mountains of progress and truth are the feet and the whole personiges of mediums that are unselfish ionest, truthful, modest, candid, conscientions and beaven-inspired! They are bearers of love-messages to earth from the highlands of immortality; they are the golden censers that, swinging between heaven and earth, bring the incense of Hope and comfort to mortals; they are the birds of paradise that tell intones, sweet as angels use, of a sunny summerland when sorrows of earth are

o'er; they are the oaks of Olympus and the cedars of Lebanon, that, catching the rising sunbeams, reflect them in radiance bright to the lower planes of earth; they are the illumined ladders of light upon which angels, as in Jacob's time, are seen ascending and descending they are the angel lamps suspended in the mid heavens, lighting the pathway of weary mortals to the many-mansioned house of the Father, eternal in the Heavens. Oh! Spiritualists, treat them tenderly, kindly, giving them the very best and most harmonious con ditions. They are God's elect.

Pretenders, impostors, how common! Smooth-tongued women and "confidence men" cute and sleek, a sort of pot-hole mediums tramping through the country trading upon the gullibility of gullible spiritists! They profess to develop mediums for shekels, psychometrize ores, astrologize destinies, locate gold mines, find Kidd's money, materialize spirits, utter prophecies-anything called for by their gullible dupes. Expose them. and some little clique of Spiritistic sapheads will pop up and cry "persecution" and defend them. There are spiritists who would believe in and defend the

"Devil" if he could manufacture a rap, read a sealed letter or materialize a ghost. Slime follows in the tracks of these fellows. They ought to go to work and earn the bread they eat; or, dropping their pretended mediumship, they might go to frying out rattlesnake oil for the cure of rheumatism. There are mediums that no would tempt me to favorably notice publicly. They may have mediumistic gifts which they frequently grossly abuse. They require watching Their ways are crooked. They will lie.

They do not pay their honest debts. They do not keep their promises. They are specimens of traveling "confidence men. And, sad to say, there are Spiritists with sufficiently soft spongy craniums to support these frauds-frauds who ought to ply pick, spade and hoe ten hours a day, and so get an honest NO MEDICINES FOR BABES

ton, by the Santa Fe, when out of the lemon fields of Riverside and the orange orchards of San Bernardino, a babe in the sleeping-car was noticed to be restless, crying and evidently seriouslv ill. The mother, so frail, excited the sympathy of all present.

On my way East recently to Washing

Approaching the mother, at length, I very innocently said: "Your babe is What medicines are you giving

"The doctor," she replied, "before leaving Los Angeles, prepared these medicines, codeine, bismuth and paregoric. I've just given her five drops of

"And how much paregoric." I quired, "do you give her at a time?" "Ten drops and sometimes more to make her sleep; and I put this bismuth powder into her milk to keep it from

"Yes, but your babe, I see, continues fretting and worrying, crying.' "I know it does," she said, "the poor thing is sick. Are you a doctor?"

"Well, what medicines would you give my baby?" "Nothing—I simply advise less foods the sipping of hot water, and magnetism. The drugs you are administer ing are slow poisons. If the child has

enough vitality to partially withstand these drastic drugs, these chemical poisons, it will grow up into a poor, nervous woman.' "But if I don't give her the codeine or the paregoric she will cry and scream

"All right; kicking will develope her muscles, screaming will expand her lungs and crying will strengthen the chest. The child is not so sick as it is tired and nervous. When it cries and screams again pass it on to me." Soon, squirming like an eel, its poor, pinched face broke out in strains un-

sought and decidedly unmusical-and immediately she put the little, frail, drug-cursed creature into my arms. Psychically sensing its condition, I putits little, cold, bird's-claw-like hands slept sweetly during the night.

"You must have charmed the baby," was her remark in the morning. And for over a thousand miles I spiritually fathered that little innocent. All it required was soothing magnetism, light nourishment, occasional sipping of hot water and a daily warm bath, followed by a little olive oil.

Mothers, dog these heroic, drastic drug doctors away, from your homes, use good sound common sense

doctors' bills. F. A. WIGGINS, TRANCE AND TEST

Appointed a delegate from the First Spiritualist Society of San Diego, and proxy delegate for Mr. T. G. Newman, editor of the Philosophical Journal, to

the late National Association of Spiritualists convening in Washington, I purchased my through ticket and started eastward in a sleeper, full of faith; but several inches of snow on the highlands of New Mexico and Colorado gave me la grippe and I was compelled to stop in Indianapolis and go to bed.

Taking up a Sunday morning paper in the hotel, I saw the announcement that the Rev. F. A. Wiggins was to speak during the day in the Spiritualist Church. The title "Rev." gave no offence, for I reverence all good men and women: and Church-ecclesia in Greek-means a sympathizing body of believers, And Spiritualists are, or certainly ought to be, a harmonious body of sympathizing believers.

This church edifice purchased of the Lutherans was packed, especially in the evening, to its utmost capacity. The discourses of Mr. Wiggins were instructive, logical and eloquent. He speaks in semi-conscious trance, and gives tests at the conclusion of his evening lectures. using ballots as do Mrs. Foye and Mrs. Freitag, except that he is blindfolded. The spirits controlling him made no mistakes. Every test name was recognized. Skeptics were astonished, and half doubting Spiritualists were con-

This able exponent of Spiritualism graduated from the theological depart ment of Madison University a Baptist preacher. Being a fine scholar and a most exemplary man, the higher spiritworld of intelligences thought him constituted of the right stuff for their use, and so, through a struggle, they took him, and use him for the upbuilding of truth. He is not a destroyer, but a constructer. If his left hand smites the idols of the past, his right hand builds temples of progress.

He is a worker. He sometimes reads

sixty and seventy ballots in one evening. Wherever he labors Zion puts on her beautiful garments of prosperity. At a private seance with this gentle man, my old friends Luthor Colby, H. B. Storer and others came with their greetings. There was no mistaking their identity. Another exalted spirit standing upon a mountain prophesied I await this prophecy with the deepest interest.

## FLOCKING TO CALIFORNIA.

The readbreasts, the swallows and the orioles, moved by an impulse almost immutable, are flocking to the Pacific Const and Mexico, lands of sunshine and eternal summer. And so mediums and lecturers, and many Spiritualists, impressed by their invisible guides, have already reached this coast for the winter and perhaps permanently Among the latter are the Lillies, so highly esteemed in the East. Mr. Lillie called upon me last evening. And by the way, he is a most excellent singer and musician; and Mrs. Lillie is one of the very ablest and most successful lecturers in the field. I bespeak for them a warm and most cordial reception upon this sunset coast.

Mr. Ravlin, a reformed-theological reformed-Baptist preacher, is now speaking for the First Spiritualist Society of San Diego. He is drawing large audiences and is administering solid allopathic doses to the orthodox theology. Having been there for thirty years, he knows how, His arraign of the sectarian "doctrines of devils" is not only withering but absolutely searching. The Society, under its new president, Mr. Wilcox, is doing remarkably well. Success to all our -J. M. PEEBLES. vorkers. San Diego, Cal.

## HOME-MADE SUNSHINE.

What care I—as the days go by— Whether gloomy or bright the sky? What care I what the weather may be Cold or warm-'tis the same to me. For my dear home skies—they are al-

ways blue; And my dear home weather (the glad days thro') Is "beautiful summer" from morn till

night, And my feet walk ever in love's true light.

And why? Well, here is my baby sweet. Following me 'round on his restless feet, Smiling on me thro' his soft blue eyes, And gladdening and brightening my in

door skies. And baby's father, with fond, true (To baby and me, home's better part)-His face is sunshine and we rejoice

In the music heard in his loving voice So why should we heed-as the days go The gloom or the light of the weather

Of the outside world, when we're busy all day Manufacturing sunshine which fades not

away? With smiles, with kisses, with peace, and with joy— Father and mother, and baby boy— We are living each day in the sunshine we make-

And God keep us and guide us for love's dear sake! -Harper's Bazar. By nature's laws, immutable and

just, enjoyment stops when indolence begins.—Pollok. No one will dare maintain that it is better to do injustice than to bear it.

Aristotle. I know of no such thing as genius: it is nothing but labor and diligence.-Ho garth.

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

Mitchell. Justice is the constant desire and effort to render every man his due.-Jus tininn.

In the meantime our policy is a mas

terly inactivity.-J. C. Calhoun.

His Coming Will Be Foretold by

Sixty Forerunners.

According to tradition, says the Contemporary Review, the true mahdi will be preceded by sixty forerunners—John Baptists or Eliases— called babs (bab

means the door through which enters the messiah). As a rule those holy personagesulemas, or descendants of the prophet, who end by setting up themselves as the messiah-begin by calling themselves only babs, or doors, and if they

meet with success and are accepted As to the babism of recent times, this is its simple origin: About fifty years ago a young native of Shiraz named Mirza Ali Mohammed was the favorite pupil of a celebrated shika, who was looked upon as a sort of bab, or forerunner of the mahdl. After he died his young pupil, Mirza Ali Mohammed, announced himself as also a bab. He was soon surrounded with disciples,

His popularity alarmed the reigning shah. He was arrested and kept in prison for some time, but as his followers increased in number the ulemas thought it prudent to condemn him to death by torture. The subsequent massacre of the babs is a matter of recent history. The babs that were left, inspired by a thirst for vengeance, now. plotted the assassination of the shah and each attempt has been followed by, more bab massacres. Now you have the key of the situa-tion. The late shah succumbed at last

to one of these assassins, who had unsuccessfully attempted his destruction several times before. The bab, young Mirza, was not a highly educated person, but very proud and of irreproachable life. He was not otherwise remarkable but possessed of a strange faculty of writing with extreme speed (you would call it mediumistic writing; an accomplishment considered miraculous by our adepts). Still, he wrote little about his doctrine or his person, but after his death his apostles made a mahdi of him, and from that to a divine nearnation was a step easily accomplished, as we have seen illustrated in your own Christian religion. To mahdsm were soon joined mysticism and pantheism, which have always dominated the philosophic instincts of the Iranian people. If you want to understand present Persian politics you must bear in mind that Irania (Persia) has always been and is now full of sects like babism, which are called souff hakem, sheikhi babis, etc.

## RELIGIOUSLY INSANE.

A Bangor Man Committed to the Insane Asylum.

The municipal officers held a meeting at noon Friday and it was voted to commit Samuel J. Keith, of this city, to the insane asylum at Augusta and he was taken there on the afternoon train by Mr. A. K. Rollins. Mr. Keith's case is a sad one. A week

ago he grew religiously insane. He was all right, so his friends say, until he went to a certain series of religious meetings very recently held here, not, however the Moody meetings. From that time his mind began to fail and his condition has gone from bad to worse. He claimed that he had been visited by God and told his family that he must make a sacrifice. Wednesday, night he declared to his wife and child that they would both be dead before morning. He did not say that he intended to kill them, but his relatives closely watched his movements. He said he had received a message

from heaven that he must preach and stated that he tried to hire the Y. M. C. hall for that purpose, but the authorities would not let him have it.

Mr. Keith was a pleasant agreeable young man with a decided aptitude for business and was well liked by all who knew him. He is the son of J. L. Keith of Old Town and his family is a particularly bright one. Many friends will regret to hear of the misfortune which has overtaken the young man and will hope that he may soon be restored to full health and to his family, as the physicians say there is good reason for beliving that he will be.—Bangor Daily, Commercial.

## THOUGHTS.

When beautiful thoughts unto you are given— Beautiful thoughts from earth to heave en-You should give heed to them, give

them expression; They may to some one bring sweet consolation.

Weary ones traveling along life's rough highway, Stumbling and falling in some darkened by-way, May catch the sweet sound of truths that are spoken As balm to the soul or the heart that is

broken. 'Tis better to let the light that's within

you Shine forth and be seen by those in the dark. That they may in error no longer con-

tinue, But be guided aright by the glimmering spark. Give to each thought the careful atten-

That you would bestow on some cherished flower-That it may expand to its fullest dimen-

In beauty, in color, in fragrance and power. 'Tis selfishness only that hides from an-

other The things that we so greatly enjoy; Then keep not those heaven-born thoughts from each other.

For seifishness will real pleasure de--Clara Glenford

# WHAT IS GOD

And Where and What Is Heaven?

A Lecture Delivered November 1, away all the terrors of the fairy stories our mothers told to us when we were BY MRS. NORIE CLAMAN, Under the Inspiration of "Brother bad. These drive away all of these harmful ideas and they are wiped, as

We then as workers together with him This is the way, friends, that heaven is beseech you also that you receive not being constructed. This is the way the grace of God in vain. Cor. II., 1: 6. that heaven is being brought to earth The subject chosen for discussion at by each soul awakened to a sense of its this hour has been handed in by a mem- duty seeking to help its fellow man. ber of the congregation, and I want to Then if we work in union, this great say before entering upon these most intelligence that lives incurrante in important questions that I shall endeavor; as far as I know, to tell to you comes a light; ceases to be what has the simplest form of language I can been put up as an idol, and lives in command what I know to be the truth, everything alike. The lowest forms of what has been taught me, and also molecules of life-every blade of grass, what has been thought me, and also the leaves of the trees, the animals, and of the immortal part of life relative to everything that mind can conceive of,—this God, and also to the other subject, tells you that there is a something that this God, and also to the other subject,

It is not my desire to obstruct a bridge or a something in your pathway, intelligence within that brings forth or to divert your opinions, but what-so-that life in its special form. ever is said from this pulpit at this hour comes the dawn of glorious truth. Manupon these two important subjects is kind cannot go any more along that for man's betterment and edification, little narrow pathway which has been and also for the upbuilding of the spirit- constructed by mortal man. No longer ual intelligences here, too. There are can we be satisfied with what is those of you who may feel within yourselves that there are no invisible forces called. No longer can we be satisfied present at this time. Do not be mistaken, friends, for there are innumer able forces here who have been taught us? There is but one single thing that exactly as some of you have beentaught that there is a personal God and mortal man, and that is this: The una literal heaven; and in that narrow, derstanding of himself, a realization of man-made religion they are seeking, as some of you are seeking to-night; and what becomes of the immortal part they are seeking that help which man when he is through with the mortal cannot give them; are seeking that help which orthodox creeds have said God the glorious sun of truth appearing alone can give. But it is within them- which shall be able to help the human selves to get it. It is within themselves family. to receive the truth. This is why they forces present—have come here at food to him, pay his rent, go hungry if this time that some word of truth necessary that he may be fed, there is may be given them from which a something within us that says: they may derive a benefit, whereby they "Thou hast done well. Accept the apthey may derive a benear, whereby they have of those who through the power may be helped to go on in the spirit life. Plause of those who through the power life as we look along down the ages of impression led you aright." This is

of time, long years before the Jesus of the condition that is being felt all Nazareth was born upon the material through this land. As it grows it will plane, the conscious part of man called supply many hungry souls who have out for help; he knew not whence it was never been satisfied by creed, dogma or to come; he knew not whence he him- priesthood. self came, and he cried out for a something to be given him whereby he might life, borne in anew to you from time to know and realize the immortal part of time. It is the only truth which can mankind. Long ages ago a parallel satisfy the inquiring soul of mankind line was drawn out between this some- to-day; the only truth known anywhere thing and the mortal man. He studied among men upon the material plane around and about it, all the conditions that teaches the simplicity of immortal of it imaginable, to find a name by life. It is the only truth that brings which he might call this something, and your loved ones back to your arms the name of God was finally decided whose mortal part has been given back upon. But they did not go far enough to mother clay. It is the only truth with that name. In crying out to this that says to you, "They are not dead. God in their prayers, they called upon Let that be banished from your mind him as if he were a being. They prayed forever. There are no dead. The entire aloud on bended knees with a great boundless universe is all life. There is volume of words, when this power to no death. And this heaven so long whom they prayed was a something with- talked of is not a place, but a condition, themselves, oh! mortal man.

You may ask the question from the Rest, oh! thou weary one. Peace and in themselves, oh! mortal man.

orthodox standpoint, "who is this God?" love is what makes heaven— not a The answer nine times out of ten will place, but a condition." be that He is a spirit. He is the ruler, of all this universe. It would have until night for the betterment of manto be a very narrow contracted God, if kind is the man who when he awakens He ruled only this universe. Others in the spirit morning will find a home will say to you. He is an all-wise being, whose every timber is a thought which an occupant of a throne in heaven. A he has put forth for the good of his minister of the gospel, a learned man fellow men, as was so beautifully exof this city, said to my instrument a plained in the poem read at the opening few days ago-I was with her and of the meeting, and great will be that good. God is a just God, and he lives because he has been striving while liv- a symbol of purity. in heaven." She asked him where was ing here to have an abiding place when neaven.

Up where? Has any one who lives he could through the power of impresthere in the spheres of immortal life-sion help his fellowmen living here into for I cannot call it "up there"-has any- a higher and better understanding of one,oh! friends of earth, ever returned themselves. from the place they call heaven and told you that there was a God up there busy world of to-day among so many who was a personality, who could see human souls, to talk about man-made children born only to be cast down to a creeds or man-made religions. The literal hell? Oh. no! Let us not accept such a belief as that. Let us tear full of narrow minded and selfish men, down these dogmas set up by man to and we have been warring with them to coverupself. To cover up self, man has make them understand themselves, to tried to make God an idol to save some awaken them to the fact that there is and to damn others. something better beyond this first

Long years ago, when I was living sphere, and just as they are here so there, I was taught these doctrines, but are they there.

There was always something within my breast which said to me: "John, there carnated back upon this material plane is something better than that for you, who are helping us through the power and you must work out this heaven for of love to scatter these truths. In the yourself. You must understand this private rooms are the little circles being God who lives just as much within held by many of you to learn the truth of immortal life, to know the lines yourself as anywhere else.

There is a power, there is an intel-which draw you closer and closer There is a power, there is an intell-ligence, and it is very unscientific to call so hasten away from man-made this power God; but you can call it creeds of to-day. Come one come something else, a power which far sur- all, and join the army. Come and that name.-Jehova. What is unite with us while we are here, for ere it? I AM. I AM, that is what you the dawn of a new century, the truths should call it, only you put these two which I have proclaimed to you shall expressions as one. I am life, I am be carried from shore to shore and put that good, I am that God individually into practice. God's kingdom shall be and the over-soul.

Let us reason together. If you were AM shall speak out through the mouths not, from whence comes your conscious of mortal man. There shall be no more state? If you were not, oh! man of clashing of arms, no more of wringing of earth, whence do you receive this intel- hands; but peace will reign, heaven will ligence? This power, this Life, is with-be instituted in every home, and in every soul. You call it ego, you can children of love will be born, and wives call it I AM, but remember that it is and husbands will be united, not as a power which lives not beyond upon two but as one. And when they go inthrone, but within yourself. But how can we understand then this home over there will be well made, be-

nower of which I speak? It is the cause every thought of love, and that easiest and simplest thing in the world greatpower of attraction which governs to understand. How? By retiring everything will be put into practice within yourself and there seeking. Not and they will receive the reward of a by placing an idol upon a throne to be well spent life while here. worshiped, but by creating within yourself a desire for heaven, a desire for you, in a condition to feceive your loved

immortal life. "But," say you, "where is this heaven?" "Where can I find this heaven?" By looking within. There you have everything that is to be found anywhere-in all this boundless universe, all space, taking in all of the other planets. And by the recognition of one's own self. by looking within

one's own self, you have it all, and you watching over you. have it exactly as you make it. Then we cannot call heaven a place, can we? In some instances I been sent to bear spirits out of morfal life into spirit life whose lives had been spiritual, whose lives here had grand, good lives, and when awakened in the Spirit-world they went to a place which I should call a place of rest. And how did they gain that place of rest? They paid attention to that I AM, that God force which lives supreme within. They paid attention parel than the man.-Shakspeare. to the plendings of conscience, accepted the truth and understood themselves. and now they are receiving the reward of the deeds they did here. They are enjoying heaven. Yes, and they come back to us of the material plane, they bring words of cheer, words of comfort, and they say in our ears: "Listen! I

am pleading for you, and I will guide the height of enjoyment.—Novalls. Then, oh! then, what? If he upon the out taste.-Goethe.

SPIRITUAL ELECTRICITY. Translation of a Very Ancient material plane says: "Open the door of my understanding. Come" in and sup with me and I with you. I am a part of you and you a part of me." Oh! how

it were, from off the face, of the earth.

there? It shows that there must be an

within the lids of the Holy Bible so-

with the songs we have sung. Then

we ask what is there that can satisfy

alone can satisfy the inquiring mind of

what is this force, what he himself is,

Upon the material plane we know that

This is only truth backed up by spirit-

The man who works from morning

through with this life, and at the same

time by and through these conditions

There is no time, dear friends, in the

time was when the material world was

to the spheres of immortal life, their

Place yourself then, let me pray of

ones in the spirit-life. Be prepared

may the angel world come close around

those of earth to-day. Break down the

barriers and let the sunshine flood in.

Open the way now, oh! friends of earth.

Let heaven be yours. Let that ego which is all life know itself.

Accept the blessing of love so true

Everyone that flatters thee is no friend

The doing of an evil to avoid an evi

Do you-dare you to taunt me with

Who then is free? The wise man who

I see that fashion wears out more ap

The world must have great minds

The owner ought to be more honor-

It is a joy to think the best we can of

Learning is pleasurable, but doing

Nothing is so atrocious as fancy with

even as great spheres suns.-Bailey.

able than the estate.-Xenophon.

human kind.-Wordsworth.

in misery.—DeFoe.

can not be good.-Coleridge.

my born deformity?-Byron.

can command himself.-Horace.

with garments clean and white. Oh!

I give the following as the translation of a very ancient Mss.: Look well, that you understand that quickly does that chain begin to grow, which comes to you, for out of the potency of the thought comes the and there is soon a way built across the little stream that divides the mortal potency of the Word. Mighty events from the immortal life. This drives away all fear of death. This drives and their consequences shape themselves even from the seemingly feeble ibrations. To those who are listen, hear what the spirit hath to say boys, of the devil getting us if we were Yield not up these privileges, they are

Manuscript,

part of your birthright."

It is not what to say, but how to choose that which will be most readily understood. To talk of Fohat, the Spirit of Fire, is to talk of the One; not only of the one, but of the essence of the Incomprehensible and Unapproach able. This is symbolical. When we are considering the macrocosm, we may perceive something of that which is here, by an examination of the micro-

cosm. Let us so study.

That from which the human mind ecoils, because it perceives how useless it is to try to perceive the unperceivable we will approach, because, by meditat ing, there may grow upon us some idea of that which was, and is and is to propels that life, or how would it get come.

The symbol of the infinite and the spiritual, is typified on the physical plane, by its manifestation. Now let us ee how it manifests itself. You are all familiar with the physical fire Whence comes it? All of the Aryan by the tell us that it came down from Heaven, and they say well, because it is the direct manifestation of the omnipotent force of the universe.

Let us pursue the examination little farther. Fire is omnipotent Phose who have studied in the physical realms of knowledge are willing to admit there is nothing upon the surface of the earth that will not yield to the power of fire, and there is but one opposing force in the visible universe, that is named water. It is also known man. And as the dawn breaks I can see that beyond a certain point water itself is dissolved into its constituents by fire; and then, that which it had before opposed, it increases in intensity, heat and power of absorption. In one sense, fire absorbs everything. We will not, however, diverge from the main idea, by attempting to follow out these changes of polarity, and of vibration, but satisfy our minds with the simple statement that everything does, or can be made to disappear in fire. Fine gold is there separated from its dross. Whatever is there consumed is separated into its essential parts, the manifested and the un manifested, and that which remains in the fire is freed from gross, physical conditions. All the stains, all the im purities, and all the filthiness are dis

solved away by the intensity of the potency within the fire, Again, fire is universal. There is no place upon the whole earth, nor in the universe, of absolute cold, therefore there must be fire everywhere. Fire is omniscient, because it contains within itself all things. Fire is omnipotent because nothing can stand against it. Pire is omnipresent, because out of that which seems most opposed, it can be evoked. Thus we have the TRIAD, which stands for the ONE. Outside of potency, knowledge and presence, nothcould exist, or be created. They who in the ancient times thought and meditated much upon this subject, leemed Fohat, or Fire, not the manifestation perceived) on the physical plane, but the essence or pattern on the spiritual plane, of all that appears on the visible. It is Spiritual Electricity, the innermost of the innermost, and fire is its symbol, fittest type of that

It is perceivable of Fohat, that all which approaches it, is absorbed into it. and is cleansed and purified of all but "God is a spirit. God is spirit's home. Great will be his reward, the highest potency, so it must also be

which is the ONE.

