CHICAGO, ILL., SATURDAY, DECEMBER 5, 1896.

ORIGIN OF THE

A Revelation from the Masters of Wisdom.

A Search for the Key to ludividual Immortality.

Let those who desire to discover the key to their immortality ponder the closures made in the ensuing article. The Masters of Wisdom are those celestial intelligences who teach esoteric truth in its highest interpretation; they are philosophers of the most advanced spfritual cult and preside judi-cially over the mental conditions of Earth. It is to this order of spirits that all true revelation must be traced. They have acquired a prescient power which qualifies them to legislate over the spiritual interests of men; as a matter of fact they are the agents of those delfic hierarchies whose progress is so sublime as to preclude the pos sibility of direct communication with our sublunary planet, but who still exercise supreme provident control. What I have written is an inspiration from these immortal masters. It is a succinct illustration of what actually occurs in supernal realms, embellished by metaphor, since metaphor is the only analogy by which sublime laws

can be impressed upon human intelli-Every reader must apply the lesso to his own understanding; it contains truth to satisfy the aspirations of all. THE REVELATION.

Souls are launched upon the sea of individual being as germs or embryos. Their origin is in primordial realms and the power which gives them separate existence is the delific complemental sex-force, the positive and negative energies of the Infinite. They are literally differentiations of the All-Soul, and as they spring forth from the ineffable womb where absolute purity nurtures absolutely pure conceptions, they appear like minute stars of superorightness. They radiate a celeslight and scintillate a transcend-

ent brilliancy,
They leap from the Omnipotent reser voir in pairs, one positive or male, the other negative or female. The positive germ is of a vivid ruby hue and generates an aura of ruby flame from which rhythmic undulations pulse and vibrate; ese centrifugal pulsations are created by a throbbing in the infant soul which propels it gently through space just as ther floats tremulously and gracefully through our atmosphere, pr

by fluctuations of a breeze. The negative germ pursues an identical course actuated by the same law, only its movements are much more phyr-like, because of the surpassing delicacy of its construction. Its color is a translucent azure, exquisitely ethereal and superbly brilliant. same cerulean hue, inconceivably serene; emits a shimmering luminosity

in the form of volatile sparks. These sparks are so minute and subtile they elude the most powerful psychic vision, and can never be seen by a carnate intelligence, however cultured its understanding or keen its

visual perception. These incandescent particles diffuse and illuminate the ether in which myriads of soul-germs float, borne to and fro by inherent momentum, and commingling as snowflakes commingle

in the winter air. This ineffable region is the nursery of Omnipotence, and these fragile stars of being are babes of immortality. Streams of deific vigor flow steadily outward from the eternal heart into this pure zone which encircles it like an aureole; vitalizing currents of seismic energy throb and course within its boundaries; divine fervor pours a perpetual flood of incubating warmth to its outmost precinct, and the celestial fountain-head embraces it with overshadowing providence.

Viewed from without this supernal realm presents a prismatic appearance not vividly iridescent, but prismatically toned and tinted where the luminosit is most intense. This peculiar bril liancy is due to the electric character of the creative force which, for the sake of illustration, may be compared to a stupendous orb. Not an illuminating orb such as our solar sphere; but an electro-magnet orb of magnitude, occupying limitless areas of space, and blazing with a flerceness so prodigious as to escape the comprehension of the most far-

reaching thought. Any attempt to describe this indescribable variety, locate it in the fathomless abyss of the universe, or to enter into a perceptive relation with its sublime attributes, would be arrogantly futile. Infallibility is as remote from the dim horizon of human thought as our diurnal meas urements and mathematical hypotheses are from the majestic scales of form which the immortal masters estimate the verities of infinitude.

Each investigator must bridge the hiatus for himself and open his understanding to receive an impress from these relestial educators.

Words are human inventions whose purpose is to point the way for thought, as signboards guide travelers over a foreign course. They can never accomplish more. In this primal zone variations in luminosity occur where germs are magnetically attracted or repelled, and the iridescent splendor fluctuates accordingly. Groups congreaffinity is pronounced, just as snowflakes cluster where wind-eddles sweep over them. Paradoxical as it may appear, these embryonic souls are endowed with intelligence; not the intelligence of reason, for while the entire intellectual equipment is centered laincenectual equipment is centered intently in each, the conscious faculties are dormant and remain so until a subsequent period of evolution. Mentality is generic in the intrinsic construction of each, but awaits specific conditions an electro-magnet quality character-

izes them all, a quality as impeccable and immutable as the source from which they sprang and which guides the germ life throughout its infantile career. Volttlon is also latent, and conscience not yet awake in these crystalline organisms. rystalline organisms. Imbued with inallible integrity, erraticity is impossible, for erraticity is a result of volitional liberty and comes only with the dawn of reason, when individual responsibility crowns the virgin soul. Until this advance in evolution has been

morality a term with no pertinent signifcance. Germ-souls are absolute of the Absolute. They possess no independence whatever, but live and move, expand and magnify contingent upon Omnipotence; eternal in constituent at tributes, infallible in the passivity of their purpose, untinctured by blas or option, unalloyed with materiality, and wholly dependent upon the impacts which flow upon them from Delty, they represent in the inceptions of immortality that God-like purity which will be more magnificently achieved in the ultimates when complemental energy has culminated in seraphic beings. The beginning prophecies the fulfillment, and the passivity of these volitionally-void entities is an antithesis of that mature volitional passivity which