Philosophers say that it is not apvhich seeks to approach, from a physical conception, understading or desire will be consumed or changed; that which remains will be the essence while that which fades away, will be the stain, the worthless, the weakness the illusion, the changeable. That which remains will be pure, and in alignment to the plane of itself.

Suppose a great city is on fire, in number of places. The great lapping ongues of flame and intense breaking out here and there, finally unite, and become one in their work of lestruction. So they who approach Cohat in thought, come into alignment. and as they come closer within the light, they ever approach, never touch the flame, for they must advance only from within, and be changed from the physical materiality, to the Spiritually

essential. Do you wonder that the old philosophers insisted so strenuously upon the iden of purity of thought, of act, and of living; because in the approach the Word is absolute and inevitable. and in the consuming, it were better that the larger part remain as pure gold, and that the smaller part were purged away, and this is in proportion to the overcoming of the physical desires, the increase of spiritual knowledge, and

perfection of life. There can be no manifestation without Fohat. Darkness, cold and death are synonymous terms. If light is universal, if life is universal. Fohat must be universal also. Then whatever fire in the physical typifies, whatever in meditation you can ascribe to it, you can ascribe to Fohat. The fire which apparently devoureth, absorbs and contains within itself all existence, all life, all manifestation.

When Fohat shall have withdrawn itself, within itself (as fire sometimes seems to have done), or in other words dies out, it still contains within itself the germ or spark of re-creation, regeneration and re-manifestation. Thus the Divine Karma, produced by desire of the good, lingers forever, and ever through all the eternities, to produce the out-going of the cycle which returning into itself, completes for Fohat, the Spiritual Electricity, the beginning and end of the great Manyantaric day He who will study the light and the fire, looking to them only as the veil which but thinly conceals the essence, may of himself learn many lessons which can make him richer in knowl edge, and perchance it may make life easier on the rough and rugged road, over which all the earth-born must travel. To whoever may read, let there come the benediction of peace. help, strength, beneficence, and guidance look to the higher self-Spiritual Electricity. -W. P. PHELON. M. D.

ANIMALS IN HEAVEN.

Have They a Continued Existence?

Some Interesting Experiences in Proof of the Affirmative.

Having had many remarkable expériences, and having heard of others still more remarkable, which were well authenticated, in affirmation of the above query and having carefully weighed all the hydrogene obtained, I am as positive that all species of animals survive the disintegration of the mate rial body as I am of the most elementary principles of nature. If they do not -then farewell to the immortality of the soul of mant for there is just as much evidence that the animal has a soul as there is that man has. It is supreme egotism for man to assume that he alone of all the animal kingdom will survive the change called death. "But," says an objector, "they don't

How does he know they do not? Has he ever interviewed them upon the subject? Anothersnys: "If there are animals in heaven, then excuse me; I will demand

a card of absence."

Very well; if this one has an antipathy to animals he will very likely be assigned to a sphere where they are not. But remember this: Animals, like people, will cease to thirst for blood in the spirit form, and therefore will no more go forth to the slaughter of prey; will no more "sting" or "lilss," or bite Isalah spoke of the spirit-world when

he said: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the suckling together; and a little child shall lead them...And the suck-ing child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord (spirit) as the waters cover the sea."-Isaiah x1:6,8,9.

When we have given to the world our revelations upon the origin and evolution of spirit and matter, we will illustrate the part animals have to play in the universal drama of life. The fact is, there are many Spiritual-

ists who have not outgrown the narrow orthodox heaven-they seem to imagine heaven to be a painted city with streets of gold, gates of ivory; cold, cheerless, sculptured walls, with perhaps a few gardens of flowers.

In the spirit we have roamed those 'evergreen mountains of life," those sylvan, vine-trellised dales with their indescribable variety of rainbow-tinted flowers; those beauteous waving plains, and by the clear waters have seen the wild deer and the lion sporting together, the celestial songs of birds. Such is our ideal heavest. But we must omit further description here and return to cold facts.

B. F. Underwood, one of the most

profound thinkers of the age, recently wrote a powerful argument in the defence of animals, in which he quoted the following sublime passage from that other brilliant writer, Jerome K. Jerome:

"Ah! old staunch friend, with your deep, clear eyes, and bright, quick glances that take in all one has to say before one has time to speak it, do you know you are only an animal and have no mind? Do you know that dull-eyed. gin-sodden lout leaning against the outpost there is immeasurably your superior? Do you know that every littleminded selfish scoundrel, who never did a gentle deed or said a kind word, who never had a thought that was not mean and low, or a desire that was not mean nd hase whose every action is a fraud and whose every utterance is a lie; do you know that these crawling skulks ere as much superfor to you as the sun s superior to sunlight, you honorable, prave-hearted, unselfish brute? They are men, you know, and men are the greatest, noblest and wisest and best beings in the whole vast, eternal universe. Any man will tell you that." Not "any man." There are many

believe the meanest dog is superior to the average biped call man. The terms "brutal" and "beastly" are misnomers as applied to men. Usually when the epithet is applied to an indi vidual, he is so much below the beasts of the field that such appellations

men in our list of acquaintances who

highly flatter him A CLAIRVOYANT HORSE. A pastor of one of the San Diego churches (whose name I am requested to withhold for obvious reasons, though the statements can be easily verified) had a very remakable experience in the early days of California. He then had a circuit in the mining camps of Placer county, if I remember the county correctly, and had started to give a series of temperance lectures, which were resulting disastrously to the saloons in

the town where he was located. One morning he found a card tacked to his door warning him that if he nttempted to keep his appointment to of persistent effort, it has at last suc deliver a temperance lecture at a certain camp, ten miles from there, he would never reach the place alive.

He treated the matter as a joke, and on the appointed evening mounted his faithful steed and set out to keep his date. There was a fork in the road, both branches leading to the same place-one being shorter but rougher than the other. Being a slow rider, it was always his custom to take the short route.

That night he started, as usual. on the short route; and had proceeded but a short distance when his horse suddenly seized the bits between his teeth. wheeled about and dashed back to the fork in the road. This nettled the rider, and having again obtained control of the reins henapplied the whip to the trembling animal and soon found himself at the same point. It was a bright moonlight night and nothing was visible to the clerkabrider, but all of a sudden the horse again reared upon his hind feet and struck the air with both front feet as though someone had seized him by the bits. dagain the animal wheeled | truths of Spiritualism. and ran back to the forks of the road trembling and frothing at the mouth. Never had the horse displayed such conduct before, and the rider thought it strange, and so, with the remark, 'Have it your own way, then," took the other road and arrived a little late, but in time to give his lecture. He did not I tion of nearly or quite a million of inmention his experience, however, until | habitants, thus opening a vast field in ome time after, thinking nothing more about it until one of his converts confessed that he, with a number of others, had been in a plot to assassinate the reverend gentleman, and that they were imbushed at a point about a mile beyond where the animal became frightened, in the canyon, knowing that to be his accustomed route. The

the preacher's life, several of them

joined the church and confessed to

OTHER EXPERIENCES. Mrs. Flora B. White, a well known and

estimable lady of Sau Diego, in a letter

to the Herald of Light, made the fol-lowing statement, which is well authen-tleated, and which should be sufficient proof of the existence of animals out of the material form: "Some years ago I had a home in the Santa Cruz mountains, and when my dear old mother passed out of my mortal sight, we laid her to rest under one of the large redwood trees on the home place and with in sight of the house windows. Our cat was a great pet of my mother's, and was constantly with her in her last illness. A few days after the funeral we noticed the cat playing on and around the grave, and, watching her closely, would see her rub against what to us seemed empty space, and show every evidence of pleasure and companionship. This was an every-day occurrence, until one evening we found the lifeless body of the cat stretched on the grave. The question is what did she see around the grave and why did she die there?

"Nearly two years ago myself and husband were stopping with Prof. J. S. Loveland at his home in Summerland. One afternoon we drove into Santa Barbara, returning in the early evening. Our horse (a steady-going old fellow which we have had for years) suddenly shied, at nothing we could see. Taken unawares, we could not control him. The buggy was overturned, breaking it to pieces and throwing us out, dislocating my husband's shoulder and break-ing two ribs for me. We were carried back to Prof. Loveland's house, where we found the horse, trembling with excitement, and on enquiring found there had been four runaway accidents at or near the same place in the road where we were hurt."

The writer of this article has had several experiences with a horse on the plains of Kansas. At certain points, in broad daylight and on the open prairie, the animal would suddenly rear backward, with protruding eyes and loud snorts, and trembling in every muscle, would try to run away from something invisible to the rider, and no amount of persuasion would induce him to pass that point without making a detour of nearly a quarter of a mile around the invisible object. At all times, excepting upon these three or four occasion, the horse was perfectly gentle and nevershied at material objects-unless a whin; or something truly dangerous.

In a previous number of the Herald of Light, Ella Wilson Marchant, a wellknown writer of San Bernardino, gave a similar proof under the heading, "What Did the Cat See?" She told how, upon one occasion, her pet cat, which had always been "at home" in all parts of the house, suddenly became frightened at something it saw in the stairway, but which Mrs Marchant could not see. Through euriosity, she gathered the cat in her arms aud carried it upstairs, despite its struggles. Upon being released it dashed away into the garret and hid behind some boxes and other articles stored therein, and later mewed piteously until released from the room. On other occasions, both before and after this episode, the cat allowed itself to be aken into this room without showing the slightest alarm. In answer to the question in the heading of Mrs. Marchant's article, it might be suggested that the cat saw a savage dog which had yielded up the flesh.

It was the accidental discovery of the clairvoyance of animals that led the writer to the investigation of this and -E. S. GREEN.

# APPEAL

To the Spiritualists of Amer-

Massachusetts for the purpose of enrolling and organizing Spiritualists for co-operative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute among its members and others, a work which it has carried on to the full extent of its means since its organization. The Union is not local in its membership, or in the bestowal of its bounties, its members being from nearly every State of the Union, and its beneficiaries to fifteen States, and have not been confined to its members exclusively, nearly one half being outside its pale, and in some urgent cases, even outside the ranks of Spiritualism. Believing that the time has fully arrived, and the needs of the hour calls

for immediate action, the Union therefore, in accordance with the objects for which it was organized, proposes to establish and equip a Home in which to care for the aged, and destitute, and in connection therewith, as soon as practicable, a Hospital building, in which to treat the sick among its unfortunate members, in accordance with the most advanced ideas in hypnotism, magnetism, and kindred remedies. It is with great pleasure that the Union announces, that after six years ceeded in procuring a tract of land, with buildings thereon peculiarly adapted to the purposes of a Hôme. This establishment is situated in one of the most beautiful suburbs of Bos ton, known as "Waverly in the town of Belmont." This property, widely known as the Campbell Mansion, has been purchased from Mr. Henry F.

Campbell, a gentleman who is deeply in sympathy with the objects and pur poses of the Union and a member thereof, and who accompanies the sale with generous gifts of both land and money. The estate immediately adjoins the Beaver Brook reservation, so-called, of

the new Metropolitan Park, and contains a portion of the celebrated Agassiz Moraine and Agassiz Oaks, well known to scientists throughout the country.

The grounds also contain a grove in which to hold open air meetings in the

proper season, which will be undoubt edly a marked feature of the movement and a valuable aid in disseminating the Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn,

and the towns of Belmont, Watertown, Winchester, Arlington, Stoneham, and the historic battle-grounds of Lexington and Concord, embracing a popula which to sow the seed of the new gospel of Spiritualism. Thus with our benevolent work we combine the educational.

The executive work of the Union is done gratuitously by a board of fifteen directors, and no member thereof receives any pecuniary compensation for services rendered.

The Union now earnestly appeals to Spiritualists to embrace the opportunity offered them to contribute to the support of so grand a work, remembering that the power to do so implies

the obligation, and "that he who gives MOSES quickly gives twice." quickly gives twice."
All sums received will be acknowled edged personally, and in the Banner of

Light, with the names of the donors by Moses T. Dole, treasurer, No. 71 Perkins' street, Charlestown District Boston, Mass. Christopher C. Shaw, president, Win. H. Banks, clerk. Moses T. Dole treasurer

GONE ASTRAY.

Tradition tells us travelers have stood Lost and alone within the mossy wood, No mark to guide, and no familiar sound,
No sign of, man for miles and miles
ayound;
The forest dim and dark as night draws

No hope of rescue ere another dawn. Could they enjoy the sweet, damp, mossy smell, at ...
Or list to tales the whispering oaks

might tell?
Or understand the murmurings of the pines. Or read what's plainly written 'twixt

In Nature's generous book, unheeding So seldom reads and never understands Ah, no, the lonely soul by fear opprest, Frenzied, is lost to reason and to rest;

A lonelier, darker solitude may find Within the city's noisy streets, Where he may witness, but not taste the sweets

Thus the poor outcast, banished from his

Of social life and loving family ties, Than he who to the forest gladly flies To dwell within some lonely cave or hut Content, aye, glad, to think himself for

Hid from the cruel scorn of human eye, Rejoicing there alone to live and die Oh, cruel, unrelenting human hate To aggravate a fallen brother's fate Your boasted, all-forgiving Christian

love Is dead, indeed, to witness all unmoved The helpless struggles of the throng who fall. And then fill to the brim their cup of

With petty spite and haughty arrogance, Proud, untried virtue, and dense ignor-

Of weaker natures, and the thoughtless mind, Or vilely bred. alas! to crime inclined Why punish thus the weary, sin-sick soul,

Tonic and physic to make weak bodies whole? A thinking man must bow and blush with shame think his soul inhabits human

frame. Made in "God's image"-so the pious read.
"A little lower than the angels"—now, indeed, I think that means, except by saving

grace, Lower than the angels of the "other place."
—Mrs. C. M. W. GREENLEAF.

"EUTHANASIA."

To the Editor:-The article in The

Progressive Thinker, November 7, entitled "Euthanasia," meets a long felt want of poor, unfortunate mortals, lingering, as it were, so near the borderland that even the soirit itself longs to be released from the wornout physical body which holds it a prisoner.
We have in our midst, at this time, a

faithful sister and medium, who, when under control. speaks several languages, giving many wonderful tests of the power of spirit, when in her more restored physical condition, suffering extremely from an inward cancer. All arrange-The Veteran Spiritualists' Union was ments have been made for some time incorporated in 1891 under the laws of for the receiving of the spirit, when freed from its earthly tenement of pain and suffering. Her spirit mother and friends are in daily attendance, anxiously waiting to welcome her to her wellearned home, where, with the knowledge she already has of its surroundings (being a fine clairvoyant), she can re turn to her patient, indulgent husband and friends here to carry on the work she has left unfinished, as it were, to take up her work on the spirit-side, with

new life and vigor.

I wish to thank the brother personally, for the words he so nobly presented in regard to suicides. It has helped me for one, more than he can realize; in that alone his article has done its mission—it has held the spirit-mirror before my eyes. When influenced by these unhappy ones who come to us ofttimes when conditions are such that they can control, we are tempted to do what they have done, thinking to escape our unpleasant duties of life, and to be freed from "taking on" these personations of despair and hopelessness. His words have helped me to grow

strong, and to feel that surely we do not escape the individual consciousness when we awaken to the fact of our rashness. I wish we had many more such M. D.'s in our cause, for the betterment of humanity, for certainly we need them, when one of the greatest battles we have to fight is with the "earth phy sicians of our free America," while me diums are in every State being persecuted for their mediumship; many are suffering imprisonment and humiliation from this one phase alone.

I sincerely hope this brother may write us from time to time, through the columns of The Progressive Thinker, which grows better and better as each week it is presented to us, clean and bright-so full of wisdom and new life Long may it live to carry on its humani-tarian work. —ESTELLE F. HOWES. Lily Dale, N. Y.

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

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men chanced to be superstitious, and believing it to be a miracle that saved

Proj. W. H. PEEKE, F. D., 4 Cedar St., New York relieve their conscience.

Interesting Facts and Statements.

Spiritualists Should Examine Science as Well as Phenomena.

'All gases are composed of atoms or molecules, of which there are millions of millions of millions in a cubic inch. These myriads of mites are flying about with intense velocities. Each knocks against or encounters its fellows. It may be five thousand millions of times. It may be twenty thousand millions of times, ir a second. By the energy of these knocks heat is evolved or pressure produced upon any surface which bounds or restrains the gas. Once when Pasteur was dining with his daughter and her family at her home in Burgundy he took care to dip in a glass of water the cherries that were served for dessert and then wipe them carefully with his napkin before putting them in his mouth. His fastidiousness amused he people at the table, but the scientist rebuked them for their levity and discoursed at length on the dangers in microbes and animalculae. A few moments later in a fit of abstraction, he suddenly seized the glass in which he had washed the cherries and drank the water, microbes and all, at a single

HEALTHY MICROBES.

That nature generally knows what she is about better than some scientific experimenters Professor Kijanizia of Klew has found out to his sorrow. He thought people would be better off if the air was sterilized. Thereupon he destroyed all the microbes in a certain quantity of air and fed it to a number small animals. But the pure air did not seem to agree with the little beasts, it seemed, for they all died. THE SUNSHINE.

There was a time, not many years ago, when the sun might shine and shine with all its might and yet leave no scientific record of its presence beyond the effect of mere heat shown by the thermometer. Nowadays all this is changed and there are scattered over various portions of the country instruments which catch every gleam of bright sunlight and write it down indelibly, so that by looking at the picture presented we may see at a glance whether such and such a day was really fine or cloudy. The contrivance by which this is effected is exceedingly simple, consisting as it does of nothing more than a solid glass ball set on a pedestal with a surrounding frame in which to place at a suitable angle a strip of blue cardboard. The glass ball plays the part of a burningglass, and when the sun shines brightly the rays are focused upon the strip of cardboard, where the effect is seen in a scorched patch of more or less dis tinctness. As the relative position of the sun changes the scorch changes too. so that at the end of a bright, sunny day the picture on the card consists of n long scorched line. By measuring this line we get a record of the number of hours' sunshine prevalent during The instrument, although commendably simple has one great drawback. If the brilliancy of the suns rays be shrouded even to a very small extent by mist or by a thin veil of cirrus cloud the heat produced is insufficient to produce a burn on the card.

PASTE DIAMONDS. Electricity is now used to detect paste diamonds from the genuine. A small disk of aluminum is attached to the spindle of a small motor. A clamp with a small flat spring, provided with an adjustable screw, holds the article to be tested. It is then moistened and placed in contact with the rapidly revolving aluminum disk. If the stone is a genuine one it will be left intact; if it is bogus it will show brilliant metallic

THERMOMETERS.

To tell whether a thermometer accurately does its work invert the instrument. If the mercury does not fall to the end or if it breaks into several small or break off at the bulb and fall to the knowledge of all. end of the tube. There is another interesting fact about thermometers. Nine persons out of ten think the mercurial column round, but that is not the case. The thread of mercury in thermometers is flat. If it were round the column could hardly be seen, for the opening of the tube is as fine as the finest thread. Some eight or ten years ago a Boston manufacturer introduced a scheme of coating the back of the tube with white sizing. That makes the column of mercury stand out clear and distinct. Thermometers are cheaper and better than ever before. You can now buy a heat-marker for 25 cents but a first-class instrument will cost you \$2. 'A cheap instrument is like a cheap watch- it is unreliable. The reason for this is that a perfect thermometer has a scale of its own. The cheap thermometer is made on guess work. Hence you see a difference of two, three or five degrees between thermometers in the same locality on the same day. The most sensitve heat marker is the Crookes. It consists of four arms suspended on a steel pivot, rotating like a miniature wind gauge, and the whole affair is inclosed in a glass tube from which the air has been exhausted. The light of a candle one or two feet away causes the arms to rotate. sensitive is the thermopile, which is used of intoxication in the case of the lower to detect the faint rays of heat trans- order of beings being a creeping vetch. The advent of that blessed one, we mitted from the moon and stars to this cold world THE COIN DID NOT COME BACK.

On one occasion, while examining the mechanism of the monster revolving lamp belonging to an English lighthouse, a gentleman wishing to see how many seconds would elapse in completing a revolution, took a half crown piece form his pocket and placed it on the revolving framework. Watch in hand, he waited for the coin to come around again, but no half crown appeared. The seconds lengthened into minutes, still no half crown. "Strange .he exclaimed, "What can be the meaning of it?" In order to ascer tain the cause of the strange phenome non he walked around to the other side of the lamp, and in doing so encountered one of the lighthouse men, who touched his hat and said, "Thank you sir," in an look at the molten metal without trouble undertone. The man, seeing the coin coming toward him, had pocketed it. thinking it was meant for a fip.

Raoul Pictet who has done much priginal chemical work at low temperatures, suggests that by making use of of dwellers on various levels. He finds low temperatures syntheses may be ob-tained which would be otherwise im-requires them to live in cellars die first, the heat generated so raises the general come those who live on the third or temperature of the bodies acted upon fourth floor; next those on the ground that all control over the combination is floor, while the tenants of the first or lost. At very low temperatures, how- second floors enjoy the longest period ever, all chemical action ceases. By of existence. The purer air of the upchoosing the right temperature there per stories is overbalanced by the exer means M. Pictet has effected combin- death.

ations that are impossible at ordinary HYSTERIA.

An unusually rare case of supposed nervous hysteria was exhibited at Bellevue Hospital Medical College, New York, the other day, by Dr. Herman W. Biggs, professor of nervous diseases at the college. The patient was a healthy intelligent woman 35 years old, who had suddenly become deaf and dumb, as it was believed. There was an effort to and subjective only, and that unless we speak but no sound could be uttered. it the same time the patient did not, or professed not to hear what was addressed to her. Rest and quiet did not oring relief nor did a calm reasoning. by means of writing, with the woman produce any change such as would be produced by mental treatment in or dinary cases of hysteria. An examination revealed the fact that no local discase interfered, the trachen was in a healthy condition, but the patient had no control of the vocal cords. No vibrations could be produced; and, consequently, no sound was heard. It was clear that the vocal cords were temporarily paralyzed. Prof. Biggs told the students that if there was no permanent injury to the cords, the local trouble would yield to and be disposedof by means of the use of electricity. The electric battery was then called in to use, the cords were relaxed and the

and speech were both restored. STEEL CORSETS. The story that a deviation of her compass resulting from the presence of steel in a cork leg worn by the man at the wheel caused the steamer Susan E Peck to strand near Bar Point Lake \$20,000, recalls a similar circumstance. on by purely mechanical means. A According to the narrator, on one of process the trips of the fine steel steamer Germany for making a substitute Castella down Lake Huron the last for the natural skin for use in season the second mate reported to wounds. denly gone wrong, that the needle of mucus membrane and then treated would swing three or four points to in a pepsin solution until the muscular had become utterly impossible to steer a tissue is produced which can take the a course-in fact, he had lost trace of the course altogether. Capt. Allen accompanied the mate to the pilot house and found matters just as they had Thus nature works upward through been described. Besides the man at the difficulties which appear unsurmount wheel two lady passengers were in the able to us. Vitality manifests its pres pilot house when Capt. Allen entered, ence everywhere and always accom-Turning to them, after meditating for panied by intelligence. a moment, he asked if they wore steel to further question as to where they over matter" becomes more palpable had been and this clicited the information that the ladies had paid a visit and it is far less difficult for a man who

woman spoke as formerly. Hearing

REICHENBACH'S DISCOVERY. The discoveries of Baron Reichen bach opened a new field for investiga tion. He found that around every sub stance in nature there was a neculia aura, or atmosphere. It will be found that this surrounding atmosphere is the means by which the properties and even the existence of bodies may be known It has been a favorite idea with certain philosophers that all things are ideal can think of them, they do not exist. This is undoubtedly carrying the matter too far, while on the other hand, the materialist, who believes that we only know of the existence of bodies by acnal cortact, may be quite as far from he truth.