attained, free agency is nonexistent and

awaits every human entity as the summum bonum of existence. Physical organisms are ephemeral embodiments for soul, gradations in the ascent of each soul must traverse in its dctour of growth. They are material accessories only, mere appendages which ally the soul to the circumstance and environment in which it is tem porarily placed; transitional incidents too obviously insignificant to create an enduring impression upon the immor tal ego within. And here the question naturally arises-of what practical use, then, is incarnation? what purpose does it serve? To which esoteric philosophy replies: A single incarnation could serve no divine purpose whatever; it is only by the aggregation of carnate existences that evolution is advanced, Human life is placed before each soul as a problem which must be solved; by step its intricacies confront him, lesson by lesson he cons its ab struse meaning, thought by thought he measures its responsibilities. In a primary incarnation a virgin intellect could no more compass the exalted equations of justice than a child could

the human faculties the concatenation of incarnations accomplishes for the immortal soul-faculties, and seismic law provides intervals of rest during which the liberated spirit may recu as cosmic law provides night for physical recuperation. A chain of makes up a human life; a chain of incarnations makes up a soul's terrestrial career. But to resume. The most remarkable feature in the automatic activity of these pristine immortals is their duality. The fact that they spring enshrined in a transparent aura of the into being in pairs, invariably positive and negative, is an oracle in itself, declaring the deific estimate of complemental forces. Each parturition of the Immaculate equalizes the life-currents

solve the equations of algebra in a pri-

mary kindergarten course. What the

as they differentiate in the seismic laboratory; a negative factor is provided for each positive factor in order that eternal productiveness fail not of equilibrium. All reasoners who investigate analytically the decrees recorded natural laws, know that conformity to sex or polar principles produces the maximum of power. Either of these principles in solitary activity is abor tive; perfection along any line of lifemanifestation crowns the junction of the dual energies.

The Eternal makes arbitrary provision for this essential in the pristine realm where infantile souls are nurtured into individual symmetry, to their ascent of volitional life. Here the supreme choice is made and the supreme incentivé bestowed. Here marital predestination is ordained for each soul by an edict from which there s no appeal, and in the consummation of which supreme bentitude is attained.

The twins born simultaneously are not connubial soul-mates, as would at first appear; they are literally of one vibration and therefore too entirely alike to produce the sublime results lesigned. Junction must be accomplished between germs of diametrically opposite attributes, not from the stand-point of polarity alone, but from the reneral character of the intellectual construction, of which Deity alone can de ermine. Let us follow the movements of a single primitive germ in the incubating zone: it must be a positive one If literal accuracy is desired. We see it dart into individual being in close conjunction with its twin germ,

Ubiquitous energy lifts it into the heights of its fostering home, closely followed by its companion; one impulse severed the twain from the Infinite-Soul, and on it they float aerially, blazing like jewels in the ambient glow. See how they thrill and soar, borne onward by the electric momentum of leisic impact! Steadily they moveside by side-still under the activating throb which set them free. Now they waver; sway from a direct course; rise and sink with graceful oscillations;

swerve amid the throng of embryos about them, and finally detach themselves from the attenuating impulse and drift tremulously apart. Following the positive germ, in its diaphanous course we read the history of all, for prescient wisdom guides them all iden ically. See it approach an azure spark observe its tremor and momentary nuclearing accounts, where the magnetic rest; now it soars away, driwn thither by another sereil azure germ, but it does not pause, a quiver passes over it and it floats away; anon it advances and recedes as if searching amid the brilliant throng for a consental soul; many attract it by the lambent splender of their auras, many appeal sprender with the unerring president of hostile vibration. To and fro it moves, ever ardent, ever vivid in its ruby that Back and forth, in and out, weaving spiral paths in graceful convolutions as it winds mystically amid, he

how vibrations impel it airily! No jar -no haste- no discordant undulationno passionate celerity! Tranquilly it obeys an unrecognized purpose, searching with rhythmic grace its eternal destiny. Lo! a crystalline spark invites it now

Spontaneously they approach-tremors pulse from azure to ruby heart-thrills liftthem in close proximity-a moment's pause tests the integrity of the affiliation—a magnetic flash encircles both —a potent impulse energizes each, and swifter than thought they unite. A quiver succeeds the electric shock of union-a celestial impact flows upon them from the Omnipotent heart to ratify the bond, and instantly the pair are launched into remote depths of the ecstatic zone where, with other mated germs, they remain in rapturous unison until their entrance upon separate carnate existence. To dwell at greater length upon a mystically profound theme is uscless. Ages of evolution serve only to develop the fervor of this primal incentive, to magnify its pos sibilities, and to augment its scope Here the first emotion of true happiness is tasted, and the divine appetite never wanes. The vicissitudes of carnate life will impair its manifestations temporarily, by reason of the fallible physical organism through which it must operate, and the physical intelligence will be scarred by the conflict with temptations that assail the flesh, but the immortal ego is incorruptible, it cannot be contaminated; it repels evil as the sun dispels moisture; it is infallible because it is a part of God. PAUL AVENAL.



TRUE JESUITISM.

Guayaquil, Nov. 12.-The government of Ecuador has ordered the Jesuit fathers settled in the eastern part is alleged that they have been fomenting revolutionary movements.

Such is the nature of Jesuitism, that if it finds protection it immediately sets about formulating some plan for the overthrow of its protector. History tells us that the members of that society have been expelled more than half a hundred times from the European countries, and we know that a fight occurs every year in the German reichstag over the question of the readmission of the black-coated villains to that country. Yet in spite of the warning that comes to us from Germany, in spite of the warning that comes to us rom France and Spain, two Roman Catholic countries, and in spite of the warning that comes to us from Italy, from Rome-the home of the papacythis government goes on sleeping in fancied security, while those blood-thirsty inquisition lovers swarm our State and National capitals and plot and scheme for the advancement of the interests of the papacy, and against the usefulness and efficiency of our State nstitutions. Our people forget that the history of Jesuitism is written in the blood of millions of Protestants, that its praise is sung in the agonized groans of victims tortured by the rack, the thumb-screw and the stake; and that its beauties were pictured only in the horrid phantasma of death, rape, rapine and arson, that, like a pall and mantle of death, spread over south-western

Europe during the Dark Ages. The question that may soon confront this country, may be similar that which confronted the French Huguenots, the Albigences and the Protestants made war under the banner of William of Orange, whether any but the Romanists shall have the rights now accorded to Protestants and Romanists, Jews and Gentiles alike. All of Rome's energies are bending in an effort to foreignize and Romanize this country, in 1900 she would take this country and keep it.

The question for Protestants to decide, and that at once, is whether Rome shall realize her ambitious One thing is certain, they canboast not longer remain inactive. They must watch her and work to overcome her hellish purpose and design, or they and theirs will suffer with those who have openly opposed her in her struggle ---AMERICAN or supremacy.

Heaven, the treasury of everlasting joy.—Shakspeare. Fashion must be forever new, or she ecomes insipid.—Lowell. The virtuous home is the basis of all national prosperity.-Anon.

Be more prompt to go to a friend in adversity than in prosperity.—Chilo. Any feeling that takes a man away from his home is a traitor to the house hold.-H. W. Beecher.

mark their doings.-Milton All-our actions take their hues from the complexion of the heart, as land. makes of creation's nursery. Behold scapes their variety from light. Bacon, silent

EVOLUTION OF A SYSTEM

Our Solar System from an Attenuated Atomic Mass to Sun and Worlds.

A Lecture by Pror. O. H. Richmond, of the Grand Temple of the Magi, Chicago.

THE "GREATION" IDEA UNTRUE—THE REIGN OF LAW INFINITE DIVERS-ITY, YET UNITY MOLECULAR VIBRA TIONS - THE WONDERFUL ETHER-THE ETHERIO BALANCE-CHEMICAL AFFINITY-THE WALTZ OF ATOMS' A UNITED FAMILY OF WORLDS.

No scientific person can conscientiously put off the question: "How did that come to be?" with the old stereotyped answer: "God made it," or "God eated it."

That time has gone by, with the child ish conditions which originated it; and the man of science of to-day answers the question as a man of knowledge, and does not attempt the evasion of it in any "Santa Claps" style.

During the ignorant, barbaric ages of he past, that makeshift, "God created t," was very convenient, especially for those who pretended to be direct pur veyors to the people of the Almighty's vishes and orders.

It saved such a world of trouble and perplexing study to assume that a thing is "created" instead of having been wondered at that would-be teachers, when were nearly flestitute of that scientific knowledge, should adopt the evoluted, that it is not so much to be creation theory.

Lately, a well known lecturer in New England scouted the idea as "wild and untenable," that soil force or spirit has its dawnings in the villations of atoms and their attractions and repulsions. He assumed that not withstanding that material forms were products of evolu-tions, souls must be created or god-given. The learned gentleman, however, wholly fails to explain, on lany kind of a theory, what souls are made of; how they are made, or where they are manufactured. It is one thing to poon-poon a great truth, but it is quite another to antagonize it by a valid agument. We leave our work to the world, not fearing the verdict of the

CAUSE AND EFFECT.

energetic, is a constant and infinite series of cause and effect, with no posevolution of peopled worlds. thie beginning and no ending ation in bounds and none in ultimate evolution, is a grand fact which every new discovery only tends to strengthen. No scientific waiter of to-day says a word about "creation" of forms and matter, except it be to truckle to the church, and thereby get religious of the republic to leave the country. It patronage. No work which tells the plain, unvarnished truth can be gotten

into our public schools, and hardly into most public libraries. Such institutions are usually controlled by old fogy boards, and men of science know this to be a fact. Thank the stars, the undersigned is

not obliged to cater to ignorance, and can afford to state facts as he finds thém, without fear or favor. EVOLUTION.

In starting this series of lectures on starting point." I firmly believe that millions of sextillions of ages ago worlds and their satellites, suns and clusters of suns, systems and universes, of nebulae were going through their great periods of evolution-not the same as to-day, for Nature possesses infinite powers of transformation, but under the same general laws as to-day and subject to the same gigantic ever-acting

If we should examine a million maple trees we would not find two alike in the entire million; but all of them would be found to possess certain characteristics appertaining to maples. Just so if we should examine a million clusters of suns, we should find no two exactly alikes but this would not prove that they formed under different

laws, any more than in the case of the maple trees. It is now generally admitted by science that the primary constituents of

all that is in the universe are ultimate atoms and their motions. And I cannot see, after years of study of the subject, that we need anything more. The non-creatable, ever existent atom furnishes all that we need to account for matter, and the vibration of the atom furnishes all we require to account for all the manifestations. INTER-PLANETARY ETHER.