The valuable discoveries in psychometry made by Dr. Buchanan and others confirm the idea that it is the aura around bodies that gives us the idea not only of their existence, but in many cases of their qualities and properties The doctor placed substances in closely stopped glass bottles, and without giving the sensitive person any idea of what they contained, not even knowing himself sometimes what he was experimenting with, he found that if they held the bottles in their hands the specific effect of the articles was produced, and the individual was often not only able to describe the effects, but give the name of the article. Novelists have already made the public familiar with the idea of automatons turned into living beings, and doctors have of late made many clever transfers of blood and flesh and skin.

ARTIFICIAL BODY.

ac appears that the work of making Erie, in September last, with a loss of an artificial human body can be carried has actually been patented in The muscular coating Capt. Allen that the compass had sud- the intestines of animals is divested the right or left at intervals and that fibers are half digested. After a second because of these erratic movements it treatment with tannin and gallic acid place of the natural skin, and which when laid on the wound, is entirely absorbed during the healing process Thus nature works upward through

As the world advances physically corsets. A reply in the affirmative led mind advances; and the "power of mind To do lucreases the capacity of doing: to the engine room and that while there is in an habitual course of exertion to the engineer had afforded them an op-portunity to inspect the dynamo which purpose than for the man who does

# "The Next World Interviewed."

A REMARKABLE BOOK AT COST.

supplied the electric lights of the steamer | little or nothing to put himself into mo "That settles it, you must get out of tion for the same end. This is owing here!" next greeted the ears of the to a principle of our moral nature, ladies as Capt. Allen opened the pilot- which is called the vis inertia—lithouse for their exit. And while they erally the strength of inactivity. To set were walking back to the cabin in a a common child's hoop rolling requires Capt. Allen's exhibit of bluff, sailorlike keep it in motion afterward. authority, that compass got right down a reluctance in all things to be set movto staid business again and showed the ing; but, when all is over, everything man at the wheel the way with its proceeds smoothly enough. Just so it usual precision. It is hardly necessary to explain that the dynamo had mag- habit he loses the power of doing; but netized the steel corsets worn by the ladies and that the corsets became responsible for the crazy race the needle of the compass ran as the wearers moved to and fro in the pilot house OBJECT OF SCIENCE.

The object of science is nature-the world of phenomena, whose ongoings are open to our observation and contemplation. The object of theology is the supposed attributes, plans and purposes of the unknown cause of phenomena. Science is knowledge classified and

BEAN FORCE. steam engine.

GETTING OLD.

in bed all night. They get up fully half a dozen times and go wandering around with lights in their hands, looking for the origin of the noises, to see what time it is and on a half dozen other pretexts. If you feel like wandering when any sense is diseased or defective around the house at night with your it throws enough of its power into night clothes flapping around your another sense to enable it to play a knees. It is an indication you are not as double function. young as you used to be.

VETCH. It has lately been pointed out that man, after all, is not the only animal who indulges in stimulants. Certain Oh, Star of Truth, Thou who dids animals also indulge themselves in this shine of old. manner with fatal results, the vehicle To guide the wise men of the East. order of beings being a creeping vetch The advent of that blessed one, whose called the "loco plant." This is an inhabitant of the "Texan Panhandle" and is a source of serious danger to horses and cattle. To them it has all the al- Oh, Star of Truth, thou shiping star, lurements which are possessed by absinthe and gin for beings of another

So safe a guide for all men's souls to
heed, grade, only the results of the vetch are Show unto us thy light afar. more definitely fatal even when taken And lead us to that pasture where doth in moderate measures. Animals who backwards, their brains being affected as well as their spinal cords. They leap heights in their frenzy and dash down precipices. No rider of a horse

safe position. PURE AIR.

The eyes will bear a high temperature up to a certain limit, but above that he difference is very marked. For instance, workers in smelting houses can until it reaches 2,000 degrees Fahrenheit, but above that they are obliged to wear colored glasses.

who has thus been intoxicated is in a

A Hungarian hygienist has been collecting statistics in regard to the life possible. In many chemical operations as might readily be supposed; next forc, reaction between chemicals may tion of climbing the stairs, the average Since thou didst guide the Magi to the be made as slow as desired. By this being a little over two years' earlier birthplace of the blest.

of surprise and astonishment at a smarter stroke at starting than to is with the idle man. In losing the a man who is busy about some regular employment for a proper length of time every day can very easily do something else during the remaining hours; indeed the recreation of the weary man is apt to be busier than the perpetual leisure of the idle man. MIND BUILDING.

Dr. S. Millington Miller of New York, a well-known writer on physiological psychology, delivered a lecture before the Educational club at the normal school on "Mind-Building by Sense

methodized. For convenience we label Development." Dr. Miller said, in part, certain class of facts astronomy, that the energizing principle that acts geology, chemistry, biology, etc., but all through the organs of sense is what these sciences are but segments of a is known as life, or thought, or mencircle, parts of one great science—the tality, whose principal habitation is the columns the thermometer contains air science of the universe. All the sciences brain. A series of experiments recently and is inaccurate. If perfectly made being related, there can be no complete the slender thread should fill the tube knowledge of any without thorough the head of the Paris Polytechnic school, showed that the human brain is a burning fire, whose luminous Anatomists, when they wish to sep-effluvium escapes through the eyes arate the bones of a skull, sometimes cars, nose and mouth into the surroundresort to a very peculiar procedure, ing atmosphere, filling the air for a cir They fill the skull with small beans cle of some 15 or 20 feet with a mild and place it in a vessel of water. The hazy light. By means of hypnotic sub beans swell and rend the skull apart, jects it has been shown that the efflux The well known German Physiologist, lum is sentiment, and, if a glass of Grehaut, measured the force which the water is pinched with the fingers, the beaus are capable of exerting under hypnotized giver of the light or life these conditions, and found that it in complains of pain. De Rochas has it dicated five atmospheres, equal to the that life or light is a uniform and stable average pressure in the boiler of a quantity. Turning to the senses; the steam engine.

senses is now a well-established the blind see with their fingers, the deaf Some old people never pretend to stay hear with their eyes, the deaf and dumb and blind see and feel and hear with their fingers, or see and hear through the sense of smell..

The meaning of all this is that the vital essence is a uniform quantity and

-CARL SEXTUS. STAR OF TRUTH.

The love divine in all men's hearts

Lead thou us on.

have tasted of it are liable to fall over Those who have found the light of endless day.

Oh, Star of Truth, Thou whose ever

mighty power Comes with the force of Nature's unre sisting strength, Convincing and converting, every hour Strong minds to see thy quiet graces

and at length To follow where thy holy light doth lead us on. Oh, Truth, that star of hope, that light, To which all upward tending minds do

cling, And which alone can give the blinded eyes that sight
Which looketh inward, to the soul which flings
From off its shoulders superstition's

binding robes, And lets the soul go free. Oh, Spirit of Truth, which God hath sent to clear And banish every fear and sorrow from

the soul-Come dwell within our hearts, and let thy charming graces cheer
And give to man that wisdom which adown the ages rolls,

Mrs. W. A. Lindsey.

lowly

A Poem by Mist May L. Collins. READ BEFORE THE AMERICAN SECULAR

UNION. To be at rest? Ah! rest means emptiness, Within these days when hearts are crushed by gold;
In Nature's realm all things that bud

Are daily throwing off the old. No hope, no plans, no dreams nor tender fancies 'B B

E'er sprung from minds contented with their lot. The soldier-rebels in the world's great

Have chosen for their motto, "I will not."

The restless wave that chants a strain of music. And brighter grows within the morning sun: The onward swimmer up the stream of

progress, Can each proclaim a battle fought and And, as in Nature's universal anthem, No note, however sweet, is sounded

So in the broad domain of human think-Old ideas vanish to be known no more Behold the mountain peak of high en-

deavor. The many golden blessings centered there Think not her upward paths are strewn

with daisles, With scraphs gliding past thee every-Nay, in thine own hand is the sounding anvil That shapes each separate stroke,

each tone of voice. In cutting paths for weary feet to travel That others coming after may rejoice.

Strange crevices, high cliffs and rocky Like dread avengers, lurid flames of envy, Heed not the anxious cry of strug-

gling souls: But ever widening, ever gaping sorrow Temptations, snares, the warrior's thirst for blood

Play havoc in the human heart's upheavals, Poisoning the fount of everlasting good. and from the passion-depths of bygon

The restless fountain of the past is Of wasted opportunities that rise and glide Like threatening phantoms down the

aisle of yearning. And tinge each burning hope with vain belief: Rush in a mighty stream and seek re-

To cleanse anew the fount of human feeling, To purge each drop of all its ill resource. By that same law that garners autumn's

fruitage And guides the stately planets in their course; This is the grand intent of evolution-

what may, Though eager incense, seeking Heaven's Attempts to check the current on its way.

So do not quell the inward impulse ris-That chills thy longing with a vague unrest,

thoughts that, surging in a mighty tempest, Crowd one another in a loud protest: We stand for human freedom and the Nor seek to stay the crimson, pulsing rights of man. We admit the vast imlife-tide That swells triumphant in thy bosom

nertia is the bane of all true progress, Nor bears no mighty import on its brow.

The mighty force of Nature's restless Is felt in every root and shrub and

wayside thorn. The oak draws in the air, solidifies it; The violet, trembling with the touch of morn.

Brings forth the vital germs, that, ter-The atom, bleaching white within the tropics,

Another year may flow in Arctic seas. The tiny pebbles, drifting from the

clay; The mountain is a standing reminis cence, Replete with relics of a bygone day; A day when beasts and reptiles thronged

its thickets, The danger signal to a dawning race! Primeval man, perplexed by fear and glory of nature vanishes. To the mind passion, Bore all the savage instincts in his

face. As, in the ceaseless turmoil of the ages The water, freezing fast on Iceland's

Is checked by currents from the warmer regions, That living creatures may subsistence gain,

So in the realm of thought, the field of action. Incentives base, that would the mind and vital question. We must work for Like gleams of lightning in a thun-

der-storm. d -d; So, onward, then, each tiny impulse budding, has budding. Each aspiration growingsfor the light; Though half obscured by mists and partial vision.

Yet luminates the darkness of night; 01 : (1 And from the leaden eaves of pain and BOTTOW Great tears flow down to christen on their way. 10: d;

candor. Holds all the universe within its BWay. Oh! restless sea of life's progressive

Each honest aim that, clothed in simple

That makes mad music in my fervent youth. When will thy dimpling billows surge around me. Thou sempiternal dwelling place of

truth?

My heart is panting for the liquid fuel That circulates so freely in thy breast; Thy trilling wavelets, fluid gems, that, cooing, Bear momentary ripples on their crest

Athwart the fleecy clouds the sunbeams, morn:

FREETHOUGHT BATTLE-HYMN A morning lit with promise for the

Who, treading paths of obloquy and Heed not undying truth's majestic warn

ing

THE CONGRESS OF FREETHINKERS AT CHICAGO.

That cradles in its depths the joyous chime Of freedom's song, and in a sweet crescendo Keeps steady, animated beat with

And as a change of temperature, ap proaching, Beats back the rapid current of the

wind, So will the march of truth chase every phantom That clouds the inner chambers of the

mind: And wrestling bravely with life's fitful A sweet impationce chilling all our

Oh! may we count one step securely planted
That upward leads to everlasting good!

THE WORK WE HAVE TO DO

Address by Samuel P. Putnam at the Opening Session of the Congress of Freethinkers, Chicago, Nov. 13, 1896.

The work of Freethought is neces

sary to the civilization of the human We stand for liberty. To achieve liberty has been the struggle of the ages. It is that which has made glorious the pages of human history. victories of liberty have been the victories of science and progress. Liberty is the sole condition of human advancement. Without liberty there is no shin ing truth for man; there is no purpose no character, no crown, no attainment The way to truth is hard; the road is of the good and beautiful. Slavery is allied with ignorance, with superstition, with degradation, with vice and crime. What is more noble than a free human being? What is more miserable than a

human being in prison and in chains? The fall of the Bastile! What a triumph that was of human civilization What a mighty step in human progress It was, however, but a step. It was but one luminous gain in the long and toilsome pathway of man. Our American Republic in its beginning was a wonderful outburst of freedom; and yet today in this Republic we are threatened with tyranny and superstition. It is our vork to place the Republic on its original foundations; to anchor it to the principles of the Declaration of Indefrom these principles; we are repeating again the errors of the past. What we oppose is not religion in itself, but the union of religion with the State. This has been one of the greatest curses in the world's history and has caused more war and bloodshed than any other throes of agitation, growing evil. It is our work to avoid this evil for the American Republic. The exemption of church property from taxation the Bible in the schools, the enforcement of Sabbath laws-these are instances of the degeneration of our government. A great conflict is before us. A powerful effort is now being made for the enthronement of Christianity in the Constitution. A vast number of petitions are circulating throughout the country in behalf of this Christian amendment. The issue is direct and we A purpose that will conquer, come must meet it by every means in our power.

Our platform is universal. No true American can oppose it. It is not a question of doctrine, of philosophy or a G. W. Brown, M. D. A book of deep retheory of science. We may differ in research and study. Price \$1.50. gard to these things. We do not undertake to settle the problem of the uni- D. Babbitt, M. D. verse. We cannot solve the mysteries of | Price \$5: postage 36 cents. death. We do not enter the world of speculation. We stand upon fundamental and unquestionable principles. portance and profound interest of other questions. The human mind will forever inquire into the secrets of existence. Are we immortal or not is a perpetual question. What is the purpose of the universe? What is its meaning? These are the eternal interrogations of intelligent existence. Truth is endless Science is forever unfolding the riches of the cosmos. But what can we do in any direction without freedom? Freedom is not the end; it is the means. It is the only path of knowledge. All the faculties must be alert. There must be minating
In beauteous buds, bear honey for the son. We must see all there is to see. We must have no fear. We must be \$1 cach. hemmed in by no custom, and by no prejudice. We must have a broad outlook. We must be true to ourselves. We must have the opportunity to speak northward,
Bear with them shreds of underlying work. Without fiberty there is no life. Without life what is there of happiness, of morality, of achievement for man kind. Without liberty, art, science and literature die. There are no fountains of poetry, no realms of ever fresh and inspiring truth. The stars shine in vain, the flowers bloom for naught, the in servitude all is dark and terrible; Let us realize the greatness of our work, and that we have a noble and a splendid mission. On this we can unite whatever may be our varying beliefs.

there is no motive to sublime action. In this we find a perfect human brotherhood. Our flag is the same floating over the camp of every reformer. It is the one true flag to which every true man and woman must be loyal. All differences are lost in this one tremendous deform, Are alternated by an upward striving, man being the same rights which we claim for ourselves.

This struggle is world-wide. In Europe and America the battle still goes on. In this immense conflict we join hands with our friends across the sea The lines of freethought extend around the world. The flag of liberty is upon every shore. This will give us hope and courage. The solidarity of freethought is one of its noblest inspirations. Freethought is not something new. It is as old as human genius itself. Wherever has been living thought there must be the spirit of liberty. Thought must be the child of liberty. It can flow into action only through the chainless mind. We work for freedom. We work for

justice. We work for human brotherhood and human advancement. W build upon the foundations of eternal right. We labor not to divide but to unite the human race. There can be no union except by equality of rights. We do not war upon religion. Let religion be free is what we ask. Let it depend the consent of mankind. For religion to use force is to destroy its benefi- paid.

each follow the dictates of his own reasearch the heavens and the earth. Let vanced social reformer. Price 50c.

us rejoice in sunbeam and star-beam, in the multitudinous glories of nature the wealth of air and land and sea. Let us exult in the sublime activities of intellectual toil. Let us become illustrions in character and knowledge, but for all these things let us be free, honest, sincere, truthful, fearless and emancipated. Freedom in humanity is the law of its censeless growth.

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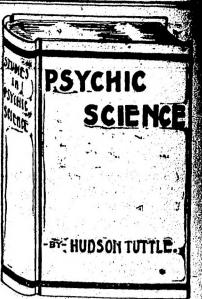
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**EATURDAY, NOV. 28, 1896.** 

### The Autumnal Holiday.

Some facts in regard to Thanksgiving Day, well known to the writer, probably mostly unknown to the great mass of readers, will be interesting at this time. It is presumed most of those connected with the public press of to-day have no information on the subject. Prior to about 1850 proclamations directing the observance of a Thanksgiving day were only issued by the Governors of the respective States, without any concerted action, hence they were scattered all along through October and November. Persons passing from one State into another at that season of the year were frequently greatly inconvenienced by finding places of business closed which they had traveled long distances to visit.

L. A. Godey, Philadelphia, of Godey's Lady's Book, undertook, about the time mentioned, to correct the evil, and make the day uniform throughout the nation. To that end, besides calling attention to the fact in a leading article in his magazine, he wrote personal letters to the several Governors, asking each to fix on a certain day in each year which should be devoted to thanksgiving. He suggested the last Thursday in November as one which would probably be at the close of the harvest in all the States. A goodly number of Governors the first year accepted the solicitation in the spirit in which it was offered, and directed the festival accordingly. By the third year all fell into line, and by universal assent the last Thursday in November is now devoted to general re-

It appears President Washington issued one or two Thanksgiving proclamations. Jefferson was importuned to designate a day of thanks, but he declined, giving as a reason: "Ours is a secular government, and it has no business to interfere in religious matters." In 1863 President Lincoln, without any authority of law, issued a Thanksgiving proclamation, and all the subsequent Presidents have followed his example. Save an act making Thanksgiving Day a legal holiday, we believe there has been no legislation by Congress on the subject. The day seems to have had its origin in New England, though its parallel is found in the harvest-home of olden

## Theology Unrelated to Veracity.

The London Truth discourses very earnestly in regard to the "stupid questioning" of children who are called npon to tell the truth in courts of justice. Many is the time the little innocents have been coached before appearing on the witness-stand, and instructed to answer to the question:

"What will become of you if you tell a lie while under oath?" "I'll go to hell, sir!"

Such a reply always brings down the court with the judicial decision: "The witness is competent; let him besworn." But here is the Truth's coinion:

"In India a child is allowed to give evidence without any foolish and stupid questioning on the subject of his religious training or belief. The only mattor the magistrate considers is whether the child is of sufficient intelligence to observe correctly the sort of facts about which his testimony is required. In India children, even without the sanction of an oath, are found to be the most truthful of witnesses. Here, also, the same thing may be said, and it is ridicu lous in the extreme that recorders and magistrates should make the admissi bility of a child's evidence dependent upon the question whether his head has been crammed with a certain amount of theological knowledge."

## Razed Hell Out of the Creed.

As an earnest or indication of evolution in the Christian church, Dr. With-20w's congregation have discarded or dropped hell out of their "apostle's creed," omitting the words, "He descended into hell."

Dr. Withrow, in announcing this, said that it was the wish of the majority of the church, and explained that in this sense the word hell meant the place of departed spirits, but his views upon this point were very vague. If the reverend gentleman could devote a little time from his fossilized creed, and investi-gate the truths of Spiritualism, he might learn more about this abode of the spirits of the departed, and how they continue to progress even after "They have found the blessed islands

where earth's toils and sorrows Tho' they wear the sacred lotus, and

have entered into peace.'

## Impious Bicycles.

The Epworth Leaguers, in session at Kewance, Ill., the other day, decided it is wrong to ride the bicycle on Sunday. It is stated one hundred leaguers were in attendance, all of whom will hereafter walk on Sunday. Was Balaam's dontrey in that vicinity on the occasion referred to?

Criticism from Over the Ocean

Rev. Charles Voysey, we believe, of the Church of England, has just published a work entitled, "The Testimony of the Four Gospels Concerning Jesus Christ." The book has not come into our hands, but the review of it in the Literary Guide, London, for November, is on our table. Those who do not like criticisms on what passes for the teachings of Jesus, and who are ever lauding what professes to come from that distinguished personage, will be surprised to see what radical views are now tolerated by the leading Protestant church of the world, at the head of which, in fact, is the Queen of England. We reproduce a single paragraph, as quoted

by the Guide: "I have no hesitation in saving that I disbelieve Jesus Christ said certain words ascribed to him in the Gospels; not on the ground that they are merely bad, but on the ground that they are so very bad no ordinary person, much less a professed teacher of religion, could pos-sibly have uttered them. As examples of these outrageously impossible utterances are those wherein Jesus save he speaks to the common people to mislead them, and prevent their repentance and conversion; and that other passage in which he affirms the express purpose of his coming was not to bring peace, but a sword—was to set fathers and mothers against their children, and children against their parents, and to sow strife in the home. I only disbelieve Jesus Christ said such things because they are too bad to impute to any human being."

Without quoting verbatim further Mr. oysey takes exception to what is called the Lord's Prayer, and says the "Ask, and it shall be given you," if practically true, "no greater calamity could befall us than be able by prayer to get our own

Mr. Voysey alleges with truth that Jesus heartlessly left his parents to seek at Ayer's Temple. So the good work for him three days; he lived on alms; he threatened reluctant cities with Gehenna; he was egotistical in his references to his own importance; he spoke rudely to persons who treated him politely; he violated the rights of property; he snubbed his kinsfolk; his transfiguration encouraged gross materialism; he needlessly interfered with the temple traders; he favored an abusive style of polemic; he blasphemed, and, says the preacher, extended his gloomy catalogue to a yet greater length.

But the English divine did not stop with these numerous counts in his indictment. He enumerated six meritorious points in the teachings of Jesus, but alleged "five of them are systematically neglected by his professed dis-

ciples.' There is hope for the world when the pulpit is free to express its honest

### Forged Books and Coin.

thoughts.

Robert Hooke, M. D., in his Posthumous Works, published in 1705, quotes from a Discourse on Earthquakes, written in 1668 by himself, wherein he shows that Prof. Edwin Johnson, and the Frenchman, Hardouin, were not alone in the opinion that forgers have made the old-time books which grace our libraries. Hooke was a great mathematician and natural philosopher. was discoursing on the changes in the organic and the inorganic kingdoms of nature. He says:

"However trivial a thing a rotten shell may appear to some, yet these monuments of nature are more certain tokens of antiquity than coins or med als, since the best of those may be counterfeited, or made by art and design, as may also books, manuscripts, and in-scriptions, as all the learned are now ally practiced."—From lecture February 29, 1688.

Another Liberal Paper. The Liberals of Oregon have just established a new paper, at Silverton with the title "Torch of Reason." Through the kindness of our occasional contributor, Dr. S. C. Adams, a copy is auspices of the Oregon State Secular Union, and is under the editorial management of Prof. J. E. Hosmer. of the iberal University. As a means of communication between the thinkers of the State the paper will be invaluable, and hould be generously sustained.

## New University in Oregon.

The Torch of Reason says the Liberals of Oregon have just established the Liberal University at Silverton, with a board of regents, and faculty, wherein a full academic, normal, collegiate and scientific course, including law, will be taught. It is proposed at an early day o add an industrial department. officers announce that instruction will be nonsectarian, and that only facts will be taught in the university. Such an institution of learning deserves encouragement. It is the first of its class, and it will be a blessing to the race. Long may it wave.

## Causes for Thankfulness.

It is said by scholars that there is a manuscript which the Dutch have preserved at Hague, showing that the New Yorkers, in 1644, marched to Greenwich, Conn., where they shot or burned alive from 500 to 600 Indians, including women and children. They then marched back to New York and sat down to a Thanksgiving dinner. This equals the Pope ordering a Te Deum to be sung when he learned of the massacre of St. Bartholomew, wherein from 30,000 to 70,000 Protestants were slaughtered, commencing in Paris, August 22,

Seen from a more civilized standpoint, both of these occasions were causes for grief, not joy; for humiliation, not for praise; and yet they were both Christian acts fully endorsed by the church at the time.

## Sunday Fanatics.

The Wisconsin Sunday Rest Association, in annual session at Janesville, on the 13th inst., took high grounds against Sunday desecration. The practice of buying meat on Sunday, reading Sunday newspapers, patronizing the postoffice, and riding and walking for pleasure on were denounced in severe dunday,

For all that class of saints, quite too good for this wicked earth, translation to a purer and better world is desir-

When my friends are blind of one eye, I look at them in profile.-Joubert. To be proud of learning is the greatest ignorance.-Bishop Taylor.

## Mrs. Whitney's Gifts.

The Spiritualists and seekers after been greatly moved by the presence and outspokenness of Mrs. J. J. Whitney, before the Boston Spiritual Temple, at Berkeley Hall, Mr. Saulsbury, great measure) to the Spiritualists-pre ferring skeptics and strangers for his

Mrs. Whitney gives the name of the spirit in full; the manner of passing out, and who is with them in spirit; calls the name of the person the spirit is eeking, and tells incidents in life that it would be impossible for the medium to know. She is dignified, and has a fine stage address; her voice will fill the largest hall. Among the tests given on the occasion to which we refer, was an intelli-

spirit wants to talk to her daughter The woman responded. Mrs. Etta. W. said: "Your mother passed out suddenly, while doing some needle-work. and your father has this piece of work framed." Then she said: "If I was to describe your mother as she is in spirit you would not recognize her. mother shows me her hands. She was born with only one hand, but in spirit she has both." The lady was overcome with surprise that she could scarcely speak. She said she had never seen Mrs. Whitney before, and that ev ery word she said was true. It made ier very happy, for she says all doubts of her dear mother's return were settled beyond question, as no one knew

of her mother being born with only one band. This is only one of the many wonderful tests given. If there were more me-diums like Mrs. Whitney, it would not take long to convince all skeptics. Mrs. Abbie Sheets, of Michigan, was the speaker. She is a fluent orator,

and one of the best. The Concannons are drawing crowds on, and Boston is favored this month with these good workers.—Will-iam J. Fields, in Banner of Light, Boston.

The Premium Encyclopædia. Several weeks ago we withdrew our offer to send the Encyclopædia of Death, and Life in the Spirit-World to new three months' subscribers. We have been at great expense in sending out this premium, knowing that thousands of Spiritualists would want it without any intention whatever of becoming permanent subscribers to THE PRO-GRESSIVE TRINKER, for, as a rule, they take no Spiritualist paper. But the inducement of getting a 400-page book, worth fifty cents, and the paper also for three months, all for twenty-five cents, brought them temporarily to the front. The great good that the thousands of copies distributed will do, compensates us for the great expense we have been to in this direction, in endeavoring to illuminate the minds of those who do not choose to patronize the Spiritualist napers.

We still have a few hundred volumes on hand of this "Vol. I" of the Encyclopædia of Death, and Life in the Spirit-World, in paper cover, which we will send to all new six months' subscribers, and also to each of our present sub-scribers who renews for not less than six months, and who sends us at the same time one new six months' subscriber. It is far better for the new subscriber to take the paper for six months, for, during that time he will begin to see

the necessity of continuing it. Take notice that the above offer will be withdrawn after November 28.

## Stone Forests.

The stone forests of Arizona are wonders to those not -versed in geology. Giant trees, many feet in diameter, com pletely silicified, standing erect as they grew, though mostly buried in sand, are met with hy the traveler in certain localities, and always fill him with amazement. Those forests of stone tell their own story. They germinated and grew to their great dimensions as forests are still produced. The regions in which they are found must have gone down. before us. It is published under the and remained for thousands, more probably millions of years; then Nature in some of her great throes uplifted the bed of the ocean and left barren deserts of sand. The rains and floods have gradually washed away the debris and eft those trees eternal monuments of the processes of change which old Time wish it success, a long life, and an employs in his wonderful workshop. abundance of advance-paying sub. The Popular Science Monthly, discoursing on the stone forest of Florissant,

Arizona, says:
"The silicified trees of the Florissant basin are a marked curiosity in the United States. They are less known than the stone forests of Arizona or than the similar mausoleum of the Yellowstone region, but it is only because they have not yet been brought to the attention of the tourist. The trees are at the present time represented only by their stumps. In wandering over the green meadow the eye here and there rests upon a seemingly 'bald' spot. Over it are scattered white and vellow chips and, for anything the eye can itself distinguish, these could easily be the chips left in the path of work of a recontly passing woodman. The deception is absolute, and it belongs to the stump as The knots and gnarls and annular rings are perfectly preserved; the bark stands in prominent relief both by ruggedness and color, and all this not in wood, but in the monumental substance The precise manner in which the substitution of silica for wood was effected cannot now be learned, but in a general way we know it to have been brought about as a result of slow infiltration into the tree trunks of heated waters containing silica in solution.

"The remains are fairly numerous but what strikes one with special aston ishment is the giant size which some of them attain. Diameters of 6, 7 and 8 feet are by no means uncommon; and we measured three specimens which span ned 10 feet or more. In most instances the stumps hardly rise above the surface, coming up flush with it; therefore, without excavation, it is impossible to say at what height above the roots the measurements were taken.

## An Ironical Fact.

Col. P. Donan, the editor of the "Utahnian," published at Salt Lake, says there is a barbarian province where one gentleman kills another on Sunday; that he is fined one dollar for a violation of the ordinance against the dis charge of firearms on the holy Sabbath, on the payment of which he is set free. That "barbarian province" is said to be Missouri.

## A Worthy Sentiment.

"I shall pass through this life but once. If there is any good I can do my fellows it must be now, for the opportunity will never occur again," is credited to come from Col. Ingersoll, with whom we think it originated.

## A NEW PROGRAMME.

truth in Boston and vicinity must have Three Excellent Books Furnished af Cost.

The Progressive Thinker is published not alone to promote the prosperity of its editor and publisher, but it has the welfare of its numerous subscribers at heart. With that end in view we put the price of the paper at one dollar per year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to accumulate to harks us. Our main object is to promote the interests of Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The subscribers at a nominal cost. Just gence who gave the name of Jane Tilton. Mrs. Whitney saw this lady. The Progressive Thinker. And in order to continue in a measure that status, we have changed our programme some-

> We have just published a remarkable tains communications from many disbook, the title of which is "The Next tinguished individuals, and they are, in-World Interviewed." It is intensely in- deed, highly interesting and instructive. teresting and instructive, and should be It is neatly bound in cloth, and printed in every family. Hon. Arthur MacAr- on fine paper, and will be furnished to thur, at one time Judge of the Supreme our patrons, post paid, for 35 cents a Court, thus speaks of the work: "The Next World Interviewed," by

> Mrs. S. G. Horn, is a book of power and Thinker can have the book at that interest to all those who are inclined to price, 35 cents, postage paid. the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from supernatural intercourse. The revelations are of such an extraordinary character that the attention is not only attracted by the nature of the communications, but the mind is filled with amazement at the range of thought and the grand views that are presented of the invisible sent out to those who remit a year's

The communications are varied ac-

## ENTIRELY NEW AND PRESENTED TO OUR MANY READERS.

A PROGRAMME.

cording to the character of the commu-in the Spirit-World, when ordered nicator, and each relates an experience singly, will be sold at 50 cents per copy. of his own. For instance, the poet Those who order the three books at one Longfellow, when the lethargy, that for few seconds had enthralled his senses, time will get them as follows: had passed away, heard a great chorus that the splendors in the visious of an opium eater grow pale before the tran-scendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could be have lived an hundred years longer, he would have been able to demonstrate the evolution of an angel from a man.

The book is composed of communications received through the mediumship of Mrs. Horn, while in a trance condition, and reveal the influence of a high order of spirit, intelligence on every page. The scenes, described and the vivid spectacle of the Heavenly life are

tion of the homes of our departed friends The life of usefulness they lead is very different from the current views on that subject. Instead of the supposed indolence of Spirit-life, each one is constantly employed in some work of selfimprovement, dr in some effort for the general good.

Titian paints in his spirit-home among the stars, where he has a studio, and the country for which he lost his life, and John Stuart Mill, who could find no proof of any life but this on earth, reveals the undying principle stamped

Indeed, throughout all these wonderful sketches, the mind realizes the full grandeur of its own destiny, and the reat future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of man's activities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate.

It is an animating thought that springs up in the mind on the perusal of this book. The beauties of life in the world of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how much grander existence is when it becomes immortal. The humble and great often reverse positions, and the inequalities of earth conditions are rectified by a just and equitable balance, that has for its foundation the work and worth that have marked the life of each member of the human family. Let these pages be read with candor, and skepticism and atheism would be converted into belief, and a devotional sense of reverence and joy would take the place of hesitation; and even the professed

ated by the most infallible assurances. There is no phase of philosophical hesitation or indifference but what would be startled by this mighty blazon of the unknown and invisible universe, and if the devotees of science would read and ponder these marvelous pages, their disdain would be turned into awe and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these messages of love and truth without emotion is not in a condition to receive the proof of one who should rise from the grave to testifyito the same things, for there is an airlof reality and naturalness that attracts the common feelings of our better self against all the sug-gestions of prejudice or tradition. The world of sense is confronted with the direct revelation of a higher form of life. Those who have lived great lives here below come back to inform us of their experience there, and to give us the assurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiar-

this transcendent appeal is couched in this office. terms so exquisite and appropriate as to show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator, the statesman and the divine, the doubter, the religionist and the unbelever unite in this grand testimonial of

the eternal existence of the soul. come from their glorious abode to com- For sale at this office.

Vol. I of the Encyclopædia...... \$ .45

municate the glad tidings of immortality to all the children of men.

In conclusion we would say that the

rare mediumistic gifts of Mrs. Horn are

singularly free from every selfish or mercenary motive. She exercises them

for the good of her friends, and scarcely

ever appears in public work. Her gen

tle and lovely character is a testimony

of the exalted nature of the intelligence

good faith of whatever appears in this

The plates of the above remarkable

book have been presented to us by

Henry J. Horn, of Washington, D. C.

One edition only had been issued, and

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### The Freethinkers.

They have been in session at Indianapolis, Ind., and have done a most excellent work there. The spiritual sidethe side of positive knowledge-recognized as spirit return-was ably represented by Mr. Woodbury, secretary of his splendid color realizes the ideal in the National Association, and Mrs. Cora that land of love and beauty; the patriot L. V. Richmond, of this city. They soul of Lincoln loves and watches over c. stituted the spiritual leaven which

## **Epigrammatic**

Somehow THE PROGRESSIVE THINK-ER cannot avoid the conviction that it is more important to know what is Truth, than to know what is popular. We live to know. When we cease to know we should cease to live.

A Word of Warning. To the Editor:-I read in The Progressive Thinker, of November 14, of one Madam Forestyerna, an exponent of primitive Christianity through guides of the fourteenth century, platform test psychometrist, hypnotist and mind reader, writing from Atlantic, Iowa. wanting to make engagements with societies. She is none other than Mrs. . C. Carter, alias Anna Barton, M. D., spirit-artist, of Council Bluffs, Iowa, take ing pictures from lock of hair, and who recently figured so conspicuously in the case of Dr. P. Paulson, of California,

who once resided in Council Bluffs. This madam has been pronounced by several societies as being demented.
Our local society here in Lincoln would not care to be favored with her presence again. All Spiritualists should avoid this madam, as I consider her a danger ous one to have any dealings with whatever. She is of light complexion, sandy, faded hair, parted on side; age about 50 years old: not good dresser. ture swept away, and his views of the fullike a serpent and stingeth like an adated by the most infallible assured for the property of the like a serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like an adated by the most infallible assured for the like as serpent and stingeth like as series Lincoln, Neb. Dr. P. S. George.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL.D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and con-taining beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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erative Systems and the Happiness and ities, and call upon their friends who Ennoblement of Humanity." By. E. D. linger below to read and believe as if Babbitt, LL. D., M. D. This comprises they stood with them face to face, after the last part of Human Culture and the manner of earthly intercourse, and Cure. Paper cover, 15c. For sale at "Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament

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# A SPIRIT USES A TYPE-WRITER.

LAWS GOVERNING SPIRIT MANIFESTATIONS.

INTERCOMMUNION BETWEEN THE FIRST AND SECOND SPHERES.

By Mrs. C. E. Stevens, of San Francisco, Cal.



CHAPTER I .- CONTINUED.

progresses in thought, and yet it is ment.

denied all recognition. lowers of to-day, even, are looking for may be in any polite society, all material good as their only hope of come under the power of "Whatsoheaven? That churches must be built ever ye would that men should do unto at any cost of truth, and often hon- you, do ye even so to them." There esty, to send upon the future their is a spiritual harmony in this which materialistic strength, to endow the grows with its growth, and strengthworld with creeds and dogmas almost ens with its strength, and with such a untranslatable, through sense and nucleus for circles, there is little invireason and belief of the only saving tation for lower orders to infest the power from damnation in the future scance-room, and truth in the endlife. Such being the case, is there not must be the result. For the most absolute need of farther instruction part, influence is attracted to a circle in the teachings of Christ. "Lord, I according to the strength of that cirbelieve, help thou my unbelief," has cle intellectually and spiritually. been the cry, but in secking for bread have we not too often received but a the result of physical causes from stone and worse, even a serpent.

itually blind are not so unfrequent in ratic results. finally to enlighten the world. But swered. the truth unveiled to light. Thus the so completely exhausts.

ling of the subject. The avoidance of evil, in the midst the result. Spiritual conception is of of examination, can be controlled in a the same character, with purely spiritgreat measure by the understanding ual results. The mind is uplifted by and proper application of law.

gether in harmony, their spheres in tion from which spirit circles should harmony and their action together in

harmony as well. This law of harmony must first be sought for in order that no disturbing element shall bring that element of all evil, inharmony, before described, in the formation of circles, with disorderly results. This then, in the first place, each individe ual must forego personal desire, and look to the general result. Any spirit in this world may attract towards the circle any spirit he desires by the law of attraction, according to his thought, the quality of the spirits in the second sphere being attracted by the desire of the one asking for its influence. The custom of singing, as well as invocation, with many is supposed to assist in establishing harmony. Still, if there is but one person selfishly inclined, though not a word is said upon the subject, it helps to an inharmonious element, and confusion at least becomes the result. Let the law of love to the neighbor, the desire At the birth of Christ, the law had that equal rights prevail, and entire been fulfilled, which from the time of passivity be the result, disturbing Isaiah had been prophesied to come forces are dispelled, and unless the upon the earth in the form of a Mes- group gathered are not balanced in siah, who was to save the people from physical magnetic strength, if a metheir sins. This child, born under dium is present—and it rarely happens strict laws of spirituality, that divine that among several, at least, not one influence whose breath was so laden is to be found responsive to the attracwith the spirit of divinity as to have tion called for—success follows. These overshadowed the whole conception laws in full action, there can be no and filled its offspring from its birth disturbing, rebellious or discordant with that principle so latent in every spirits to prevent success, though soul it is hard to be recognized, and even through slight variation diffiyet is so necessary to immortal exist- culties may occur which might, and ence that the whole work of life here probably would come under the head and hereafter is devoted to its crea- of disorderly manifestations, very tion in some form to be recognized, likely to be thought attributable to or in some way to be brought forth evil spirits. The character of the from the grave of materiality in which manifestations, when brought to such it has been heretofore shrouded. a condition as to be recognized as From the bodily birth to that of the such, if of an intelligent character, spirit seems but a step, or the mind must be used by the sitters with judg.

often the work of an ordinary life- Weighed in the balance of intellitime even to open the eyes of the gence, and not found wanting, treatspiritually blind to admit the slightest ed with the respect that each desire glimmer of the light of truth. This for themselves, never forgetting that being the case, Christ was crucified—| equal courtesy should be used toward the unseen as are extended on this Is it strange that his supposed fol- side to persons, however ignorant they

Often, however, manifestations are tone and worse, even a serpent.

The blind have led the blind, and tric current be wanted, or an animally we have all been in danger of falling magnetic one, there could be no result. into a ditch from which we could nev- Vibration might ensue, and rocking er have found the means to extricate of the table magnetism wanting when ourselves. The spiritual significations the end would be senseless, till magof these things have been tortured netic force is added with the aid of the into everything but truth. The spir-spirit-sphere, there would be less er-

common life as not to be known in | For the most part, vital magnetism the midst of churches, even, whose is needed from the second sphere, 10 pillars they are, and often, too often, produce trance conditions and all of has some poor soul been found from the higher class phenomena by highly whom all hope has been taken, from intellectual spirits, not necessarily the very strength these emissaries of spiritually magnetic, or rather, higher worldly belief have surely charged developed spirituality, for such unless them, that nothing seemed before them | there is very superior work demanded, but the hell and damnation predicted, do not reach immediately to earth, because they could not believe the but through the intervention of other doctrine offered. Among these hun-spirits who may desire to be brought gering ones, "Modern Spiritualism" to the level of earthly spirituality, or came into the world as a new hope so near as to be able to give such asand afforded some pretext, at least, sistance as the suppliant requires. In for belief in the resurrection of the the Roman Catholic churches, where body, likely to be understood, so that masses are said, and persons prostrate there is a spiritual as well as a natural themselves before the altar, to offer body beginning to be realized. Test supplications to the Virgin and saints, after test pronounced miraculous, or the whole is illustrated. In the fullat least so far out of the common ness of their faith and in humble becourse as hardly to be dealt with in lief that their prayers are ascending the usual manner, and one by one, to the throne of grace, the humble tens by tens, and hundreds by hun-Protestant bows the head and bends dreds of believers arise in the good his knee, and the incense of the heart, cause, which is spreading all over the as well as the very desire of the soul, world, till even the churches open brings the applicant into connection their slumbering eyes and admit into with the links of ascension, till the their teachings a little light, which is highest is reached and the prayer an-

still it is of evil, it is said, and the A soulless form of words prayer devil is still bruited by men given may be a substitute better than none, over to the belief in creeds, from which but the real workings of the miracles it is hard to extricate them, for hav- of prayer in our civilization have been ing been so long acquainted with his so badly understood that the truth Satanic majesty, they seem to be un- has been lost, and the cry of idolatry, willing to rob him of his power in this or the worship of images, has followed way, and finally declare him the mon- the devotion of those who have chosen arch of the whole. His majesty, as pictures or images as objects for the we have before said, has been too concentration of thought, in its desire long the representative of ignorance to uplift the soul into the divine magnot to be allowed still longer hold on netism, which might thereby reach the simple-minded, till at last the and help to strengthen that which the darkness is somewhat removed and love of the world or life in the world rendering of the law in regard to the Natural hypnotism-in other words,

"modus operandi" of the connection magnetism—which produces trance or of the spheres seems to us to be ab- catalepsy, is caused very often by the solutely necessary to disabuse the en- aid of the concentration of sight upon quiring mind of all evil, in its work- a crystal or some other substance, as ings; to protect those who are suffer- well as the action of one mind upon ing inquietude on the subject, and to another, producing passivity from the avoid all danger of deception, which action of the will-power upon the might ensue from an improper hand-brain of one capable of reception, both brains being in action to produce the spirituality of faith, and desire to The law of attraction, the greatest unite itself with the forces of the law of the Universe, lies at the bottom higher spheres, till the spiritual state, of this, as well as of other law. It is which has been promised a response. the power that brings the worlds to is reached. This, then, is the condi-

CONTINUED ON PAGE 5

which is thus defined by the editor of

THE CAUSE IN SPAIN.

devoted to mediumistic communica

Spain break away from the Church, the

SPIRITUALISM-THEOSOPHY.

beings seriously accepting

them as explanations of the sources of

spiritual communications, replete with

the purest wisdom, the highest philos-

ophy, and the sublimest code of ethics

SOUTH OF FRANCE.

The Express, a local and secular paper,

circulating in the Départment of Avey-

ron, in the south of France, reports that

a great sensation has been created in

clairvoyant faculties which have sud-

boy named Paulin Delpont, who is only

control he speaks both French and Lat

lost objects are to be found. Thus he de

would be discovered. These have been

diem are pouring into Laroque to see

PHOTOGRAPH OF THOUGHT.

stantial details are given of some

experiments which have been made

by a certain D. Rockwood in connection

with the photography of thought

These would go to prove the existence

of cerebral phenomena of a more

astounding character than any which

have yet been brought to light, with

respect to the structure and function of

the brain. But although the alleged

"facts" appear in a professional journal,

we can only receive them with the

A MYSTERIOUS VOICE

Le Soir, an evening paper published

in Brussels, devotes a good deal of

space to a report of some strange occur-

rences which have taken place at the

village of Valencean-Bric, where a house

occupied by a much respected family

named Lebegue, is said to be "haunfed.

clergy, nor the medical faculty, nor

the voice still pursued her. The invis-

ible enemy has broken numerous win-

dows, and some glass doors inside the

house, as also chandeliers, vases and a

clock in the drawing-room; has dis-

placed furniture; and has even per-

forated the centre of a chimney glass.

from the back, without so much as a

scratch on the woodwork behind. The

Abbe Schnebelin, who has carefully in-

vestigated the phenomena, declares them to be the "corollary of the discov-

eries of Drs. Papus and Baraduc, Colonel

de Rochas, and M. d'Assakoff;" or, in

other words, we presume, the exteriorisation of the motricity of some liv-

ingenemy of Mmei Lebegue. This is the

view of the subject taken by Dr. Papus, who asserts that the sphere within

which a malevolently-minded person

can project his will-power, has a radius

In the Annales Medico-Chirurgicals

As many

greatest reserve.

the wonderful child medium.

it is possible to conceive

beginning of the end is not far off.

In the Chicago Times-Herald of a recent date was the following collection of occurrences that will serve to interest the readers of THE PROGRESS-IVE THINKER, relative to man's dual nature:

The stories, I am about to relate I got at first hands, which is, perhaps, the chief merit. We read a good many things in books and newspapers that are out of the ordinary range of our experience, and which we hesitate from partnership with the other fellow. to believe, but when a friend tells us How long this lasted I do not know. face to face and with all seriousness of some extraordinary occurrence we are very apt to treasure it up in memory and classify it with the unexplained phenomena of the mysterious human life.

HIS FATE FORETOLD IN A VISION.

A lady of my acquaintance, who is engaged in newspaper work in New York, received a visit a few years ago from a Western friend who was about to take a Sound steamer for Boston the same evening. While they were talking the lady had a startling vision. She seemed to see the man walking on the deck of a steamer on a dark night, when the falling rain froze into sleet as it struck the deck. He slipped and fell, sliding under the guard-rail, and was engulfed in the sea. The vision came and passed in a second. The practice of magnetic treatments. The lady begged her friend not to go on the steamer that night. She told him what she had seen. He was a materialist and laughed the whole matter off as a bit of idle fancy. He took the boat that evening, slipped on the icy deck, fell overboard just as he did in the vision, and was drowned.

WARNING VOICE SAVES A TRAIN. Three years ago I was living in a car and traveling from town to town in the State of Washington. In Chenev I had a call from a real estate man. Some way or other the talk drifted to queer experiences. My friend told me he had had one such experience in life, and one only.

Ten years before he was running a train out of Chicago as a conductor on one of the Burlington lines. One morning after heavy rains, when there were freshets in the streams, he stood upon the platform of a way-station about three miles from the crossing of a small river. He was about to signal his engineer to go ahead, when a voice spoke plainly in his ear: "Look out for the bridge!" No one was standing near at the time, He walked forward and said to the engineer: "Jim, I think you had better slow down at the curve just this side of the bridge."

"There is nothing the matter with the bridge," said the engineer, "or we would have had a wire from it.' "Perhaps there isn't," replied the

conductor, "but you slow down all

the same. distance from the approach to the bridge, so near, in fact, that it would have been impossible to stop the train train left the last station and its arfor the mysterious warning the whole train would have gone into the river.

SEES DATE OF COIN IN MAN'S POCKET. A prominent Chicago physician once kept a drug store in a small town | being the case, there is no more right in Illinois. Across the street from in saying evil spirits lie at the bottom the store was a considerable stretch of of the conditions, than when such unfenced town lots. Sitting in the cases lie at the bottom of any inharshade in front of the store one summer afternoon the doctor saw a young | hood is the result. There are spirits man of his acquaintance approaching ready to communicate always with across the open lots. When he was earth, when opportunity is offered, five or six rods away the doctor, with- and as such is the case, it is rendered out any symptoms of being in an ab- more difficult to discern the false from few weeks old, is undoubtedly essential normal condition, scemed to see the the true, when undeveloped in any whole anatomical structure of the way, through ignorance of the law man—all his bones and internal or guiding communication, or desire to Buchanan many years ago in his adgans, and at the same time he saw the say something whether true or not, mirable book on "Moral Education," gans, and at the same time he saw the say something whether true or not. contents of the young man's pockets. if assured thereby that connection and later in its therapeutic aspect in The vision passed in an instant, with the earth can be made-forget-When the youth came up to the doctor the latter said:

"Henry, I can tell you just what you have in your pockets. In one of juring the cause by a practical illusa bunch of string for tying up bags, in the other there is a black-handled front, and making results very doubtjackknife, two tenpenny nails and a ful. Consequently, the law, misunhalf dollar. The date on the half dollar is 1856."