Attraction and repulsion, light and heat, chemical energy and affinity, electricity and magnetism, mind, spirit, soul force, sound, offer, and every conceivable manifestation can be fully ac-counted for under the law of motion, or atomic and molecular ylbration. The entire universe is full of vibrating atoms. The fact that light, heat, and other numerous modes of transmitting energy, come to us across tremendous regions of space, proves that there is no such thing as a vacuum anywhere. Science has a deptied the existence of inter-planetary of inter-planetary of a second ways.

thing? Simply because it is exerted on all sides, in outfand between. The only thing it cannot penetrate is the atom, God oft descends to visit men, inseen, and that cashot be crushed or known force is all the time exerted on and through their habitation walks, to destroyed by outside pressure, for it is in-every separate atom or molecule of their doings—Milton destroyed by our sine pressure, for it is indestroyed by our sine pressure, for others are
destroyed by our sine pressure, for others are
dest force which occupies yonder

drive it along the track, loaded with one-twentieth thousandth part of an inch. Even this small displacement of the etheric atoms shakes every atom of copper in the wire from one end to the other. Shake the atoms composing a man's body in this violent manner and he falls dead instantly. His body can stand higher vibrations even than that, but they must be vastly shorter

in range. The ether does not possess its enormous power and exert its pressure from the closeness of its atoms so much as it does from their enormous normal vibration. The normal vibration is perfectly frightful to contemplate and beyond the possibilities of belief. This is the reason that the ether is the most elastic medium in all the universe. It is so elastic that some scientists have supposed it to be a "perfect gas," or one possessing the highest possible elasticity. The vibrations transmitted to the cosmicether by combustion, magnetism or electricity are wholly distinct from the normal vibrations belonging to the ether.

In the same way the vibrations of the voice in a telephone superimpose electric pulsations in the line wire entirely distinct from the normal vibrations of the electricity in the wire.

VIBRATION OF ATOMS.

It need not be matter of surprise to us that the world is slow to comprehend the wonderful truth that vibrations of atoms of various characteristics coneven light and heat were held to be otherwise than vibratory until lately. The researches of such scientists as Tyndalland others finally set at rest the last lingering doubt as to the vibratory the so-called imponderable nature of forces. But there is a very vague idea to-day, in the minds of even believers in the vibration theory of life, that "nothing" can vibrate. This is wholly erroneous. There can be no vibration except there is something to vibrate. There is no "something" except matter, and no "matter" except it be of con-

glomerated atoms. So we lay down the law, which we shall refer to again in this series of lectures, that "atoms and their motions constitute all that is in the universe.' But it is not my intention here to go into the law of vibration, as fascinating That the Universe, both physical and a subject as it is, as I desire to call

EVOLUTION OF A SOLAR SYS Let us suppose that in some particspace roughly averaging some fifty words, the tendency to go straight four thousand millions of miles in diameter, there exists a quantity of atoms, the rubber cord in holding it to a cirmixed with and suspended among the much smaller and more numerous vietal and centrifugal "forces," but they brating atoms, constituting the ether. arenot "forces" at all, as far as I can see We might compare this condition to a But if this property of inertia did not vessel of water, in which is dissolved exist there would be no worlds or suns, many kinds of salts. The atoms of salt are suspended among the much smaller atoms of oxygen and hydrogen composing the water; but the salts are free to change position, stress, motion, the ether, retains its normal stress and combinations intact. This is but a crude representation, but it may serve to make my meaning clearer. The part general Evolution, I shall not look for of the universe which we have under a "beginning." We can in no place put consideration contains enough of down our stake and say, "Here is the these atoms to make a respectable sun, like ours, and to furnish material enough for a complete outfit of planets and other attendants. These little invisible atoms would be so far apart that the density of the entire mass would be less than one eighteen hund-

> hydrogen gas. Now, when we come to consider the extreme tenuity of hydrogen gas, a form of matter which will shoot upward in common air, as cork shoots upward in water, we can form a small idea, at least, of the marvelous tenuity of the "veil of matter" which constituted our embryonic universe. I am not certain but that the believers in the "nothing theory" of creation would be satisfied

red thousand millionth that of hydrogen

gas. If the whole lot should be brought

down to a ball, with a diameter equal

with so thin a substance.
It is not a "fire mist," as some have supposed. The most powerful telescope would reveal nothing of its pres-It cannot be seen, or in any manner detected by the finest instruments. THE WORK OF ATOMS.

We have here latent conditions for the making of a solar system, but it consists of multitudes of separate atoms held far apart by "atomic repulsion." What is that? says one. Just this: Anatom possesses the property of movement. It wants to vibrate in a little orbit of its own, and it will douthis whenever it can find enough room. If it can get large elbow room it will occupy a large space. If it is crowded by other atoms it will vibrate in a smaller and smaller orbit, until it gets so crowded that it will have to join forces with other atoms in order to have any room at all. In this manner chemical action is started. But our little entitles have wills of their own, for when they are obliged to choose a partner in this great "waltz of atoms" they pick out those which are most agreeable. This It has even computed how much its is "chemical affinity"—the lowest form pressure is and from proportional of mad" or soul-energy known to us in all the universe. The condition in all the universe. The condition in all the universe. The condition which we have assumed in this mass a pressure of six thousand million tons to the sature and which we have assumed in this mass of attenuated vapor would go on eternion to the sature and which we have assumed in this mass of attenuated vapor would go on eternion to the sature and the saturation. to the square fiel. Why does not this ally without any particular change inconceivable pressure crush every were it not that each atom has still another quality which is luberent and always active. That is the quality of always active mysterious but well gravity. That mysterious