The young man turned his pockets inside out and showed that he was falsehood, the superstructure is not carrying the articles described. He only unreliable and may topple over, correct. He was so astonished at this law and a truer departure commenced. case of clairvoyance that he nearly fainted.

## DUAL CONSCIOUSNESS.

I will add a queer experience of my own. In company, with three friends I undertook to ford a slough of the Yakima river, in the State of Washington, four years ago. We had a big wagon and a four-horse team. The river was very high, and the broad slough was running like a mill race. We knew that the fordingplace was narrow and the water deep, but we expected nothing more serious ers. The desire is for conference more than to get our feet wet by the water coming into the wagon-box. When about half way across the lead horses got their hind feet over the doubletrees and became unmanageable. The wagon was swept off the ford into deep water. One of my friends, W. 8. Mellen, who was then general man- benefits could be enumerated as arguager of the Northern Pacific railroad. swam ashore. Two others climbed out of the tail end of the wagon and out of the tail end of the wagon and express an opinion in the Spiritual capital of a province of the same name Ode ("The Sensitive Man and His Relamanaged to keep their footing in the press, or may address the writer. For in the republic of Brazil. It seems to be tion with the Od"), published at Stutt current until rescued. I attempted the same feat, but I was the last man labor. By conference and association and is the organ of the local centre, labor, but I was the last man labor. By conference and association and is the organ of the local centre, labor, to protection and espousal, surely entitled "Love and Charity." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty and the feature of the local centre, labor, there will be found at p. 2252, the entitled "Love and Charity." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty and labor. By conference and association and is the organ of the local centre, labor, there will be found at p. 2252, the entitled "Love and Charity." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other Roman Catholic countainty." In Brazil, following passage:—"Madame K. was as in most other any footing the wagon was swept into

deep water, overturned, and wagon, horses and myself were soon floundering in the current. I could not swim, and I gave up all hope of saving my While under the water I had a very clear experience of what the psychologists call the double consciousness.

It seemed as if I were two persons, one a physical man, still intelligent enough to struggle among the horses; the other consciousness was entirely serene and happy, and looked with admiration at the beautiful color of the water overhead, wondered if the body would come ashore somewhere down stream and be recovered, and felt quite delighted at being released I did not have any of that vivid recollection of all the events of life which men restored from drowning usually tell about. This higher consciousness only felt that it was an independent spiritual existence, now for the first time released from the bondage of dwelling in a physical body. The body, in its desperate struggles, clutched the ear of one of the horses, the horse got its head above water and the man's head came up with it. The man was rescued by a boat, and with extreme regret the higher consciousness was forced to re-enter its old dwelling-place.

SAVED FROM ASPHYXIATION. The last narrative reminds me of a little experience I had in Minneapolis a few years ago while there in the room I used as a bedroom, which of right was a parlor with a bed in, contained a hard coal base-burner, with a very uncertain damper in the pipe. I had always been very careful about leaving the stove in proper condition on retiring, and have a recollection of making the usual examination on the night of this incident, that came near

being my last, I retired about 10 o'clock feeling no concern about my surrounding conditions; in fact so clear was my con-'science that I was soon lost in slumber's unconscious blissfulness, At exactly 12 o'clock I was aroused by a loud report and bright flash on the pillow close to the end of my nose. More entranced than awake, and yet conscious, I bounded from the bed to the window; threw it up; rushed to the stove, turned the misbehaved damper straight up and down the pipe and reeled back to the bed, more dead than alive from asphyxiation by hard coal gas. Just as my head touched the pillow I heard that familiar grunt of Indian satisfaction and the words, 'not dead yet," followed by a hearty laugh. I seemed to realize that my spirit was flying around the room, but only remembered the body as lying on the bed and I was trying to save it from the impending danger. DR. T. WILKINS.

> USES A TYPE-WRITER. CONTINUED FROM PAGE 4.

There was a sharp curve a short seek to obtain the greatest strength possible, for development or their own growth. If they persevere in this, there is no need to dread the approach rafter coming in sight of the bridge, of evil in their midst; on the other had it been running at the usual rate hand, worldly spirits are invoked of speed. The engineer slowed down. when absorbing earthly cares lie at The bridge was gone. It had been the bottom of the desire for spirit aid, carried away between the time the and as such only can be reached by the parties seeking help from the secrival at the curve. Had it not been ond sphere, the character of the communication will be tempered accordingly, and the same weight given as would be given to earthly testimony under the same circumstances. Such mony in life, and what is called falseting that in providing one law they are doing harm rather than good; inthe pockets of your trousers you have tration of the dangers of bringing lying spirits, as they are called, to the derstood on either side, is dangerous for this reason, that, as soon as anything is established on the basis of took the coin, looked at it and found but carries everything along with it that the date named by the doctor was till it has been superseded by higher

> This being the case, knowledge at the bottom of all things spiritual should be sought for to help the seeker of truth to discover the law of failure, otherwise the result of ignorance, till repeated trials have proved the mistake; than a little light enters and under the editorship of Paul Zillmann

## the work proceeds.

Association of Speakers. I have been in consultation with for Spiritualism and find they are favorable to an organization of speakthan to regulate their labors. It would not be well to attempt to apportion their fields of labor. But a mutual help to obtain engagements, and a more fraternal spirit amongst them should ensue. A public expression of the truths we espouse, made in convention of the speakers, would carry a force we do now not obtain. Many personal ment for the association, but they are unnecessary until we learn if the idea is feasible. Those interested should the good of our cause, only should we an exceedingly well conducted periodical, gardand Tubingen, in the years 1854 and

# GLEANINGS.

## EXTRACTS FROM THE "HARBINGER OF LIGHT." AUSTRALIA.

THE ART OF MIND BUILDING. and venomous attacks from the Church, Professor Elmer Gates (Director of the | Which is the stronghold of ignorance Laboratory of Psychology and Psychurgy, Washington, D. C.) has, in the course of a series of interviews by de Aranjo, show that the brain power George J. Manson, unfolded the result is on the side of those who are fighting of his studies in what he denominates for the cause of freedom, enlightenment The Art of Mind Building, the distruth and "pure feligion and undefiled;" covery of which, if confirmed by further experiment, promises to place in the our contemporary:- Faith in God and hands of the teacher, philanthropist the practice of capturity are the only and reformer, a powerful lever for the moral (and to some extent physical) always subsist, and will constitute the elevation of humanity. The results of religion of the future." two interviews are published in The Metaphysical Magazine for July and August. It was Professor Gates who as we learn from the Revista de Estusome seven years since proved by ex- dios Psicologicos of Barcelona, and periment that anger or passion gener- the Irradiacion of Madrid, is spreading ated a mephite vapor which was ex- far and fast in that country. In the haled in respiration (and since also it first of these two cities, a weekly publihas been shown in perspiration) that cation entitled Socrates was absolutely deleterious, and when appearance, which will be entirely extracted and administered to men or animals caused stimulation and excitement. Irascible, malevolent and de-pressing emotions generated in the sys-Madrid, and author of La Formula del em corresponding compounds, whilst pleasant emotions charged the respir- town of Alicante, the capital of the ations, etc. with sanative qualities maritime province of that name, La But the present line of the Professor's Revelacion continues its active propastudy is in connection with the gener- ganda on behalf of Spiritualism, with ation of good and bad brain cells, the most gratifying success; and in the which he claims can be controlled by cathedral city of Valencia, where there his system. His first experiments were is a population of 140,000 to work upon, with animals, to which he gave an an energetic lady, Dona Belen Sarrage "extraordinary and excessive training de Ferrara, has started a paper under in one mental faculty—e. g. seeing or the title of La Conciencia Libre, to hearing"—and in depriving other ani-mals, identical in age and breed, of the dom of conscience. If the women of opportunity to use that faculty; he then killed both class of animals and examined their brains to see if any structural difference had been caused by

Madame Virginia Paganini contriexcessive mental activity, as compared butes to the July number of Lux with the deprivation or absence there-(Rome), a vigorously written paper on of. "During five or six months, for five "Spiritualism and Theosophy, or six hours each day, I trained dogs in which she points out wherein they agree discriminating colors. The result was and wherein they differ, and exposes that upon examining the occipital areas some of the preposterous statements of their brains I found a far greater made by certain Theosophists with renumber of brain-cells than any other spect to spiritual phenomena; one of animal of like breed ever possessed." these being that all such phenomena These experiments demonstrated that are produced by earth-bound spirits more brains could be given to an animal, and by those of suicides who are conor a human being, in consequence of a demned to remain for a long time in better use of the mental faculties. The Kama Loka. These "Kamo Rupas," as trained dogs could discriminate bethey are called, are nothing more nor tween many shades of the same color. less than "astral corpses," it appears, "from which the immortal Ego has He had also an opportunity of examining the brain of a child who had died withdrawn its ray." It is difficult to of scarlet fever, and who had been imagine rational beings excepitating such wildly nonsensical theories, or other trained for several weeks in the excessrational

ive use of the temperature senses (detection of heat and cold), and found it to possess in the temperature areas of the brain, "twenty-four times the average number of cells." Children ordinarily, the Professor says, "develop less than ten per cent. of the cells in their brain areas," and many more cells can be put into the fallow parts, so improving the brain and increasing the power of the mind; the education should commence as soon as possible after birth, or better still, before birth, through the mind of the mother. He has the says) "succeeded in entirely dealy developed themselves in a little eliminating vicious tendencies from children with dispositions towards nine years old, and lives at Laroque cruelty, stealing, or anger." This he near the town of St. Affrique. Although does by creating a greater number of he has never been to school, and speaks opposite or moral memories as impres- only the patols of the province, in his sions, and keeping them active till the normal state, yet, when he passes under old structures disappear; in fact crowding them out, as the planting of certain in correctly He sees and describes spir-kinds of grass in the soil will often its, divines secrets and denotes where drive out and supersede the weeds.

The Professor then proceeds to show scribed where the bells of the old church how alcoholism and derangements of of St. Amans (probably taken down the digestive functions may be over- and buried during the revolutionary come by his process, viz., creating times) had been concealed: and stated numerous moral cells which are san that in digging for them, two skeletons ative and harmonizing. Give to people more mind, he says, "and all undertak-ings will be ameliorated, and better re-excavators were going deeper for the sults accomplished. moral minds, and the evils of society will gradually disappear." He dwells upon the supremacy of the "mind" and its legitimate control of the body, and asserts that an evil memory promptly du Hainaut, in Belgium, some circumantagonizes the functioning of the good memories and injures both body and mind. Though speaking of the first

stage in the brain building process as "enregistering the sense impression of all the senses, so as to produce sensation structures," and the second stage which "consists in causing the child to discriminate between the different sensations previously acquired and to associate them in consciousness, so as to produce what is called an integrant of the second order," etc., he does not so far give us the modus operandi, which, as we have to begin with the infant a and probably will be forthcoming. The method is doubtless new, but the idea was originated by Dr. Joseph Rodes his large volume, entitled "Therapeutic A mysterious voice has been heard by

Sarcognomy," wherein he demonstrates hundreds of persons, but neither the that every portion of the body is repreare breaking, perhaps, another, and sented in the brain and can be acted up- the police have been able to trace it to on from its corresponding occipital pole. any human origin. It indulges in malig-These recent deliverances of Professor nant threats against Mme. Lebegue, Gates should serve to call greater at- and when she hoped to escape from it, tention to this elaborate and compre- by taking up her abode with a friend, hensive work, which is a complete system of anthropology, comprehending man in the spiritual, intellectual and physical aspects. However, we shall look forward with pleasure to the unfoldment of Professor Gates' method, which, if simple and easy of application, will be eagerly adopted by practical men in the spiritualistic ranks, many of whom are aware of the power of the mind to refine and educate the

less developed, but do not know how to apply it to the best advantage. NEW PAPER IN BERLIN. We have received from Berlin the first number of the Metaphysische Rundschau, or Metaphysical Review, which is to replace the defunct Sphinx. It is a handsomely printed magazine of 112 pages, which is to be published monthly, and the subjects to be treated of will embrace practical metaphysics, psychology, oriental philosophy, and occult ism generally. Two professors and four medical practitioners are among the contributors to the July number; reali y a discovery of the odic rays; and the titles of the more important the existence and nature of which were several of the public platform workers the contributors to the July number; articles are these:—Physics, Metaphys- first proclaimed by Baron von Reichenics and Theosophy; Suggestion and bach, upwards of forty years ago; when Subconsciousness; On the Threshold of Dubois-Reymond, perhaps the most the Absolute. Psychology as Knowledge; The Outlook of Occultism in the West; The Theoretic Groundwork of as "the most deplorable aberrations Astrology; Considerations on Music; that had ever scattered the brains of a

of something like seven miles. THE ODIC RAYS. Dr. Kraft, writing to the Frankfurter Zeitung, alleges that, the famous dis-covery of Professor, Roentgen is in and Letters Which Have Helped Me. human being," and as "fables that The annual subscription to this period- deserved to be flung on the fire." And ical in Germany is eighteen shillings.

THE CHURCH AND SPIRITUALISM demonstrates beyond all dispute that Some numbers have reached us, for these "deplorable aberrations" of Reichthe first time, of the Revista Spirita, a enbach were really the revelations of fortnightly paper published at Bahia, a great scientific truth. In his Der a city of 140,000 inhabitants, and the Sensitive Menschundsein Verhalten zum

tops of her fingers, when these, by reason of the odic current, became so transparent that she could distinguish with precision the veins, the nerves, the tendons and the muscular ligaments. This may prove to be of incalculable efficacy in therapeutics, especially for the purpose of diagnosis. For, given the possibility of rendering the body of every sick person diaphanous, by good sensitives, these will be in a position to discern what internal bigotry and superstition; but the articles signed "Heraclita," and Antonio Pireira organs may be morbidly affected and what progress it is making towards amelioration or deterioration. Moreover, the physiological processess of the body in health ma examined in the same way." in health may we have the X rays accurately described, and their utility to the science of therapeutics clearly pointed out. more than forty years ago, by the great chemist who discovered creosote and paraffine; who was one of the first geol-The Spiritualist movement in Spaln, ogists of his day; and whose mind was also of such a practical character, that, in confunction with the Count von Salm he established large manufactories in Wurtemburg and Moravia, which enabled him to amass a princely fortune. But the Baron von Reichenbach was a Spiritualist; and therefore science which was then, as it is now tions, and is edited by Don Alverico materialistic to its finger-tips, received his discovery of what are now called the X rays with derision, and scorn-Epiritismo. At the important seaport fully dismissed it, as the diseased product, of a brain subjected to "deplorable

o draw forth the electricity with the

Le Progres Spirite having invited its readers to contribute their ideas as to he utility of prayer, has received nunerous replies, and among others one from M. Leon Denis, the distinguished ecturer on Spiritualism in France. Want of space precludes us from quot ing more than the following passage:-The utility of prayer should be very obvious to all circles. In the practice of Spiritualism, prayer becomes a weapon, a means of action. The union of thoughts and wills by prayer predisposes to community of feeling: it oncentrates the fluidic forces, repels impure spirits, and diminishes evil inluences. It does more, It attracts good spirits to our side. It facilitates heir action upon us by placing us in he condition favorable to the reception and enjoyment of their teachings It assures us of their protection. It creates a bond of union between us and them, and causes us to enter into communion, if only for a few moments with their spiritual existence. SPIRITUALISM IN SOUTH AFRICA.

aberrations!" It should be added that

the very word "Od" expresses the idea

of an all-penetrating force in Nature.

UTILITY OF PRAYER.

"Spiritualism in the Diamond Fields, South Africa, is progressing in spite of the uphill work we have to contend We have not the same advanta iges here as you have in the Old Country. We have to fight against the strenuous opposition of the clergy and the press. And we have not the advantage of such good mediums as you have. Nevertheless, through the kindness of a good Spiritualist, we have a home of our own; he has made us a present of tenancy of a nice building, and through the good services of our indefatigable secretary, Mr. Judge, we hope to make it as attractive as possible. We intend to set apart one room as a reading-room, where any one may step in and peruse spiritualistic literature H any of our friends in England should feel disposed to send us any spare literature, it will find a place on our reading-room tables. We have two sittings week in our rooms in connection with the society, and several other private sittings are held by the members of the society in their own homes. Altogether we are. I think, making fair progress. I will occasionally send you short reports of our progress, if you think it of any interest to your readers.

THE UNSEEN UNIVERSE. A universe unseen around us lies From whence this visible creation

In rushing whirlwinds of tempestuous And filled with flery mist the throbbing In time condensing into Night's bright eres.

This grand and gleaming constellated frame (Weak words are all inadequate to

Spring into being in this wonderous wise. When time shall be no more, into the

vast Eternal realm unseen shall all return; For sun and star with fire shall cease to burn. And they shall to the void again be

So far as clear-eved Science can discern

This fate shall overtake them all at last. MEDIUMSHIP.

"The science of mediumship is the science of sciences, since it comprehends the mode whereby the material world is vitalized with a life element. which is the Creator's arm to carry on processes of life and formation. The flower that blooms in beauty, shedding a fragrance on the air that is at once grateful to the senses and stimulating to the nerves, is a perfect emblem of a spiritually gifted person-a medium for the manifestation of spiritual truth. The aroma of flower is spiritualized to the degree that it acts upon the life currents of the system, imparting nutriment to the spiritual body, of the finest quality that physical substance affords. The flower is a medium for the transmission of these finer forces to the human bodythe spiritual part of it, the same as the refined, spiritualized individual is the medium for the transmission of spiritual truth, a more refined aliment still, which the spiritual man absorbs. 'The blossom, next to the fruit, is the climax of Nature's effort for development. For its production have been concentrated the refined essences of the plant, which, through storm and calm, through sun shine and rain, heat and cold, has struggled up to the point where the acme of its existence is so nearly attained that its fruit is for healing and sustenance, being a spiritual force. All this is emblematical of the spiritualizing process, whereby one is prepared to bring forth fruits of the spirit, which are for the real sustenance and uplifting of whoever partakes.

"Mahomet, His Birtk, Character and Doctrin." By Edward Gibbons. This years before. The old dog remained is No. 6 of the Library of Liberal Classics. It is conceded to be historically hunt were being discussed until his 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.

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

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent entitled "Love and Charity." In Brazil, following passage:—"Madame K. was of Atlantis. He regards the description as in most other Roman Catholic countries, Spiritualism is exposed to rabid of her hand near the conductor, so as It is intensely interesting. Price 32. MAY ALL SING?

A Comprehensive Answer to the Question,

During forty-five years activity in Spiritualism I have been profoundly impressed with the importance of nusic as a factor in making conditions for the co-operation of spirit workers in both the teaching and demonstration of our central truth. The present method of its use is governed by habit, education and competitive strife, and results in this: that to-day Spiritualists are singing more Christian doctrine than Spiritualism. singing has proved its value in the old ime religious revival, the political campaign and in the growth of that strange sect, the Salvationists. The effect of professional effort and display is the same from church as from concer hall, and offers but little for spirit aid we recognize as connected with public Yet, like all questions, this has two

sides. It must be conceded that the musi-cian's harmony is disturbed by the discordant attempts of those who make no effort save in a public assembly; and it is not "in good form" nowadays to render music save by a trained choir: this no one can dispute. Then the question remains, does congregational inging give enough to more than offset these objections. I believe it does. Judging from what we see, a large proportion of our speakers, writers, and musical committees entirely, are opposed to it, or they dare not say other wise. It is a delicate subject. There are interests. Editors realize it and believe that "silence is golden." Moses and Mattie Hull, and some other fearess ones, say that all should sing; and make effort that they shall. The question is generally referred by societies to their musical committees. These have their personal interests in voice display, feelings of rivalry, pride of custom and other things which all come first, while the needs of the cause come last, if at all. It is a matter which should have the intelligent consideration of the societies themselves, with the committee's acting as servants and not as rulers. The interest of the individual in a

public service gives it vital life; and only when each takes a part in the singing can this be done. Intelligent and self-respecting persons do not at all times desire to sit as audience for the professional speaker or musical expert. To give strength to conviction and to aid its reception, no agency can equal the individual expression of spiritual truth in song. With music's magic power is made the condition required for the action of spirit power. Then is established the rapport between teacher or demonstrator and audience which is essential to best results.

It is not infrequent to hear persons out side of our ranks inquire about Spirit-ualists: "Do they believe it?" We imitate a formalism common with those who accept plain untruth that we know they cannot with thought believe, and thus cause such inquiry. Do not the same questioners say of the Salvation-ists, "Well they believe it, anyway?" Now, why the difference? Just One voices unitedly their own belief in song, while the other has sung for them doctrine they know is untrue. And so psychologized are we with that

n which the church methods have educated us, we shrink from the use o the best which man's musical genius has given because it is not sacred music. It is the excellence of the melody and its special adaption to the scutiment for which is desired musical expression-this, and not what some brainless disciple of Grundy may say, is the one thing to be considered. room songs" lose all their associations when fitted to words which embody an overwhelming truth; and when we chance to sing such airs we wonder how the melody could ever have tol anything else except that truth.

Our musical service should have first of all, an unmistakable sincerity; it should be attractive by its originalty, lieving as we do, that, as Spiritualism contains within itself all things necessary for its development, it has no occasion to imitate though it claims the right to use all excellence known. This service should be educational-every song a teacher of some vital truth. In this way we disarm incredulity, and the pride that would avoid us, with the coolness we meet, would all disappear To sum up, if we desire a vitality in

our public service which will firs charm and electrify the new comer then deeply interest him so that conviction will be sure to follow by the use of Spiritualism's truths in congregational singing, the time will be short to when no one will dare even hint of its unpopularity. -W. H. BOOZER. Grand Rapids, Mich.

BRUTUS WAS SMART.

He Knew When the Conversation Touched on His Battle with Bruin.

A writer in the American Field tells of a fight between a black bear and a mongrel cur that could boast not lineage or personal appearance. He put up game fight, however, only to be worsted in the end by a powerful stroke of bruin's paw. When the bear was dispatched by the dog's master it was found that Brutus, the dog, was very badly used up and he presented a sorry appearance. He was carefully nursed back to health and strength again and proved useful in many a hunting expe

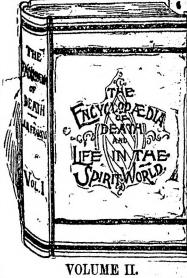
Some time after the dog's adventure with the bear one of the party-Col. B. -left home and remained away for several years. When he returned he found Brutus an old dog, bearing his bonorable scars with the sedate dignity of a worthy pensioner. At first the dog did not recognize the colonel, the mem ory of old association seemed blotted out. One day after having been home about a week, Col. B. and his brothers were sitting together talking of old times, while Brutus lay near by apparently dozing. During the conversation incident wherein Brutus was so badly used up by the bear was brough up; that memorable hunting exploit vas gone over and the courageous conduct of the dog extolled as it had been fight with bruin was reached. At this point Brutus jumped up and sprang toward Col. B. in demonstrative recognition, showing that he had heard the conversation and that his memory had been awakened by the recounting of the unfortunate experience with the bear.

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

# The Best. The Rest. The Test.

There are two kinds of sarsapa-

rilla: The best-and therest. The trouble is they look alike. And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root, -the record of these sarsaparillas? The one with the deepest root is Ayer's. The one with the richest fruit: that, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century of cures; a record of many medals and awards -- culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best - shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best.



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

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The Development of the Spirit After Transition, By the late M. Farraday. The origin of religions, and their influence upon the mismal development of the human race. Transcribed at the request of a band of ancient philosophers. Fries to ceats. The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly roports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, pleaso. A great deal 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 read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be

Wm. Emmett Coleman, the Spiritualist writer, and Orientalist, and occa-sional contributor to The Progressive Thinker, on November 13th delivered an address before the Library Association of California, at San Francisco, up-on "The Literature and Libraries of India, Ceylon and Thibet."

Dr. E. H. Denslow called at our office. Thursday, on his way to Dallas, Texas. The Doctor would be glad to make engagements for lecturing anywhere in the State of Texas during December and January.