environment and position; but gravity

trolley wire, which is capable of send- is always on the watch; it never lets course, ing a vibration down through the car up an instant. Under this gentle but which shall actuate its wheels and persuasive force, our little friends—the ultimate atoms of hydrogen, carbon, passengers, is nothing but a slight dis-placement of ether which is made to draw in toward the point where there placement of ether which is made to draw in toward the point where there vibrate through a space of less than vibrate through a space of less than along the most company. At first they hold aloof from the dance and hang upon the outskirts of the crowd; but the vibrating throng soon produces too great an attraction for them to resist, and they join in. This is going on all over the more condensed matter are formed here and there. These little circles possess more power and draw still more atoms to them. It is not yet necessary, nor for millions of years come, for these atoms to unite in the close embrace of chemical union. They

are not near enough. The closest of them are still hundreds of thousands of times their diameters apart. They belong to the same society, but are not acquainted yet. After a time these little clusters begin

to revolve about other clusters, and those, in turn, about others, and the condensation goes on thus, we will suppose for a billion of years, and our matter has been so drawn in together that it now occupies a space about six thousand millions of miles in diameter. Now, what would we naturally expect to find, as the net result of all this motion? Turn a pail of water into a funnel, and see how the water naturally begins to turn about on itself as i condenses" toward the point of escape.

This is because all masses of matter coming toward a center must produce currents, and these currents cannot be uniform in direction. They cannot proceed in radial lines direct toward the center of gravity, but must slide off and spread over the outmost layers of matter in order to obtain room. The well known circular character of storms and cyclones is a manifestation of this same property in an element millions of times more dense, atmospheric Vapor or air.

So far, our little atoms, in their whirling clusters, have been falling gradually n, all the time moving in a great spiral toward the center of gravity. But they have, by this time, generated such a motion of gyration that they begin to feel the counteracting effect of another force. Everything tends to move in straight lines, and the more rapidly a given thing moves, the harder it tries to go straight ahead.

Fasten a lead ball to a string and begin whirling it about your head, and you will soon realize that the faster you whirl it the harder the ball pulls to get away from you, until it breaks the string. Now take a rubber cord, say ten feet long, and try the same. You will see that at given velocity the leaden fifteen feet, and there stop stretching shackles that have so long been a burit, and will remain at that distance until the rate of motion is changed. In other

such as we now have. Now, a large ring of the uttermost parts of this mass of matter has gotten to that point where it has no more tendency to fall in or out, so it rushes on and combination, while the water, like in a non-contracting circle for a long period of time. But the first tendency was for a ball of matter to flatten itself out into a disk, because all the matter at the poles of rotation would, as its velocity increased, have a tendency to get away from the center of rotation as far as possible, while yet prevented from flying off by the attraction of the

rest of the mass. Finally the time came when our out side atoms, pursuing their orbit, drew from the nearest ones within the circle all who would yield allegiance to the new dynasty, and the central disk, still shrinking, drew with it all who would go, and a split occurred, which left our to the orbit of Mercury, it would then outside circle independent, with nothing have a density thirty times less than to do but whirl on and on at a velocity of about 209 miles per minute. This is rapid for earthly motion, as we move on its surface, but slow for cosmical

motion. Our circle once formed, would go on forever, were it not that disruption always will come, in time, to all circles Contentions will break up all and organizations of men, and the same thing holds good with atoms. In this case the "contention" is the pulling and hauling of other masses of matter at a distance, and waves of motion and aggregations of matter set up in the body of the ring. A ring will resist these outside influences a good while before breaking up, as witness the rings of Saturn, yet intact. But the rings of Saturn have progressed, from their great density, caused by proximity to the immense body of their primary, to a point where the matter has condensed into masses of meteoric character, so it has become visible. Just as soon as the large ring of matter, which we have been considering, broke in one place, the ends would rapidly fall toward the central part of the ring The rear end would be drawn forward and the front end would be gradually retarded, until the matter, would fall into a lump, ready to go through the same process by itself, re sulting in the formation of another smaller ring. As the inside of the large ring would be all the time retarded by the proximity of the inside ball of

matter, that side would be retarded so that the outer part would have a reater velocity. The effect would be that the resulting planet and ring, or rings, which were destined to become satellites to it would have a revolution in the same

direction as the orginal mass. This is just what we dad in our solar system, for the planets revolve in the same direction as the sun, and so do

their satellites.... The satellite of Neptune has a retrograde motion; but that is easily ac-

shows the direction of the motion. As the disk of matter concentrated, it naturally gained a greater velocity, as all falling bodies do, and we see this most beautifully illustrated by the time of revolution of all the bodies. The sun revolves in 24 days; Mercury moves around it in 88 days: Venus, in 225 days; the Earth, in 365 days. Each of these planets illustrate exactly the rotation of the parent mass at the time the ring was cast off which join in. This is going on all over the join in. This is going on all over the year and soon little centers of motion left at a diameter of 850,000. miles. All these bodies in our solar system are connected by an exact mathematical law or laws; all connected as if they were one family, as they really, are—a family of heavenly bodies...

Mathematical co-ordinations and geometrical relations exist between all the bodies in our solar system, which unite them in one family as closely and as clearly as the atoms composing a given compound are united in a crystal. We first saw Neptune born. We could go on and watch the birth of each planet in succession, but it is useless. When we see one we see all, for that is the

general process. What have we learned from the facts set forth thus far? That with the ultimate atoms in any conceivable state of diffusion in space, Nature has the power of going on and making worlds, and the residuum left in the center when concentrated to the point vhere intense chemical action can unite the atoms, as it is bound to do, will be a hot and shining sun, to heat and light he worlds.

If some great comet should come crashing in from outer space, made up of "left-over" matter from some odd corner of the universe, and should plunge into our sun and again turn him to gas, and cause that gas to expand until it took in Mercury, Venus, Earth' and Mars, and they all became melted in "fervent heat" until they were all again diffused as gas, that disk would go right on revolving, and go to forming new planets again, as serenely as if nothing had happened. Nature was not made for us. We were formed to fit Nature as she is. Remember that:

Many tremendous ages, as we understand time, passed between the birth of Neptune and the parting of the Earth ring. We shall not fill in this great space, but shall, in our next lecture, start with our Earth in a gaseous form and watch her in her onward progress along the great path of evolution;

The Blight of Selfishness. Write? Who bids me write? The spirit of loneliness, a hungry soul pent up in its narrow house, like a prisoner watching for the moment when the key, ball will stretch the string out to, say, will be turned in the lock and the

tortured soul, so long a prisoner, steps forth into the bright sunshine, but feels as though he were trespassing even to The law of man's making having deprived him so long, he wonders if he even has a right to enjoy the blessings which Nature, in her unselfishness, supplies to all alike.

Earthly conditions—we will say, man's selfishness—is the great blight that falls on humanity, dwarfing body, and soul, hurling them into the valle, of death, misshapen shapes, tortured out of all semblance to what God intended they should be. Nor does it stop here; no. its cruel hand falls mercilessly on the poor dumb creatures who have not the privilege of crying out against their wrongs. Is there a remedy? Yes-through ed-

ucation and the help of the unseen world, peopled by those who have passed through the experiences we are now passing through.

They are waiting and watching for the opportunity to help us drive igno rance and selfishness from our midst: and until those two oppressors are vanquished, so long will humanity suffer. There are those among us who know. the way, who have many obstacles to overcome, and who need all the assistance possible; and I would enjoin every true Spiritualist to lend a hand to the good work which, I am happy to say, is progressing. I have read The Progress ive Thinker from its infancy, and think it worthy of support, as a promoter of a worthy cause.

MRS. FRED WHITE. Dr. Stanley Pounded.

Dr. Stanley, formerly a lecturer of this city, got severely handled lately at Amesbury, Mass. A dispatch to the Chicago Tribune says:

"The entertainment given by Prof. Stanley, the 'Spiritualist wonder,' formerly of Chicago, in the town hall at Amesbury, Mass., last Sunday evening. ended in a row and expose not down in the announcement. The lights were put out and Prof. Stanley and sistants were roughly handled by the crowd, who declared the performance a fake. Officer Bradley endeavored protect the Spiritualists, but not until they had been considerably pounded."

This man Stanley is an ordained minster of the Gospel (was ordained in Ohio), and about as fit as a pig to preside over a body of Spiritualists

Where all are selfish, the sage is no better than the fool, and only rather more dangerous.-Froude.

The great men of the earth are but narking-stones on the road of humanity; they are priests of its religion. Hope writes the poetry of the boy.

but memory that of the man. Emer That is the most perfect government under which a wrong to the humblest, is an affront to all.—Seneca.

Chesterfield was so graceful that one of his contemporaries said it was worth a journey across England to see him

In matters of prudence last thoughts are the best; in matters of morality, first thoughts.-Robert Hall. He enjoys much who is thankful for

little; a grateful mind is both a great been made from rings left behind, it, of and a happy mind.—Secker.

FINDING MY SOUL.

And Finding My Father in Heaven.

A Chapter of Psychological Experience.

May 14, 1896. This morning I grew very dissatisfied with our work. spirit was bound and the hungry cry seemed to emanate from my soul-"O, let the spirit be free."

I asked, "O, what did they want?" My mentor and guide replied: "Let them show you, dear:" and the answer came from his soul: "You want love love such as you have never known." I replied: "Thy will, not mine, be done."

A dreamy quiet stole over my senses and lay like a cloud around my physical your life is before you. Answer, O, soul! I watched it grow until I saw my body lying there at my feet, so cold. so senseless, and almost repugnant to my sight. Then my guide enfolded my yet trembling spirit in his arms. I was yet trembling spirit in ms arms.

bathed in the warmth of love. I

bathed in the warmth of love. We seemed to be floating in space, and he said: 'When your vision grows tlearer you will see the beauty around you: now

you only feel."
I looked at my body, then turned to my guide and knew that only in his love could my woman's soul find complete-He had been my teacher and guide through life, always overshadowing me with a spiritual light, but never had shown me this warmth and light be-

He tells me now, since this morn, my soul has just seen itself. I have hungered and thirsted after love all my life but have over found it, when possessing it, to be bitter fruit; but he tells me it because I did not know my own soul and its needs.