The undersigned wishes to correspond with the mediums that are in the field. Ella Woodward, secretary of First Alli-ance of Progressive Thought (Spiritual society). Address her at 1016 Adams street, Toledo, Ohio.

Dr. T. Wilkins will again devote him self entirely to giving magnetic treat-ments. He says he will be glad to re-ceive the present addresses of all his former patients; to tell them something they will be glad to know. Address him at 67 Thirty-third street, Chicago.

Nellie M. Smith writes: "Friends who are acquainted in Sturgis, Mich., will be glad to learn that our society is flourishing. We were favored in having Mrs. Jackson for our speaker in the early autumn, followed, till now, by Dr. Denslow. Last Friday evening he was tendered a reception at Mrs. Hannah Bucks as he is to leave us for a season, to spend the winter in Dallas, Texas. Generous friends made up a parting gift, which was presented by one of the ladies, with a kindly little address, making it quite a ceremonious affair, to which the Doctor responded with friendly enthusiasm. Strangers who may meet the Doctor and Mrs. Denslow pray accept this introduction. youch for them as true and faithful Spiritualists, worthy your loving confi-

The First Beacon Light Spiritualists, sorvices held Sundays, 2:30 and 7:45 p. m., 617 Clark street, have organized a Ladies' Auxiliary. The following offi-cers have been elected: President, Mrs. Glagies; vice-president, Mrs. Bloom; treasurer, Mrs. Gullacheen; secretary, Miss Struby; executive committee: Mrs. Mosher, Mrs. Bird and Mrs. Perkins. Seven are elected on the Lookout committee. A church-fund circle will be held every Wodnesday at 2p. m., at different residences in the city, 10 cents being the admission, the notice to be given on Sunday, where Mrs. G. F. Perkins attends.

F. Corden White, platform test, medium and lecturer, goes to Miwaukee, Wis., December 3, for the Unity Society. He will return, December 28, to 3058 Calumet avenue, this city.

E. B. Chamness writes from Alexandria, Ind .: "We had with us, last Sunday, Bro. F. F. Hayden and wife, of Indianapolis. We find Bro. Hayden a forcible and logical speaker under and speakers, none of whom have at any time given better satisfaction than Bro. Hayden, and we recommend him to all socioties needing his services. His wife gave many public tests that were recognized and acknowledged."

B. T. Watson writes: "I am glad to be able to send you a new yearly subscriber to The Progressive Thinker. There are a few staunch Spiritualists in Jonesboro, Ark. President Barrett called on us and gave three splendid lectures, on bis missionary trip to California, which were highly appreciated by all who were fortunate enough to hear him. On a close canvass of our town we have about thirty Spiritualists, and we would like so much to have good test mediums call and spend a few days with us. There could be a good, strong society organized here with a little work. We have some local talent, but not sufficient to build up the cause as it should be. We have a town here of five thousand people, and I see no reason why we could not have a good, strong society, and we can i workers will come over and help us, and they need not be afraid to come for the people are anxious to investigate. One medium staid here two weeks and took in-about \$120, which I think amply sat-

Mrs. G. Partridge returned last Sunday, and will be pleased to see her patients and patrons, for treatments and readings. Address 67 Thirty-third street. Chicago.

Mrs. S. C. Scovel has closed an engagement of nearly two months with the Spiritualist Research Society of Mitchell, S. Dak., where her work has been very satisfactory to the society. After the close of the last meeting. local paper says: "Members of the society gathered at the residence of F. E. Clark and witnessed some very fine spiritual demonstrations, which were truly remarkable to those who saw them. A rebel soldier and a Mason, who was captured by a party of Union men, scouting under the command of J B. Wolgemuth, came to Mr. Wolgemuth through the medium and made known his presence by referring to war inci-dents during his capture and before leaving the medium gave several Ma-sonic signs, among which was the Masonic grip. A grandfather of Mr. Clark, who was a Methodist preacher for forty years, controlled the medium and gave an interesting religious talk, recalling incidents in Mr. Clark's and his own life which were reliable and true in every instance. The sickners, death. funeral journey from Sanborn to Milwanker, and burial services of Mr. Geo. Bryan's nephew was described to him in an accurate manner." Mrs. Scovell has returned to her home in Elgin, Ill.

Dr. P. S. George, secretary of the State Spiritualist Association of Nebraska, writes from Lincoln, Neb: is with pleasure that I report to the many readers of The Progressive that Mr. Amae Wheeler, the medium for physical manifestations, is now in our city. Mr. Wheeler is one of the best mediums that has visited Lincoln for many years. His trumpet seances are of an excellent character. He usually sits with three trumpets, and during the gent public will patronize them. Twenseance the manifestations are heard at the same time through all the trumpets. by different intelligences. I consider is now carrying on our work, and it Mr. Wheeler an honest medium, working in a way that cannot help carrying again. As age and experience and this office.

conviction wherever he goes. I have sat in his circles and know his work to be genuine. He has numerous phasestrumpet, materialization, independent slate-writing, etc. Anyone wishing to correspond with Mr. Wheeler can address him at 'General Delivery,' this city. Mr. Wheeler recently spent four weeks at Broken Bow, Neb., where he gave great satisfaction.

Prof. N. H. Eddy writes from Rochester, N. Y.: "Mr. and Mrs. G. W. Kates are holding meetings here in Odd Fellows Hall for this month and doing good work through their inspiring forces, and ministrations of same, eluci-dating the truths and philosophy of Spiritualism. Mrs. Kates, through her fine medial powers, is demonstrating the facts of spirit return, giving cheer to many hearts by her convincing tests which are acknowledged as correct."

Mrs. Virginie Barrett would like to make engagements with societies for 1896 and 1897, at reasonable terms; also with camps for next season. For this month, address her at 12 Purdy street, Bath, N. Y. Permanent address, 479 Seventh street, Indianapolis, Ind.

E. W. Sprague, the well-known lecturer and test medium, writes as follows in reference to The Progressive Thinker: "I shall do all in my power for The Progressive Thinker in the future, as in the past. No better paper was ever published in the interest of any reform han the grand old Progressive Thinker; and it like the cause it represents. stands for all reforms, and panders to no sect, denomination or creed. Long live its editor to carry the banner of truth and justice, that the time may sometime arrive when all shall see the light of immortality as revealed in Modern Spiritualism

Dr. P. J. Barrington writes from Strawberry Point, Iowa: "The people of Strawberry Point have just been favored for two weeks with the presence and labors of Mr. and Mrs. Kayner. Mrs. Isa Wilson-Kavner is an excellent platform test medium, and as such should be kept busy demonstrating to the world the proof of immortality. She gave good satisfaction here. Myself and wife did considerable missionary work in and around this place earlier in the season. Spiritualism is an uncertain factor here as yet, still it is gaining ground slowly. We find here many excellent people, and some earnest investigators. Mrs. A. Treadwell and family, and E. L. Gages and wife are staunch Spiritualists and honor their sentiments fearlessly everywhere. Mrs. Gages is rapidly developing into a good all-round test medium, and will soon be ready for public work. Mrs. Kayner can be addressed at Independence, and myself and wife either singly or together can be addressed for engagement on easy terms, at Manchester, Iowa."

J. L. Kruse writes these words of apreciation: "I have been a constant reader of your most valuable paper ever since it was started, and consider it the best of all papers; and as for the Encyclopa eia of Death, and Life in the Spirit-World, it is far ahead of any work I have read on that subject.'

"Cor." writes: "The Church of the Spirit, of Springfield, Mass., is the name of a new society recently organized and incorporated. The president of the State Association, Dr. Geo. A. Fuller, assisted in the new movement, of which the following are some of the officers President, H. G. Hawkins: vice-president, H. A. Budington; clerk, D. Sackett; corresponding secretary, Mrs. L. A. Cummings: treasurer. C. J. Leonard. The society proposes to build a church. Mr. W. H. Bach is speaking here each Sunday, and is well liked. He has assisted in organizing a lyccum."

T. C. Jefferis writes from St. Joseph Mo .: "We had five spiritual meetings in this city yesterday: Two at 5th and Francis streets: two at 6th and Edmund streets, and one at the Crawford theater, Ail had large audiences. A won-derful spiritual awakening is taking

place in St. Joseph." C. C. B. writes that for a number of years, in pursuing his business he has spirit control. During the existence of worked in the homes of from four to ten our cociety we have had many mediums | families in a week. He is able to tell what church they belong to, the moment he enters a house. He has found the happiest families and most reliable among the Spiritualists and the advanced Christian Scientists. "Since I have investigated Spiritualism, I have not met a man whom I could not convert to Spiritualism, had I the means to prove it. I hope in the near future to develop some spiritual gift whereby can prove to the poor, hungry souls that there is a life after death. all they ask. My heart aches when I enter some of the poor families where there isn't a spark of spirituality vis ible. I have seen some strong mediums who seemed utterly unconcerned to spread the light or teach the ignorant who really needed, and suffered from the want of it."

> Entertainment, social and hop, given under the auspices of Students of Na-ture, Merrick Hall, 1739 Milwaukee avenue, Saturday, November 28. ets 15 cents. A good time promised Refreshments served.

Henry Hubbard, of Painesville, Ohio, writes: "Mrs. Lucetta Curtis, of Mishawaka, Ind., has just concluded a course of lectures here on 'Occult Science," and has favorably impressed her class as one who understands the philosophy she teaches, and also has the faculty to impress her teachings upon her pupils. When she left us, a shadow passed over our lives, but was replaced by a recollection of the beautiful philosophy she eaches; the holy aspiration she stimulates by her pure presence and pronounced individuality, and a desire follow her to a higher moral and spiritual development. We hope to meet

Mrs. Allie Lindsay Lynch, Chicago, writes: "Mrs. Lamon is from Cincinnati and Miss Taylor from New York, and these ladies will hold regular musical seances on Monday nights at 8 o'clock. I have attended one of these seances and passed a pleasant evening, listening to fine music and an address by the guide of Miss Taylor. Emma Abbott sang through the organism of Mrs. Lamon. and a friend who was with me remarked that he would have judged the singer to be some fine prima donna-which true. For myself I only know I enjoyed it all, but am no musical critic. can say that Miss Taylor's guide gave descriptions of spirit friends that I recognized, and Mrs. Lamon's guide addressed an impromptu poem to me, re-

garding my personal work for humanity, which was both beautiful and encouraging, and I may be permitted to acknowledge as being true. I trust these workers will find a welcome in our city. For this reason alone, I offer these

Dr. Dean Clarke writes from Grand Rapids: "Although the weather and counter attractions, and a much-to-be-regretted division of the Spiritualists of this beautiful city have prevented large audiences from hearing me, I am slowly winning public attention, and if, as is probable, I continue after this month, I may reasonably hope for a full house, as I have received congratulations from competent judges who assure me that as soon as my gifts are known an intellity-seven years ago I was State mission-ary in Michigan, but a new generation

study have better qualified me, and my HELL, PARADISE, GEHENNA inspirers can better use my psychical powers, I look for success. Address 178 Ionia street, Grand Rapids, Mich. 19

A correspondent writes from Allegheny, Pa. "Mrs. Mattle E. Hull, of Chicago, is serving the First Church of Spiritualists in this city. She follows Mr. Hull, who was with the church last ing is an extract:

Bible.

To the Editor:—Not-long ago I received a letter from which the following is an extract: month. Mrs. Hull's work is entirely different from that of her husband, yet in her line she is as interesting and etiline where I can find Paradise, where 0.0 third want from the cross? Some time in her line she is as interesting and etti-cient as he is in his. The audiences have increased from the beginning of Mrs. Hull's administration until the present, and her discourses, always in teresting and instructive, are delivered putes it." in a manner that holds the rapt attention of the audience. Mrs. Demorest, an old and valued medium, supplements Mrs. Hull's discourses with readings and tests at nearly every session. of course, attracts many who are investigating and prepares them for the phi-

W. H. Bach is meeting with excellent success at Springfield, Ohio.

the cause of truth.

A reader writes from Elgin, Ill.: "Mrs. Lee Norie Claman, of Chicago, came into our midst a few days ago, and favored us with a fine lecture and some beautiful tests. The mayor of our beautiful city threw open the council chamber in the city hall, free of charge to this talented woman to hold the meeting. A very large crowd gathered; the seating capacity being taxed to the utis doing a wonderful work in the mis- adise. sionary field, and we feel Elgin needs a revival in spiritual philosophy."

closed an engagement at Salem, Mass., the society regretting her inability to serve them further this season. She south of Jerusalem, once celebrated for south of Jerusalem, once celebrated for the horrid worship of Moloch, and af-

the Procession.

965 Grove street, Meadville, Pa.

conforming into a science as illus-

trated in the progressive lectures of Oliver M. Babcock, of Philadelphia.

These lectures embrace history, geog-

are illustrated by novel and unique charts, on which are pointed out the

course of empire, the laws which govern

its movements and how this law is oper-

ating to produce results in this country

where the great cities of the future will

stand, and rule the destinies of com-

also the formation and government of

worlds and the operation of mechanical

energy in the hands of man. The pro-fessor is intimately acquainted with Mr

with rapt attention and enthusiasm."

To the Spiritualists of Missouri.

steps desirable and feasible.

not delay, as time presses.

holder to have one vote.

ment of Spiritualism in this part of the

reply printed matter of importance. Do

stock at the very lowest denomination.

The exact date of meeting will be

made known through correspondence.

M. THERESA ALLEN, Secretary.

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THE PROGRESSIVE THINKER.

THE LARGEST SPIRITUAL PAPER ON THIS EARTH

Each Week the Largest Amount of Reading Matter,

Treating upon Spiritualistic, Scientific and Occult Sub-

jects. Those who do not take it are left in the rear o

It has the Largest Circulation by far, and Presents

Their Significances Used in the

ing is an extract:
"Will you please tell me where I can In answer to this, Liwill say I do not

remember what I wrote for The Progressive Thinker, but I think that no minister who knows anything will dispute that Paradise is one department of Hades, rendered Hell in our Bible. Peter, in his sermon on the day of Pentecost, in Acts, il, 27, quotes from Ps. xvi, 10, as follows: "Because thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see cor-J. J. Morse, who has shed an excellent ruption." In verse 31 he comments on intellectual light in California during this as follows: "He (David) seeing the past year, is now on his way to Lon-don, Eng. He is an efficient worker in Christ, that his soul was not left in Hell, neither did his flesh see corruption." The orthodox people and the orthodox creeds all use this text to prove that Christ went to Hell. But when he went to Hell he went to Paradlse. See Luke, xxiii, 40.

At this writing I am without a library, as mine is on the road from Chicago to Boston, but I have a Lexicon of the New Greek Testament with me. In that I find the following definition of the most many had to stand. Mrs. Claman three words-Hades, Gehenna and Par-

"Hades-The invisible abode or man sion of the dead; the place of punish-Mrs. Ida P. A. Whitlock has just ment, Hell; the lowest place, or condition. Luke, x, 15."
"Gehenna—The Valley of Hinnom,

would like to correspond with some so-cieties west in reference to engagements; terwards polluted with every species of also with camp associations with a view filth, as well as the carcasses of aniof making a route of the Western camps between June 20 and August 1. She to consume which, in order to a vert the may be addressed for the present at 27 pestilence such a mass of corruption Atlantic avenue, Providence, R. I. would occasion, constant fires were

# MIND AND MATTER.

Failure of Scientists in the Investigation of Psychic Phenomena.

A Philosophical Discussion of the Subject

BY HUDSON TUTTLE.

The old methods of psychology have shown themselves profitless and have be-come obsolete. Science in its merciless conclusions from the data furnished by matter has ruled spirit out of the world. and replaced it by the potentialities of the atom.

It must be confessed that the discussions of the metaphysical school have been little more than a conflict over words, and a classification of definitions which were idle rubbish. When this investigation has assumed a theological aspect, there was no reason given for the existence of the spirit other than for the pleasure of its creator, and his pleasure rested on the arbitrary will of that being. Creation became a miracle, and the life of every human being a constant miracle of divine interposition.

This interpolation of spirit cannot endure in an age when everything is submitted by science to the control of law. We must admit either that spirit is sustained by as fixed and unchanging laws as control the physical world, or that it has no existence except as a phantasm of the faucy. It must be studied as a positive reality, or given over to the vain speculation of those who believe they are able to explain its phenomena by definitions and metaphysical specula-

The scientists have never approached the realm of spirit, which they have regarded as the peculiar province of religion and of the theologian. They have returned the admonition of the priest with the scorn of contempt, for beyond their senses they granted nothing. They came to the study of man from the physical side, and saw not the other aspect of his twofold nature. Even his physical being they approach from different ways of study.

THE EVOLUTIONIST develops the form. He says that life began in protoplasm, in the unrecorded ages of the past, and step by step, through mollusk, fish, saurian and mam-mal, has arisen by the "struggle for existence," and "survival of the fittest until the mammal. by strangely fatuitous chances, has become a human being. As the human body is a modified animal form, so the intellect is a modified instinct, the highest conscientiousness being only the result of accumulated specimens of what is for the best. There is no indication of a creative intelligence, and if he possess an immortal spirit, so does the fish, the mollusk and the speck of protoplasm.

THE CHEMIST has his method, that of analysis. He takes the vital tissues and resolves them into their elementary parts. He tells us that there is so much hydrogen, carbon and nitrogen in the muscles; so much lime and phosphorus in the bones; so much phosphorus in the nerves and iron in the blood. He separates these elements in retort and crucible, and weighs them with nicety to the thousandth of a grain. He has made the ultimate analysis, and this is all he has discovered. Life is the result of the union of these elements; mind the burning of phosphorus in the brain, and as

for spirit it is quite unessential. The chemist has finished his work and placed in the museum the result of his analysis of a human body. In a large glass jar is the water it contained-clear, crystal water. such as flashes in the sunlight of a rainsmall jar of white powder representing lime; another, still smaller, the silex; another phosphorus. There are homeopathic vials containing a trace of sulphur, of iron, magnesia, potash, soda; vials great and small containing almost all the elements. Here we have what was once a human being. We have everything that went to make him, except one, which lacking, these elements are lifeless and of no more value than water from the river and earth from its banks:

the vital, or psychic principle.
Place the contents of all the lesse jars in the one containing the water. shake dissolve and manipulate-dead and inert they remain, and will remain The living form had its origin in the remote past, and its atoms were brought into union by a vital process thus began which must traverse a certain path Phosphorus may be essential to give activity to the brain, and a given amount of thought may correspond to a fixed amount of phosphorus burned in nerve tissue. To call the ingredients of these bottles a human being would be like calling a pile of brick, mortar or lumber a house.

The anatomist has another method with the knife, by which he cuts and carves his way into the temple of life, and because he finds nothing in the dead shrine, triumphantly declares nothing exists. WHAT IS BEYOND THE STRIFE FOR EX

ISTENCE.

What, O, Science, is there beyond the rrave which shuts down with adamantine wall between this life and the fu ture? The answer comes: Beyond? There is nothing. Do not dream, but know the reality. What becomes of its know the reality. What becomes of its music after the instrument is destroyed? Where is the house of the bee when the insect has passed on its busy wings? Where is the light of the lamp after the oil is burned? Where is the heat of the grate after the coal is conoil is burned? Where is the heat sumed? Given the conditions and you have music, light and heat: when these conditions perish you have nothing. Destroy the brain, and mind disappears as airs with other words is entirely lost in the music when the instrument is broken. This material conception of nature is

> A WITCHES' POT into which, by some unknown process, matter and force were placed. The pot seethes, and out of the seething conflict foams up to the surface life in its infinite changes. The savants stand around its brim, like Shakspeare's witches, and chant a technical gibberish about laws; pre-existence and correlation of force: the indestructibility of energy; eternity of matter; the potentiality of the atom; the struggle for existence; the survival of the fittest, lauding each other sprofund-ity of sight, while the sharpest-eyed see

nothing beneath the foaming scum.

At the threshold of the discussion of he problem of mind and spirit we have that of life. Life is the gateway to the realm of spirit, and beyond that gateway lie the questions we seek to solve.

The brain is the point of contact be-

tween spirit and matter, and as far as the manifestations of that spirit are related to the material world while coninto thought, which they maintain as

self-evident. As Tyndall eloquently Cold ingrates, too, their dues shall keep expresses, a chasm exists between mind With palsied tongue. and matter which cannot be passed.

Passed to Spirit-Life.

Kate Osborn, the estimable wife and companion of Chas. J. Osborn, passed out of the form on the last day of Octo-ber. From childhood she was deprived of mortal sight, but was rewarded with that spiritual vision that enabled her to see and know of the presence of her spirit friends. In inspirational states she often delivered poems of beauty and worth, some of which adorned the

pages of our Spiritual papers.

For months she has been unable to leave her room, and feeling it was to be ner last physical sickness, she suggested the manner of conducting funeral ex-ercises, which were touching and instructive to Spiritualists as well as to those not educated in our faith.

Her friends were many; her enemies, none; and the Spiritualists of St. Louis will miss her physical presence at their meetings, as well as her inspirations often voiced in the mediums' meeting and other gatherings.
M. S. BECKWITH.

Proposed Camp for Texas. We are still working for the good of the cause of Spiritualism in this section. After the lecture on Sunday, 15th inst., a call meeting was had for the purpose of organizing a permanent camp-meeting, to be located at or near Fort Worth,

The meeting was called to order by Allen Franklin Brown, our present lecturer. On motion he was elected temporary chairman of the association and J. L. Bushong was elected temporary secretary.
On the whole there was quite a little

interest manifested in the meeting, The plan of the association was discussed, committee on constitution and by-laws appointed, and several hundred dollars of stock subscribed. The plan as discussed, is to make it a joint stock company, and we hope that our brother Spiritualists in Texas will come forward and help us to make a grand success financially as well as spiritually. it is proposed to locate it at or near Fort Worth, it is not proposed to make it an exclusive local association. We want the co-operation of the entire State, if

we can get it.

It is proposed to run it on strictly business principles; to have ample funds on hand when the camp opens to pay all lecturers and mediums, and to employ only the best talent for our platform.

We trust that we may have the hearty co-operation of the Spiritualists of the State and the good wishes of our more favored Northern camps.
J. L. BUSHONG,

Temporary Secretary.

TRIBUTE TO E. B. RUGGLES. Another Worker Gone to Her

Reward. Many friends and co-workers of Emily

B. Ruggles will be grieved to learn of her passing to Spirit-life, on the 20th of October. The cause loses one of its October. The cause loses one o most faithful and efficient workers. Mrs. Ruggles was born March 14, 1830.

in Dutchess county, N. Y., of Quaker ancestry. This, in a degree, may account for her keeping in the van of all reformatory and humanitarian move-ments. She had been a Spiritualist for forty-four years; and during that period had occupied a very prominent place in all that could advance the interest of Spiritualism, During all the time her home was the center of all phases of phenomena. In the course of her active life she has become personally known to most of the prominent lecturers and mediums that have been before the public. Many who have taken a prominent part in literature and oc-cult matters were her personal friends bow-arching shower, or a dewdrop sparkling on the petal of a lily. There are about eight or ten gallons, for the body is three-fourths water. There is a drews, S. B. Brittan, and many others cult matters were her personal friends and have enjoyed her boundless hospitality—A. J. Davis, Stephen Pearl Andrews, S. B. Brittan, and many others Madam H. P. Blavatsky and Col. Olcott originated the theosophical movement while living with her. She was a friend and co-worker with Victoria Woodhull and Tennie C. Claffin, and stood bail for

them during the famous Beecher trial. The last fifteen years of her life have been passed in Brooklyn, N. Y., where she has taken a prominent part in all the various Spiritualistic societies. Her home has always been open to all Spirtualists. Mediums were afforded an opportunity to demonstrate their various gifts, and recommended when worthy and many have been in this way assisted to fields of usefulness that would, perhaps, never have had an opportunity otherwise.

A boundless charity and kindness of spirit characterized her life. She was a friend to the friendless-a physician to the mind and spirit of many unfortunate and unsuccessful spiritualistic workers. No one ever sought shelter and was refused-all were served alikethe rich and the poor all found a cheerful word and sympathetic ear. vance Conference was organized in her house, Mrs. Helen Walton and Mrs. Ruggies being the two founders, and its subsequent success has been mainly due to her untiring energy and intelligent supervision. She was also a prominent worker and leading spirit in the Woman's Progressive Union, and her place will be very difficult to fill.