"Come, darling," I had always been "child" before, "bid farewell to the old body for a time—it is only a senseless piece of clay—and wander with me in the elysian fields of love." Still softly bathed in love's sweet light, we floated on: his face was still as pale and cold as I had over seen it in earth life, but the warmth of love seemed to emanate from his whole being.

wondered how I looked, for I had only that cold clay to gaze upon, now fast receding in the distance, and it did not seem possible it could feel all the glad warmth and beauty which was breathed over me. We floated through an atmosphere which seemed to be full of sweet perfumes and soft music, until we came to a clear, deep pool of living water, and, with his arm still around me, he bade me "Look." We both knelt upon its brink and, gazing in nature's mirror, I saw reflected there a face and form familiar, but still unlike the heavy, dead, white one I had left behind. "A light seen not on sea or land" shone from my face and whole body. seemed to be luminous, and I turned to my guide, pleased to think I was so fair, and I was lost in wonder and delight, for his stern, white face was gone and a golden radiance shone all over him. He gently drow me to him and I knew we were looking upon each other's soul, with all the taint of earth washed away. on the surface of this clear pool, with its flowery banks, and flowers seemed to spring up all around us, and we were

their sweet fragrance. Then, "Come and away," the bidding was given. O' how strong I had grown. I spurned the old form of clay. I could see it in Mother Earth, food for the worms, and I sang a glad cry that the spirit was free. On we floated, a perfect delight in motion.

olted by unseen loving hands with

We next came to a garden or world of flowers I should say, for it was flowers— flowers everywhere. There was a forest of great snowy-capped trees, that were heavy with bloom and fragrance: lilies that reached to our shoulders, and their soft, white bells kissed our cheeks in loving caresses. We ran and sang, like unto a couple of children hunting wild flowers, in the first blush of spring. Mr love, amid all the luxuriant beauty? found deeply imbedded on a green, mossy bank, the modest little forget-me-He gathered and handed them to me, saying, with a smile, that will lighten mo when I meet him here, never return: "Now, darling, forget me not. You have seen your own soul; you know what are its needs, take nothing less. You know what love means today; now, whenever less is offered thee than has been given unto thee to-day, clasp closely to thy woman's heart these forget-me-note, and you will never be

led astray."
I pressed them to my heart and crushed their sweet fragrance into my very soul, never to leave me. They seemed to say: "We will heal all the wounds the thorns of life have made in your poor, weak body.'

With my hand in his, we found a broad, white path which led to a pavil-ion, or court, in this world of flowers. We stepped down two or three steps. and I drew back—the scene was so ra-diant, so beautiful, I felt we would be a shadow in their midst. A vast fountain seemed to spring from a deep basin, throwing its bright, sparkling drops all through the lambent air. beings were swaying and dancing in perfect time with the sweetest music, which seemed to emanate from the sparkling water, which fell all over them in a perfect rainbow of colors

He saw my hesitancy and smiled, a were welcome knew we quests, and drew me gently forward into their midst. Their smile of welcome seemed to flow through my whole being, and as the gentle drops bathed us with their caressing touch, seemed to grow more radiant, and when gazing into the clear basin at our feet I aw we were not dark shadows in that bright throng, but one of them. O! how beautiful the soul when bathed in the waters of love and light.

"Come," the gentle voice said. 'Love and light are divine love." We seemed be now floating under the great dome of heaven's blue, only the stars and he

The warm, rosy light had gone, and a faint, blue veil enveloped us. We came again to a pool of water, clear, deep and still. We stood upon its margin, and he said, "Look." I gazed first upon his face-it was pale and white, as I had ever seen it when looking through the windows of my earthly body. He seemed to be trying to show me the path of duty in earth life; he, and he alone;

knew the conflicts of the poor, caged I cried out in agony: "Oh! make me see clearly, and I will follow as I would my God." As I sent out the hungry cry he was gone, and standing in his place was my [I am not permitted to give the name given me], clothed in robes of living light, his long, silvery-

white hair and beard forming a crown of glory. He took me in his arms and called me his daughter. "Father," and I was at rest. He told me he had been my

father, as I had never had a father in the true sense of the word, all my life. O! he told me so much that I am not permitted to give out; that the soul, to be complete, must have every longing satisfied; that my earthly father had never fulfilled that, because I was born of him only from the flesh, but that I

was his soul child; that his love had created me: that the ties of flesh are only food for the worms, unless forged by love; that thousands of parents to-day are called father and mother that know not the meaning of the word. "You daughter, want to know your duties: follow me, your Father in Heaven.'

The great dome of heaven opened and a bright light descended upon him and bathed him in living glory. "I will, Father, follow you." Softly to my side stepped my guide. "Come, the watcher by the side of your body calls." "But, Father, why need I go? You say I may follow you; cannot I do it better here than in earth life? What is for me there? Here is my father and my soul's completeness.'

With my hand in my guide's hand, he my guide, with a soft, reproachful look, whispered: "Your child." In agony I cried: "But, Father, is she my child?"

was she born of love? If so, return." Unveiled I stood.

Once more I gazed upon that form of clay, and begged to wait a moment-I so dreaded to return-earth looked so

dark, so cold and so loveless.
"But," with the old white look I knew so well, "wo must not betray a trust, child; the watcher has well fulfilled his duty; he trusted us, we trusted him; now, without one backward glance, return once more to earth, and we will come again for you. Forget me not, and follow your father in heaven."

ESTHER and her gulde, PETER YOUNG.

NOT CHRISTIAN.

She Quotes Bible Like a Preacher.

Thinks Ingersoll a Better Teacher Than Jesus.