Memorial services were held by the Advance Conference, many prominent Spiritualists being present, many old friends speaking words of eulogistic prose, and the following poetry was G. Sterling Wines.

LINES TO E. B. RUGGLES. The voice has said: "Oh! priestess of the upper shrine, The truth you tell is all sublime, The work you do anears divine, Your life is real." In after years,

When all that now alive are dead; Whose joys and suffering long have fled, And all their words of life are said— Forget their tears. Some perfect day

A clear, full voice the air shall fill, Of earthly deeds done with right will, And which you've wrought all quiet still

In earth's sad way. Wherever be
That group of mortals passing meet,
On broad highway or public street,
Shall to each other kindly greet

Thy memory. In love abide. When no more human hearts are wrung By cruel slander's wicked tongue, Then will thy history be sung— There justified.

Beyond life's sea, Where angels trail their robes of white. And every soul hath its requite Within the book of love and light, Her name will be. Through many a snare

She passes enward, calm, serene; Her thorny road, with grief and joy between: While by her side walks now the Naza-

rene-

Her cross to bear. In time to come,

With palsied tongue.

-Helen Marion Walton. Washington's Birthday, 1891.

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and Societies.

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When evil hearts in silence sleep, And thoughtless ones have cause

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Dr. J. M. Peebles will soon start | kept burning; hence, Hell; the fires of again to make a tour around the world. Tartarus, the place of punishment in E. W. Sprague is serving the First Hade. Matt., v, 20, 30; x, 28; xviii, 9." Society of Spiritualists of Rochester, ind., for November. His engagement at Erie, Pa., for the month of December beasts were kept for lithing; a pleashas been canceled on account of the ure park, a garden of trees of "practical disbandment" of that society. kinds. Used by the LXX for the Gar-He is open for engagements for Decemden of Eden; in the New Testament,

He is open for engagements for December and January. He goes to Philadelphia, Pa., for February. Address him for November at Rochester, Ind., later, make the matter plain, and to show that I had authority for the statement Dr. T. Wallace will hold free circles I made. As I before said, I do not refor healing and development at his member what I may have written on house every Wednesday afternoon at 2 the subject, but I know myself so well p. m. 754 62d street. Station O. that I know that I did not write any-Omega writes: "The forecasting of thing contrary to the above. On the ponational destiny by the position, form, sitions here taken, I also know the formation, features and other material conditions, appears to be rapidly dispute me to my face on this question.

SPIRITUAL MUSIC.

raphy, philosophy and prophecy in one grand theme, which has proven very A Critique on President Bar-

MOSES HULL.

To the Editor:-It is not pleasant to differ with one who says so much truth and so inspiringly as does Bro. Barrett in his address. But I should be false to the truth we both so dearly love. merce, is clearly pointed out. In its full application the subject embraces were I to pass its incorrect portions un noticed. He says: "The right kind" of music is what is needed, which is 'good music." The latter term is invariably employed by writers and speak ers when they mean music by a trained Keely and has been authorized by this choir, as the elements in congreganoted inventor to represent him in pub-lic discourse. His explanations of tional singing are not "good:" and thus the question comes up: Shall the pub-Keely's wonderful processes are heard lie presentation of our gospel of conso lation in singing and speaking be dele gated to an ordained few, or shall all A STATE CAMP IN PROSPECT.

cultivated and crude, take part? If Bro. Barrett wants good music for the trained choir, I think we will have to wait a long time before we have bet ter inspirations than have been given It has devolved upon the undersigned by Prof. Longley-their excellence havto announce that the temporary organing already immortalized them through ization of a State camp for Missouri use by societies and camps.

and neighboring localities has recently Bro. Barrett says "the melodies de effected. The organization not catch the public ear and fasten should be made permanent as soon as themselves on the public heart." The possible. To that end a meeting of all history of our popular melodies proves who are disposed to encourage and asthis is not so; as their accorded popusist is hereby called, to be held in the larity is due to their simplicity and excity of Springfield on the - day of Decellence. But he says that our vital ember. The meeting will adopt a per- truths, which touch so deeply through manent organic basis; elect an executhe spoken words, are lost through the tive board; take steps toward legalizing memory of some past use of the same the association by chartering as a air. Has Bro. Barrett tried it? Has he branch of the State Association (which heard our gospel unitedly sung by a latter is now chartered with the Nacongregation, to old melodies thus spir tional); consider reports, propositions itualized and vitalized? If not, he can and suggestions as to the best locality not know this, and the statement is an for the camp; decide, if possible, and opinion only. If our good and gifted appoint a purchasing committee to se- brother had the mediumistic experience cure the tract; raise funds; arrange for of others in this matter, the opinion thorough canvass of the State in the would be reversed; for the process of interest of the camp, and take any other their production would of itself prove it is not so. Through inspiration truth Let every person, reading this call, in measured words can most certainly who feels an interest in the develop- be specially fitted to simple airs, so that all trace of the past association of these

continent, immediately address the present secretary. You will receive in the rendering. I would sum up the difficulties of the situation in the general apathy of Spir-It is proposed to organize a stock itualists on this important subject company and to place the shares of shown in their neglect to intelligently investigate what is already in their pos-session, and in the inherited prejudice namely, one dollar each, so as to enable each person interested to secure at and bias from habits religiously formed least one share, and thus become, to as to the Sunday use offisecular music; that extent, a proprietor. Each share- and this is why we are generally to-day singing Christian doctrine instead of

> H. W. BOOZER. "The Molecular Hypothesis of Naure." By Prof. W. M. Lockwood, Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents an succinct form the substance of his leatures on the Molecular Hypothesis of Nature; and presents his views as dem-onstrating a scientific basis of Spiritualsm. The book is commended to all who

our own loved gospel.

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# PEN-FLASHES FROM OHIO.

BY C. H. MATHEWS, and account to

parted" —Hudibras. Will kick. Bev. John A. Bower, an Here is one: Albert Barton, of Oil aged minister, has sued the synod for City, Pa., met Miss Sadie O'Brien, at \$150, back pay, for filling charges at Ningara Falls, and as she was a charm- Caldwell and Olive, O., from November, high and its she was a charm-can wen and only 50, 1790 Rovember, ing and pretty young girl, he fell in 1893. He got only \$50 and now he wants love with her. The course of true love the bill paid, according to agreement. Addr't ran smooth, and "he was jilted the scriptures say "the laborer is most unceremoniously." He became de-worthy of his hire," and I think so too. spondent and wrote to the chief of Perhaps that church is one of the "soul-police". Oct. 10. By the time this letter less corporations" so numerous in these is received my body will be at the bottom latter days? Pay the preacher and of Ningstu's roaring rapids. My last make him happy, words are that I may met the girl in SOPHOMORIA AND I Hell that ruined my life; curse her until death. I care no more for life! I care no moreforanyone! I hope her stone heart will bleed if she ever hears the contents of this letter, From A. H. B., Penusyl-

Now, if this poor, ignorant young man hadn't attended Sunday school and church, it isn't likely he would ever have learned there was such a place as and might have found some maiden who would have requited his love, and he might have lived many

A lover's quarrel and loss of employment caused Miss Lizzie Mary Colville of Alleghany, Pa., to commit suicide. She went to the gates of the Bethel Lutheran church, of which she was a member. Oct. B. and swallowed a six ounce bottle of carbolic acid. She was in love with one of the male members of the choir and was willing to die for his sake. She died almost immediated practice, and swift punishment should follow. after taking the deadly draught. She probably thought it was "better to have lived and loved than never to have loved at all," and while the pravermeeting was being held she gave up political grievances, her youthful life, and all for love. "Man's love is of man's life a thing

apart,

The court, camp, church, the vessel and the mart;

"What mad lover ever died giate athletic games on account of their demoralizing, influence. Yet "there was a strong feeling in the synod in favor of the games." The students

SOPHOMORE AND FRESHMAN. Witteburg College, Springfield, Ohlo is par excellence a Christian Institu tion, and if I mistake not, is under the patronage of the Tutherin church. At any rate, Oct. 7, 1896, it was the scene of a terrific battle between the sophomores and the freshmen classes. Over fifty students participated, some using clubs. One of the combatants was so badly injured that he had to be carried off the field and taken to bed. The sopho mores had posted placards calling the freshmen "bables." The trouble began in the chapel, where the president was compelled to dismiss the exercises Here is where the young men are supposed to be trained to become minister of the "Gospel of Jesus Christ." A pretty set, truly, these, to be sent ou into the world to teach the ethics of religion. A healthy public opinion should frown down such "heatheuish" follow.

WELL! WELL!

In spite of the poverty of the times and the efforts of the parties to reform the orthodox churches keep pounding away. Ded-leatory services were held in the Church of God, College avenue, Pittsburg, Pa "Tis woman's whole existence: man Rev. Geo. Sigler, D. D., preached on may range"
"The Sword of the Lord and Gideon; thousands have overcome the combined powers of the world, the flesh and the Sword, gown, gain, glory, offer in Devil and have gone to heaven." Rev exchange
Pride, fame, ambition to fill up his Presbyterian Church, "emphasized the unity of purpose among denominations

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not estrange; Men have all these resources, women got there."

THE LORD'S LAMBS,

"Wild Tumult in a Church," is the modest head-line in the Pittsburg Post, of Oct. 26, as to what occurred Sunday nighted States," yet the Sunday Observ 25th in the Welsh Congregational church. It was caused by an effort to elect a pastor, Rev. J. Twyson Jones, to break up a ball game between th we are told "the feminine portion of the porters." The women shouted: want Jones; Jones is our man!" While this was going on, "a man with a voice like a double action foghorn, shouted; Let us sing 'Lord, in this vale of of Jones' opposers said "it was the in its abuses."—Jackson. most disgraceful thing in the annals of church history in America." An attempt was made to exclude the reporter, but it failed, which is why I Rochester to Rock Dell, Minn., was get the news of how the Lord's lambs broken about Oct. 1. Two young men ilsported themselves at a tumultous re- of the latter place thought they would ligious meeting, in Pittsburg, Pa.

OUR MOSES.

I see by the Pittsburg Post of Oct. 5, about the spirits of the other world with his companion, went to a station and combats orthodox theories." He four miles Astant, and taking down the of unrest and doubt on this question, and are affoating around in a sea of faith by direct evidence, and through that there is nothing new under the sun our mediums have brought back to this world departed souls." Mr. Hull is fluent, says the Post, "his voice is well modulated, and he held his audience by his charming style." The writer has heard Moses Hull in debate and testifies that there are no better missionaries in the Spiritualistic field than Moses and

Mattie E. Hull, his good wife. INSIDIOUS PROSELYTERS.

Mrs. S. C. Adams, of Salem, Oregon has expressed some very cogent thoughts on the Turkish government and religion, censuring "the insidious proselyters," who are meddling in matters that ought not to concern them. The paraphernalia, even if some of the floci article might be studied by our government officials and even the President pastures. Religion is a very expensive might profit by it.

JEW AND CHRISTIAN.

What is called "a remarkable scene," is that which occurred in a Congregational churchat Columbus, Ohio, Oct. 11, vania met at Bellefonte, Oct. 15. The when Rev. Gladden lectured: "Can a report on church sustentation and home Jew become a Christian?" Reciting missions showed that \$30,000 was the persecution the Jews have received needed to carry on the work. The in the name of Christianity, he "thought it not strange the Jews did not readily \$10,500, \$367 less than the year before. embrace the Christian religion." Rabbi To general missionary work the synod Wise, a noted Israelite, being present has contributed \$972,502 in the last ten Wise, a noted Israelite, being presents
"rushed down the aisle and grasped the "rushed down the aisle and grasped the rears and to the home work only preacher's hands." The rabbi was in \$147,890. "It was recommended that vited into the pulpit, and said, "it was all assist in raising \$31,000 this year." not Christ, but anti-Christ, in the nations When the churches tax their members that had persecuted them." Rabbi in this lavish manner, and send the Wise then pronounced the benediction. money out of the country and for no When it is known that some of the useful purpose, it is no wonder they most enlightened and best educated complain of the scarcity of money and Jews, such as Rabbi Schindler, of Bos-demand more of it coined. ton, Mass., have lectured at Spiritualist camp-meetings, it looks as though the Christian clergy had caught on, and were becoming slowly liberalized. "All's well that ends well." Many years ago Christian England, by died, while kneeling in prayer, at Hastatute, removed the disabilities of the warden church, on Oct. 11, shocking Jews; and some of the most eminent many good, religious souls, while won-

PAY THE PREACHER.

dent's report "prohibiting intercolle-sal delusion,

have been of that downtrodden race. -

And few there are whom these can- and he said that none of them care how one another got to heaven so they "Everybody for himself and the Devil take the hindmost," seeme To love again, and be again un- to be the motto of this orthodox -Byron. preacher. Well, well!

CREATED A RIOT.

The U.S. is only nominally a Chris tian country, and Sabbath observance is compulsory in only a few of the "be ance League at Portsmouth, Ohio, created "a riot Oct. 18, by attempting who, it was alleged, "had confessed to Portsmouth and Chillicothe teams. the board of deacons of gross miscon- Over 159 arrests will be made on the duct against the moral law," and yet charge of rioting." Those who desire to amuse themselves playing base ball on congregation are his staunchest sup- the seventh day of the week, or the first day, ought not to be interfered with, provided, of course, they do not disturb the goody-good religious folk in their devotions. This is one of the "unalienable rights" of the people, secured 120 But the women gained their years ago; "life, liberty and the pursuit point, and Jones was employed again of happiness."—"There are no necessary evils in government; its evils exist only

SOMETHING NEW.

The telephone line running from try a curious experiment and see the capacity of the human body to transmit sound. Lindale took the ends of the wire in either hand, while Anderson. that "Rev. Dr. Moses Hull tells all having previously compared watches took for his text Job 15: 14, "Shall a receiver, rang up a town on the line man live again?" He said: "The beyond where Lindale was stationed ecclesiastical idea of immortality has The latter received a somewhat severe been proven false. Indeed, the churches shock, but held the lines and the message are in a quandary; they are in a state was conveyed through his body. The dispatches, Oct. 1, from Minneapolis convey this somewhat novel piece of perplexity. Spiritualists have destroyed intelligence, contradicting the assertion

EXPENSIVE LUXURY.
Old Trinity church, Pittsburg, Pa.,
after being closed four months for repairs, was reopened Oct. 4. grandly decorated. The Rev. Dr. Arundel spoke of sacrifice, and urged his congregation to raise money to wipe out the debt in curred in repairing the church. He re minded them that the communion ressels were almost worn out, and pleaded that donations of jewels, old silver and old gold be made, in order to get a new communion service. The church realizes the tightness of the times; but it must have all this costly are compelled to graze in very bare luxury; but we must have it, at what ever cost. That is the opinion of the

clergy. WANT MORE MONEY.

The Presbyterian synod of Pennsyl

STRICKEN DOWN.

The archbishop of Canterbury, the primate of the "Established Church of England," was stricken down, and died, while kneeling in prayer, at Hamen in England and the United States dering at the "inscrutable providences of God." The church people, however, will continue to hig their delusions of salvation, in the belief of a vicarious The Presbyterian University at Woos- atonement in "the blood of Christ that ter, Ohio, Oct. 15, indorsed the presi-cleanseth from all sin." What a colos-

## JUBILEE OF SPIRITUALISM.

To be Held in March of the Year 1898, S. E. 50.

To the Spiritualists of the World, Greeting H-At the late Convention of the N. S. A., held at Washington, D. C., President Barrett, in his annual address, recommended that there be held at Rochester, N. Y., in March, 1898, a ten days' celebration, to commemorate the fiftieth Anniversary of the advent of Modern Spiritualism.

The Convention referred the matter to the incoming Board of Trustees, with power to appoint some one to take charge of the organization of the

The undersigned was chosen by the National Board to fill that position; to report at their January meeting a plan of organization by which the celebration can be made a success, and at that time to decide whether to accept the permanent management of the same or not.

The writer has since received from President Barrett and Secretary Woodbury his commission as general manager of said Jubilee. The acceptance of said appointment permanently will depend very much upon the response to this appeal by the Spiritualists throughout the world, showing their interest in the event and willingness to co-operate and generously support the undertaking in a way that will provide for its ultimate success.

If a jubilee is to be held to commemorate that august event, there must be no failure, therefore all Spiritualists should resolve to give their best thought and energy to make it a grand affair. No doubt the railroads will give greatly reduced rates, as thousands of people will wish to attend.

Everyone who reads this notice is earnestly requested to write to the undersigned and give any practical ideas or suggestions they may desire, as to the scope of the celebration, what it should accomplish, and how to make it success, that the writer may formulate from his own and the larger experience of the many older and abler workers, a plan that will crown the semicentennial anniversary of the spirit-knockings; heard March 31st, 1848, in the humble cottage at Hydesville, through the mediumship of the Fox sisters, with a halo of spiritual light that shall spread over and illumine the world, thereby giving a new impetus to our glorious cause, that humanity may be greatly benefited.

Money is and will be needed-a large amount of it-to carry forward the work. It is hoped that wealthy Spiritualists will contribute liberally, and everyone interested according to their means; even if it be only ten cents, send it!

Do not delay in this important matter, but please send in your contributions and suggestions at once, as no time can afford to be lost, if we are to make this celebration one worthy of our cause. If you cannot send the money now, send in your subscription, stating when to be paid.

Receipts will not be sent for small donations unless return postage accompanies the same, though a correct list of all subscribers will be kept. Every society ought to take up at least one collection for this purpose

All speakers and mediums are earnestly requested to urge their audiences assist, also to make personal appeals for aid to this enterprise.

The Spiritualistic journals throughout the world, to whom this appeal has not been sent, are fraternally requested to call attention to the celebration, to copy this in their columns, and kindly send a marked copy of the issue to the writer, together with their suggestions and offerings. The secular press also are respectfully asked to notice the coming Jubilee, and to

state to whom subscriptions and inquiries are to be sent. Address all communications, and make all donations payable to the un dersigned. All hail the coming Jubilee! FRANK WALKER, Box 222, Hamburgh, N. Y.

# SOULS AND BODIES

Their Relation May Be Likened to That Between a Violin and the One Who Plays on It.

BY GEORGE H. HEPWORTH, EDITOR OF THE NEW VORK HERALD.

That ye present your bodies a living sacrifice, holy, acceptable unto God. -Romans, xii., 1.

He shall give delight unto thy soul .- Proverbs, Exix., 17.

The relation between a man's body and his soul may be likened to that between a violin and the man who plays on it. A skillful player can bring good music out of a poor instrument, but he cannot do his best work unless the violin is capable of expressing the harmo-

nies he has heard in his dreams. In like manner the best instrument in the world produces poor music in the hands of a tyro. He handles something which he does not appreciate, and which, to a certain extent, loses its value because he cannot make it do what it is capable of doing.

The handles something which he does not appreciate, and ple with all sorts of magnetic forces."

Does that not teach a valuable lesson

The ideal music is made by a skilled player with a perfect violin.

So the soul and body must work together if the best results are to be attained. As God made it, the body is the noblest conceivable residence for the soul during this preliminary part of its career. It was not His intention, it was not a part of His plan that the ailments of the body should interfere with the normal development of the soul. If they do, it will be because some natural law has been broken. It is impossible to think of God as responsible for a body that is imperfect, and equally impossible to believe that a body could ever become imperfect or defective if God's wishes had been observed and His commands obeyed,

We have fallen from the grace of physical wholeness. The mere animal s better off than man in this respect. It follows its instincts, which make no mistakes, while we follow, not so much our reason, which would keep us from going frr astray, as our passions and appetites, which are capricious and for our services at the meeting.

The lieu is perfect within his limitations. He lives without worry. Now, I am justified in saying, if Spiritand dies without pain. He is like an exquisite piece of machinery, which does its work with ease until the power that drives it is checked. That will sometime be true of the human race. When we learn what it is that produces our maladies, and have strength of will to avoid it, we, too, shall live in health until the body, like an old house, tumbles down and the soul seeks a

But the reform must commence in the mind and the heart. We have already begun to see that a man with impure thoughts cannot have a perfect body, and that there is a preservative element in high and holy thinking. Perhaps I may venture to go still further and say that when the mind has a vision of the perfect life the body will be somewhat affected thereby, and that the physical functions will make an effort to repair themselves when the soul consciously and practically lives and moves and has its being in Him whom

I mean simply this, and the truth of what I say will be recognized by all -that disease is wholly abnormal, and that the only natural state is a state of health. We are not physically what we ought to be because we are not morally what we should be. The lower part of a man's nature has caused every malady from which the world suffers, and no effectual remedy can be found until the lower is made subject to the higher When men come to be more faithful, more loving and tender and charitable, the inheritance of nobler qualities will slowly obliterate our present heritage of physical evil and of Christian ministers. We do not want the perfect man will be seen on the earth.

The spring of all issues, good and bad, is in the cheart and mind. Give me a perfect body to begin with, and if God's laws are my laws I shall keep that body perfect to the end of life's pilgrimage. 'Feed me on unworthy thoughts, stimulate my animal passions, make me selfish and greedy of forbidden pleasures, and the crooked mind will in time make my body crooked, for in the long run the mind is the body's master. 100 nt

As I take my place on this standpoint and look abroad on human life I am oppressively impressed with the fact that what men need more than anything else, more than all things else, is the religion of the great Master of our souls. Give me no man's creed as a substitute, do not ask me to drink of the painted river on the canvas when I am thirsty, Bufgive me that living water—the water of life it is significantly called—which is the secret of Christ and His power. I want to know Him personally, and care little to know simply about Him. I must have that which He had, must live the life He lived must share His thoughts of God, His trust in the Father. HThen my faith will make me whole, body and soul, and keep me so. If God dwells in me there is no room for evil there.

The religion of the day is too formal and perfunctory. It is not real and genuine, but adulterated with all sorts of notions and theories. It is the Christ we need, who could say, I and my Father are one, and who prayed that we might be one with Him in a like fashion.

God is willing, but man is unwilling. There is a conduit that leads from the mountain spring into the home, from God to the human heart. So long as the conduit is in perfect repair it will furnish all the spring-water we can use. But if the conduit is broken and the refreshing water escapes or only falls a dripping stream, drop by drop, the generosity of the spring counts for

In very truth, I think our formalism and folly have broken the conduit between us and God's great love. Our religion consists of only a few drops. Mend the conduit and all the love of heaven is at our service, Healthy bodies and noble souls will be the result when we accept the Christ in his fullness.

## MORAL MEDIUMS.

Some Reflections Theron by C. W. Kates.

Considerable discussion of this subject dominated at the camp-meetings of this year. It is universally agreed that all mediums should be moral persons. There are others who think that a medium (being controlled or used by spirits) is a sort of demi-god and should not be criticised for personal habits and shortcomings. Some would drive out of the ranks of Spiritualists all who do not observe every moral propriety. Others would welcome, into every possible gathering, they who are called by any spirit (good or bad) to be a phenomenal medium.

Are not these both extreme views of the subject, calculated to express the idea of fanaticism? No one will decry morality-and everyone will never cease to hope for it amongst mediums.

And there is not a medium but would

like to see a higher standard of morality also remembered. amongst the Spiritualists at large. The public always bring to a medium the doubt of honor. Every investigator fears and talks of imposition. No test hiedium has yet been before the public but has been told: "You could. easily be posted by some one to give the facts

Are not mediums continually surrounded by dishonorable doubt? Is that conducive to more spiritual controls? Is it not one cause of why the are certain principles of medicine which medial controls are frequently of a

ower intellectual order? I have not observed that the Spiritunlists very frequently consult the spirits for other than worldly selfish purposes. And how many local societies employ mediums to be spiritual comforters to their members? As a rule it is which one will draw the largest audience. Very little effort is made to hold members by making membership personally valuable and useful. Societies do not pay mediums a living price to work for them. The private circle and sittings must be given to support the medium properly. If all these were given, under associated jurisdiction, to prove spirit life or to afford spiritual comfort to members or properly interested parties, a higher form of mediumship would ensue and a better standard of morality would come as a natural sequence. A prominent slate-writing medium, a few years ago, was terribly addicted to strong drink and was seldom sober. He never gave a sitting without taking a drink of whiskey. Of course he had attracted a whiskey fiend who had entered spirit life and used the medium better than any other spirit could under the circumstances, and thus satisfied the craving of an appetite which spirit-life had not yet cured. We greatly condemned the medium at the time. Spiritualism was not made attractive by his personality. Meeting the medium some years later I observed a vast chauge. I saw a robust, ruddy, clear-minded and welldressed person, quite to the contrast of his former self. I bluntly asked for the cause of the change. He replied: "I have quit giving private sittings." Not comprehending what that had to do with the form, I so queried. He said "Everybody brought me only selfish desire; and forced me to submit to extreme tests born out of doubt of me. And they would return again and again for just one more test. It made me hardhearted-I learned to doubt that honor or justice lived in any human breast. I overtaxed myself; and I sought for narcotics and stimulants to supply the wastes I was forced to undergo. Hence I attracted a drink-loving spirit, and my habits were forced upon me. I only broke it by engaging my services to a positive employer who uses my psychic powers for proper and convenient investigation, or use, and I no longer am to mediums and Spiritualists? Of list. The best we can do in return for course we want moral mediums!-But the many favors that our angel friends we must make it possible to have them. Let us give what we demand. A certain little city once fell in the way of mune with us. Spiritualism now has a Mrs. Kates and myself, and we wrote asking to arrange for a meeting. They replied: "If you will behave yourselves like a lady and gentleman we would

we want to visit." And we went there at an expense of about ten dollars, but the people donated seventy-five cents ualists want honest and upright medlums, they should pay for their services. As a rule the dishonest fakir gets the good pay. I have heard all through my tour, since leaving Denver last May, that So and So have been here and swindled us, and behaved so immorally that we have no longer a local support for mediums. And we were asked to come and help them to build up again. Of course that meant poor pay or no pay. Our personal

like to have you come." As we had never killed any one, never stolen,

never borrowed a dollar, and could not

think of any very bad deeds done by

us, we wrote: "Yours is just the place

pocketbook cannot always afford it. I have already said the Spiritualists should all read the Spiritual papers and be posted as to who are honorable and legitimate workers. That would be an easy mode to protect against unknown charlatans; for, as a rule, it is an unknown person who poses as a medium in order to swindle.

Mediums with reputation do not

swindle! They are usually more free from immorality than the great body of people who pose as Spiritualists, and also than they who wear the livery to condemn any medium; but they should not be publicly employed unless a moral life is measurably observed. It should not be hypocritically expressed. neither should it be demanded in perfect expression. Mediums are human, and should be allowed many human foibles. But the medium and the Spirititualist should each embody in their lives honor, integrity, sobriety and justice, that as exemplars we may rear higher standards of virtue and plant the banner of truth upon higher pin-

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## THERE ARE FRAUDS.

Not All Mediums Are True.

Interesting Address of Dr. Fuller Before the Spiritualists Association.

The quarterly convention of the Massachusetts. State Spiritualists' Association, at Springfield, was attended by a large number.
Following the opening remarks by

Dr. G. A. Fuller of Worcester, president of the State Association, were the re-ports of the different officers and committees for the last quarter.

Mrs. Carrie F. Loring gave an exhibi-tion of test mediumship. She told the names of spirits with whom she was conversing, and gave incidents in their lives. All these names were recognized by people in the audience as belonging to some of their deceased friends, and the incidents given of their lives were At the evening session Dr. George A.

Fuller made an address defining his position in regard to clairvoyants and magnetic physicians. He said in part: "I do not wish to do any injustice to any honest people in those professions. At the same time there are very many reputable physicians who have been very nearly driven out of their business by a host of quacks, which has sprung up within the last few years. There it is absolutely necessary to learn by the study of books. I have taken a very different position from that of the regular practitioners, who, however, are always ready to meet me in consultation because I have studied the science of medicine as thoroughly as they. It is necessary to learn the principles which underlie all medical science.

"There are also fraudulent mediums and it is not best to claim that Spiritualists are all pure, for like all other forms of religious belief they have their black sheep. Spiritualism rakes all the way from hell to heaven and includes men of the most despicable character as well as the purest. The time has come, when the mask must be thrown off and every man be judged by his life. There must be a cultured and enlightened mediumship, and while those who have worked for Spiritualism in the past deserve all honor, the work which they accomplished is not enough.

"Spiritualists must not fall behind the great liberal churches, the Unitarians and the Universalists, in their work for social progress. Let us come for ward and establish grand educational institutions in the name of Spiritualism. I believe our body should have a religious as well as a financial organization. I have always held to that idea in the face of great opposition, though I was accused of having gotten it from Jesuit spirits. I am not as afraid of dead Jesuit spirits as I am of negligent Spiritualists. There are too many who are ready to shout at the camp-meetings, but who never do any work at home." Dr. Hawkins advised all Spiritualists

to form church organizations to get charters from the State and to connect themselves with the National Associa

Mrs. Carrie F. Loring approved of an educated mediumship. She said there is much diabolical nonseuse affoat, and told of one lady who claimed to have had 527 Jesuit devils driven out of her She said that a thousand such ideas cling to Spiritualism today, but that they must be driven into oblivion by education to a higher plane of thought After a revelation by Miss Lelinone Thall, Mrs. Juliet Yeaw, pastor of the Greenwich Independent church, deliv ered an interesting lecture on "Organization." She said in part: I am the oldest worker in the field—old enough, perhaps, if the angel world were willing that I should do so, to go on the retired have done for us is to make this earth a fit place for them to come and comhelpful past,—a history and a literature It has been proved to rest on a scientific basis. Its truths are perfectly in harmony with natural laws. It is truly a religion, and one founded upon a basis which no other religion ever claimed to be built upon,-a sound, scientific basis Contrary to other religions, it first got facts and then formulated its theory,one accurate and reasonable. growth is marvelous-but it has been in a measure haphazard, and we need systematization. There is already a strong tendency to centralization and conservation. It is harmonization and equalization of the two great presentday thought and spiritual forces-conservation and liberalism-that Spiritual ism seeks to accomplish. It should and does, harmonize the intellectual and spiritual forces. The work before us is to more thoroughly systematize Spiritualism. We want our belief to become the property of the masses. We must look to other religions, whose sectarianism we scorn, but whose business methods and systems we admire. In those other faiths the heaven is one which has no attractions-because it is one of idleness; and a punishment that is less rational than even the world's material nunishment, because it has no devel opment and no object. If evangelical religion holds the place that it does to day, it is not that it is so dear to those who profess it, but because they have builded not wisely but too well. essentially humanitarianism, and along that line does much good, in a material way. But there it ends. Not so Spiritualism-which inspires and warrants hope, love and memory. It is a voice which has broken in a night of superstition. It is our duty to make Spirit ualism respectable, and the way to do

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history The devilishness and murderous ma-lignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrootties. It is for sale at this office, and will be mailed most reid for 250. postpaid for 250.

so is for Spiritualists to be respectable

There is too much tendency to place

Spiritualism on a legal basis. In view

of the fact that, as we believe and

know, thoughts make their impress up-

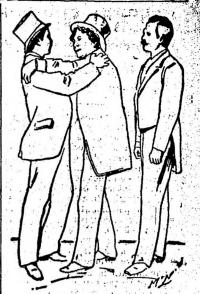
on their surroundings, upon walls and

ceilings, I think it would be best to

have consecrated halls and places of

meeting.

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An Old-Time Seance with Dr. C. E. Watkins.

To the Editor:-"Is that the house? I inquired of the hack-driver, as there came in view a large house with a ver anda running around it on all sides, like one of the old southern mansions.

"Yes, that's where the doctor lives: fine place, is it not?" he replied, and indeed it was, surrounded by large old

"He calls the place Brookside Farm A lovely brook runs along the side of his place, and it is full of trout. The doctor lets me fish there semetimes,'

said the driver.
This much I heard—the rest he was saying I heard not, as I was busily thinking of the years long ago, when the Doctor had no home, when he was a wanderer and home and all its meaning was not his, because he was a medium and his own family disowned him. And now, before me was a home, and a most

As we drove up the driveway I saw a young man mounting a pony that seemed to be so full of life that it looked for a with a leap he was in the saddle, and with a hurral he was off in a cloud of

"That's the Doctor's son, Claude," said the backman.

"Claude, Claude, why, he was but a child when I saw him last"—and again my mind went back to the time when the Doctor was without a home, and Claude was a baby, and I walked and walked the floor one night with Claudic in my arms, who then was sick unto death almost.

But the carriage has stopped, and I am ringing the door-bell. Soon the door swings open and the servant shows me into the library. Soon I hear foot-tep and a moment more and I have hold o the Doctor's hand. "Well, Charlie, how are you, old

chap? "Harvey, old man, is it you?" and thus we meet after years of separation.

But I must not make this article too long. After chatting, and after looking over the Octor's home, office, laboratory, and the Golden Laxative Coffee factory, we returned to the house for tea. After tea I said: "Doctor, I wish you would give me a seance." Not for love nor money," said the

"But why?" I asked.

"Because I give seances now to no one. I use my gifts wholly for the benefit of my patients. Giving seances unfits me for the control of my medical guide. We then went to the Doctor's den. as

he calls it, and I wish to say right here that I found in that den pipes and tobacco, and the Doctor and the writer each took a pipe and filled it with to bacco, and we each smoked, or the pipes, or the tobacco; and although it is a vile habit-at least so considered by some. and by nearly everyone as at least a foolish habit, yet I am glad I smoked that pipe of peace with the Doctor, be-cause soon he said: "Wait a moment." He reached back of him and off of a shelf took two large slates. I should think they measured about 11x14 inches.
"Now," said he, "let's see what we can get."

Breaking off a bit of pencil in the usual manner, he put it on one slate and placed the other slate over it. In a few moments we could hear the pencil at On takwork. Soon, three tiry raps. ing the slates apart, there was the message, filling the inner sides of both slates. To my surprise it was for mc. a message from a dear friend. I saw that Charlie was Charlie and not the Doctor, so asked him to excuse me a moment, and I went out and got my gripsack, and got two slates that I brought with me. I came back and found Charlie still

Charlie the medium and not the Doctor I said: "Now, Charlie, let him (speaking of my spirit-friend who had just written me on the Doctor's slates), write me a message as he promised."

Well, to make a long story short, my spirit-friend wrote me again on my own slates, and then again on the Doctor's I received in all fourteen mes sages, all from those who were known to me. Then, to top off the seance, the lights were put out and, I sitting and holding the Doctor's hands, my spiritfriends came and touched me all over my head, patting me on face and hands and the dear mother putting her arms around my neck and kissing and bless-ing her boy as of old, then showing me her face, bringing her own light-and do wish I could describe that spiritlight, but I cannot. I know that the doctor and I could see each other plainly, and the spirit mother all at the same

I think I hear some skeptic ask What test conditions did you have?"To such I would say, the slate-writing in the light, and as the spirit-light was strong enough to allow me to see it was my mother, I was satisfied. It would have made it no more the truth if I had

Well, the scance was too soon over and apparently we were alone. I relighted my pipe, the Doctor did the the mouth that defileth a man, but what

goes out of the mouth sometimes. Going back into the sitting-room, I ou meeting with the success that I hear

He replied: "Well, I do not know that you have heard, but I will say this much: I do not claim to cure all who The sick, but I am more than pleased with my success, and I feel that greater powers for curing the sick are given me

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moment as if the young man would have to give up his contemplated ride; but DR. G. E. WATKINS

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Banks, who is now connected with him, saying Dr. Banks is a true, honest healer, and no make-believe.

Dr. Banks treats such of the Doctor's patients, magnetically as rethat kind of treatment, Watkins treating such patients of Dr. Banks' as need medicine. In fact, I hear constantly of most marvelous cures

being made by these two gifted men. Dr. Watkins' power of diagnosing and curing disease is known the world over, yet I cannot help wishing he could find time to give a few seances, for they carry conviction every time. Yet others believe the Doctor is doing the most good as a physician—and I desire to say that,Dr. Watkinsis a regular graduate of two reputable medical schools, and has a perfect right to the M. D. after his name, and he also holds a State medical. certificate. Yours for truth, - C. W. HARVEY.

MASSACHUSETTS NEWS.

The State Association of Spiritualists.

To the Editor:-The State Association of Spiritualists held a convention at Grand Army Hall, Springfield, Mass., November 12, of three largely attended and intensely interesting meetings, which were presided over by Dr. Geo. A. Fuller, of Worcester, president of

At the morning session Mrs. H. G. Holcomb gave an invocation: Dr. Fuller an address of greeting. Remarks followed by J. B. Hatch, Jr., and Mrs. J. D. Storrs. W. H. Bach gave the address of welcome, after which H. D. Barrett, president of the National Association, spoke upon the work which has been accomplished by organization. At the afternoon session, after fine

music by the choir, which was a specialty at each meeting, invocation by Mrs. C. F. Loring. Mrs. Laura A. Cummings, of this city, gave an address Recitation by Miss Thrall. Mrs. Juliet Yeaw, of Greenwich, gave an interestng lecture on "Organization." Mrs. C L. Hatch read a letter from Mrs. Long

ey, formerly State secretary. Mrs Holcomb gave an address. President Barrett spoke of the coming jubilee. March, 1898, and of the recent convention, also of the lyceum system. J. B. Hatch spoke of the new Spiritualists' Home near Boston. Mrs. Loring gave

tests. Evening session: Invocation by Mrs. Yeaw; Miss Lizzie Harlow spoke upon organization and co-operation. T. M. Grimshaw, of Pittsburg, Pa., who was unexpectedly present, gave an account of some former work in England, and advocated schools for mediums. Short the Church of Rome were "hocus poaddresses were then made by Dr. Fuller. Mrs. Loring, Mrs. Holcomb, H. D. Barrett, W. H. Bach and Mrs. Yeaw. The convention closed at a late hour in the evening. Great enthusiasm was manifested, and it is felt that much good will be the result.

A session of the State Association of magnetic and other healers of the new. era was held.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a Francisco, Cal., and the correct diagnosis. Stamps for reply.

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TOPPLING ORTHODOXY.

Orthodoxy is getting shaky, Beecher stole the Devil's brimstone. Churches all are in alarms.

Hell was once a lake infernal. Past redemption, past all names, Where the damned must roast eternal In the lurid brimstone flames.

Hell of late is getting shorter, Cooling off, too (beats the deuce), Likewise brimstone, once so plenty,

Now is nearly out of use. Not long-since hell swarmed with infants Damned to burn by God's decree, Just because Eve stole some apples Off the Devil's knowledge tree.

Later the divines went searching Hell all through with anxious care; Gave the hunt up quite discouraged. Wa'n't the first damned baby there.

Fact is, hell's a grand old humbug: Poor old Satan's most played out; Orthodoxy's out of brimstone, Hell's fast going up the spout.

A passing acquaintance of mine composed these uncouth, but certainly humorous lines. I am aware that your valuable space is fully taken up with contributions from able writers and workers in the cause of Spiritualism, but I am of opinion that the cause may be advanced by a few words from those who have recently become Spiritualists and who are humble workers in the vineyard.

My wife has developed as a medium. clairvoyant and clairaudient, in the last eighteen months, and has been doing a great work in that time, a great many having become investigators and Spiritualists through her instrumentality, and many of them are now mediums. We hold circles twice a week, one be-

ing for development. My wife gets the most striking and beautiful symbols with impressions as to their meaning, also full names of friends passed on. Her main control is "Mohawk," a young Indian girl; also a spirit who designates himself as Stranger, and who gives us some beautiful and inspiring talks; and another, "Morning Star," a lady who states her occupation in Spirit-life to be that of a teacher and guide of the young who have passed on to the better

My wife also plays upon the organ inspirationally at times, and also gets words for music. Her control, Mohawk, is quite a prophet, one instance in particular being of general interest. She gave out that there was to be the smashwas verified on the following day.

think it just to mediums recently devel- masterly lectures plainly show. need (I think) to be so repeatedly eulobeautiful philosophy, which is the main- method. stay of my life.

consider your excellent paper the best to spread its circulation. It is men tal food and refreshment to me at all -A. C. PRIEST.

ROME AND DARKNESS.

Protestant Alliance and Catholicism.

A paper published in England, contains the following: The Protestant Alliance conference at Shrewsbury concluded to-day. In the

afternoon the Rev. Hunt Painter, Shifnal, presided, and said the Church of Rome had in England, in the person of Cardinal Vaughan, a man full of energy, and a capable man who was bending all his energies to subjugate the people of England to Rome and darkness. The Rev. Alexander Rodger, of Putney, said the consecrating formulas of

put your money in before you could get anything out of it." In the evening a crowded meeting was

held. The Rev. W. R. Thompson, M.A., Presbyterian Church, Shrewsbury, who presided, said Romanism was not merely a religion, but a political system which brooked no rival.

Other speakers deplored the progress of Ritualism, and said that all the Romanizing Ritualists should be drummed out of the Church of England as traitors and disloyal men. Pastor Chinquy. said the Protestants were, according to Thomas Aquinas, already condemned to death as heretics by the Pope, and Rome was only waiting till she was strong enough to execute the sentence.

Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Cloth \$1 For sale atthis office.

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## NEW BOOKS.

A Spiritual Tour of the World, in Search of the Line of Life's Evolution. By Otto A. De La Camp. Boston: The Arena Publishing Company. Cloth,

\$1.25; paper, 50 cents. A careful examination of this volume shows that it is written for thoughtful minds who would search into the mystories of being and ascend the higher mounts of spirituality. The author writes as one who has studied both physics and metaphysics, and has become familiar with the various ideas concern

ing evolution of body and mind.
Philosophical consideration is given to the world's fundamental principles: space, substance, and motion; the di-versification of the elements; the establishment of organized life; nature of the primitive organisms; plant life; development of the animal body; life of the animal soul; formations and nature of the human body; constitution of the human soul; origin of the exaces; unfoldment of the human souldnithe life of the community; variety of fates and characters on the human plane; the reason for our sufferings: our relation to the evii; the inequality of our fates; the soul's immortality and necessity for reappear ance on earth; evolution beyond the human plane; concerning the higher form of life and the way in which it is attained; our relation to the world of the

disembodied and to one another. One needs but to notesthe character of these subjects to perceive that with even the most ordinary treatment of hem, the book must be rich in usoful thought; but the author ascends far above the ordinary, and the appreciative reader will find in this volume a fine repast that will tend to his mental and spiritual unfoldment. It is of the class of books whose tendency is to make mankind wiser and better, and as such, though we may not accept all of its ideas, it is worthy of commendation.

Three Lectures on the Science of Language. With a Supplement-My Predeccssors. By F. Max Muller. Open Court Publishing Co., Chicago. Cloth, 75 cents: paper, 25 cents.

There is no higher authority in linguistic studies than F. Max Muller, and none more gifted in the faculty to rengave out that there was to be the smashing of a locomotive near Spokane, which science of language comprehends a vast Very many people have said that they have received the best and strongest partment of ordinary grammar as taught tests through my wife's mediumship. I in our common schools, as these three

oped, etc., that our papers should give their work to their readers, both as an encouragement to the medium and also the properly studied will be seen to to the investigators. The old-time mediums are so well known they do not race. The tracing back into the deep past, to its root, of a word now in comgized. I am doing all in my power, as mon use, is to trace the history of the circumstances permit, to spread our race, and that as it can be by no other

Prof. Muller discards the idea of any-I consider your excellent paper the best exponent of Spiritualism now beguage, though, as he says: "Next to the fore the people, and therefore do my great miracle of existence, there is no greater miracle than this translation of all existence into human thought and human speech." Bu't 'nothing is more

miraculous than its simplicity. Under his scholarly guidance, his readers take an excursion full of pleasure and mental profit, extending into the farthest ages of humanity's past and reaching to the present.

Review of the Seybert Commissioner's Report. With Addendum. By. A. B. Richmond.

Whose would enjoy a feast in clearcut logic; fine irony, keen analysis and trenchant criticism, joined with lucid statement of facts pertaining to Spiritualism proper, and especially to the doings of the Seybert Commissioners in their investigation—so-called—of spiritual phenomena, should by all means read this book.

The readers of The Progressive Thinker have enjoyed many a taste of the Church of Rome were "hocus po-cus." The Church of Rome was a reg-ular penny-in-slot religion." You had to up of the very peculiar performances of professional dignities in their labored essays of "how not to da it?" is worthy of a place by the side of Charles Dickens' account of the celebrated "Circumlocution Office," in "Little Bornit."

The volume comprises a masterly pre sentation of the evidences, of Spiritualism, its basis of unanswerable and indisputable facts and phenomena, and plainly shows the incompetency or honesty-or both-of the Seybert Com-mission in its purported investigation. The serried array of facts and proofs set in vigorous, earnest battle against the whifiling Seybert "professors" makes an interesting study to one who is in search

Every Spiritualist should have it, and keep an extra copy to lend for missionary service among doubters and skep-

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Address by Wong Chin Foo.

Wong Chin Foo, who publishes the Chinese News, was one of the speakers at an afternoon session of the Secular Union. He said he was walking down Adams street, saw the notice of the congress and came in. Ho was evidently not in touch with the opinions of those present, for he said that Robert G. Ingersoll was to the United States what Confucius was to China and Jesus Christ to the Jews. He said that he did not believe in worrying about the future state. The golden rule was all right, but it was the enunciation of Confucius and

not of Christ. Franklin Steiner, a young man from Des Moines, followed Foo. He said that for some months he had not been engaged in freethought work, having been stumping the State for free silver. This experience had shown him that there was work for the freethinkers in American politics. Something must be done to head off the great Christian conspiracy against free American institutions. Its present form was in the Sun-day laws. The robberies of State and national treasuries would follow. closed with the statement that the church was the onemy of law and order and should be put down.

## New York Temple Organized.

To the Editor:-I wrote you some time since, of the inauguration and dedication of the New York Spiritual Temple. Brother and Sister E. W. Sprague were with us during the entire month of October, and in spite of many adverse circumstances-such as a new, unknown hall; cold, rainy Sundays, etc., they laid a foundation, by their superior and faithful work, for w promises t become a most successful movement. I would say that they have so well-pleased their audiences that are considering

their recall when we get stronger. Owing to financial weakness month, we were obliged to recede from our engagement with Brother Edgerly. but hope to call him again during the season. Next month we are to have Mrs. Abbie E. Sheets, of Michigan, who is now serving the First Spiritual Tem-ple, of Boston, and her address will be at No. 238 W. 25th street, New York. During the present month we have depended upon local talent, and have been assisted by such mediums as G. A. Stryker, Mrs. Henderson, Florence White, J. H. Rushton, Miss Nellie

Barnes and others. The undersigned has delivered two automatically written lectures, one "The Devil's Carnival," the other "The Emancipation of Humanity." We have excellent music-Mrs. L. B. Pike, a professional planist and operatic singer, and Miss Emma Penniman, a pupil in one of our conservatories, and several other excellent soloists have volunteered

occasionally. On Thursday evening last, we effected a regular organization, retaining the name—"New York Spiritual Temple" adopting a constitution and by-laws, voted to incorporate under the State laws, and to take a charter from the

N. S. A. The following officers were elected by ballot: I. Ransom Sanford, president; Mrs. Lorette F. Hurty, vice-president; Henry C. Underhill, secretary; E. C. Leonard, treasurer; Mrs. H. C. Underhill, Mrs. W. F. Varcoe, Geo. W. Miller, trustees. I. Ransom Sanford, Pres't.

WARNED BY TELEPATHY.

Mrs. Gulick Informed in a Mysterious Way of Her Husband's Death.

At 8:25 o'clock Friday evening, November 6, at Atlantic City, says an exchange, Mrs. Peter Gulick, a deaf mute, rushed into the room of Mrs. Peterson. with whom she was stopping, and seizing a pencil and paper, excitedly wrote: "Something has happened to my hus-

At that time Gulick was supposed to be well and on his way home from a tour of the New England States, where he had been selling pictures. Mrs. Gulick became hysterical, then inconscious, and soon died. Next morning came a telegram ad-

dressed to her. Mrs. Peterson opened it Yonkers, N. Y., Nov. 7, 1896. Mrs. Peter Gulick, Somers Point, N. J.: Your husband was killed on the railroad track near here last night. William Jameson.

The Gulicks were a most devoted couple. They had four children, one of whom is all the United States Navy. A new edition of "Three Sevens,"

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



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