To the Editor:- While reading your stimable Progressive Thinker, of Oct. 17. I saw a plea for Spiritualists to take the title of Christian. I for one emphatically say; No, I will never bear hat name; neither will I endorse all of Jesus of Nazareth's teachings. Whether my foundation is sand, time will tell. I think Col. Robert Ingersoll's teachings are superior to the teachings of Jesus as found in Mathew 10:34, 35:-Think not I came to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-Then that wonderful Sermon on the Mount is some more of the teachings of the greatest teacher the world has ever known, as our Sister Ida

C. Hawkins calls him.
Read Math. 6: 31: "Therefore take no thought saying what shall we eat, or or what shall we drink, or wherewithal shall we be clothed." Verily, I think we would all come under the class called tramps, to follow that rule. Then turn to Mark 11: 13. 14: "And seeing a figtree afar off baving leaves, Then for a moment we seemed to float he came, if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet. And Jesus answered and said unto it: No man eat fruit of thee hereafter forever. And his disciples heard it." Surely the tree was not in fault; that looks very unjust

in a great teacher. The good things ascribed to him are well known to have been given by teachers that antedate the Nazarene. If she will carefully rend her Testament that was voted to be all right at the Council of Nice, she will find other objectionable passages; but I think, to Christian Spiritualist, one would have to believe in the blood atonement, he water baptism, and a burning hell. We think the baptism of the Holy Ghost is all-sufficient, and we have as good, perhaps far better teachers.

And furthermore, be it understood, I disclaim Christian as a distinguishing derful, he will stand amazed and silent title, and am just as positive about it at its grandeur. as the good sister is that she must have it. Lrefer her to Volume II, of Brother Francis' Encyclopedia, which tells of racy, even without a visible star or telfew of the horrid murders done by

Christians. I investigated the Christian religion until ten years ago, when I struck Spiritualism, and, I am as sure I have found a truth as old as man gives us any history for, as I can be. I am 63 years of age, and I have studied the Bible as few working women have done, who have eleven children, and can give almost anything in the way of Christian mythology, but for pity's sake don't tack that onto our true, our beautiful philosophy; let it be free of the mistakes of our ancestors, the Gorillas of the Dark Ages. I claim to be hones and honorable, and now and forever a Spiritualist, and could not be anything else if I wanted to.

MRS. L. S. R. LIDDICOAT.

THE TURKEY'S PRAYER.

O, thou Lord of misery and of love, From hades below or heaven above,

Thou hast prospered this nation so Hast built high churches of stone and of

n thine own name, to shelter the good Who murder thy broodlings their cravings to quell.

does seem so hardened, O, Infinite To see my chicks slaughtered with hatchet and gun,

By thy children-so thankful-who buy and who sell, Who revel in plenty, in luxury live; But never a penny to poverty give-It makes my old bosom with sorrow to

swell. If this is religion, and Christ died to save The people who killed him, no wonder

they crave To kill and devour a creature like me. So in tenderness, Lord-adieu. to my flock-

ransom I offer myself on the block-My body to sinners-my soul unto

How thankful, O, Father, I am that So fondly they'll love me with cranberry

Forgive them for killing-'tis all that they know-To pray for their neighbors who haven't

And cruelly murder, their stomachs to For thine be the glory, amen—I must go! DR. T. WILKINS.

Walk in the light and thou shalt see thy path, though thorny, bright.—Bar

Poor is the friendless master of a world.-Young. One genius had made many clever friends.--Martial.

History is biography on a large scale -Lamartine. What's more miserable than discon tent?-Shakspeare.

PROPHECIES.

A Remarkable Vision of the Future.

Some Wonderful Discoveries and Inventions Foreshadowed.

I became intensely interested while reading of Prof. Bell's Radiophone catching the sunbeams and talking through them. For years I have been told that great discoveries were coming to the people of earth; that there was a race of psychic men and women upon the earth through whom these discoveries were to be made; that this planet through the ages has been evolving higher and still higher races, and through the coming of higher entities with their advanced thoughts the atoms of the earth have also evolved a finer atmosphere, purer and free from crude, dense matter; and through inspired intellectual thoughts have drawn from the great realm of Akasa, or Nature's storehouse, finer forces, thus preparing the world for the remarkable discoveries and inventions that have come and are to come.

The telescope, the telegraph, the telephone, the phonograph, the photophone, the radiophone, the Roentgen X rayall these are wonderful, beautiful and useful discoveries, and amaze the world with the possibilities of the human mind. But I wish to say right here, they are nothing compared to that which is to come. We are just in the vestibule of this Temple of Science,

The unknowable is to become knowable, and the unknown seas of science are to be thoroughly sailed with charts and compasses and every known device to gain information and knowledge; for new era is coming-indeed, it is here; a new schedule has to be made-a new time-table must be issued to meet the demand of that power that is calling: 'Come up higher.

But who and what is making these marvelous discoveries? Is it the physical man? No; it is the psychic, spiritual man. The psychic realm that wraps this earth in a rose-colored light (this Is why it is called the pink star), is filled with thought substance, pictures, es, sences, as a French chemist has proved in his laboratory; he has through a chemical process brought from this atmosphere that which would take the place of bread, fruits and meats, thus proving that Nature's storehouse is filled with everything to feed us-filled with light, with fire or heat, in fact it is a world that, did we understand or know what was coming, it would read like a fairy-tale-we would not, we could not believe it.

Now the psychic man that is bringing forth all these grand manifesta tions through the law of concentration and vibration is far more marvelous than all else—the discoverer is more wonderful than the thing discovered. This thinker in man that takes these crude substances and brings forth living principles and formulates them into entities, is the wonder-machine of the great cosmos; he is the epitome of all life from first to last, and this thinker can pull on any of these invisible wires and produce the effect-that is, working

from cause to effect. Franklin sent up his mighty thought and brought down the flery beam, and it has been tained for man's use, and now does his bidding in almost every department of life. All these invisible subtile agents car only be utilized through the invisible thinking man, who bends all his energies to reach that some of life, and to bring into visible use those marvels of scientific discov

But, as we said, this psychic man has is filled with infinite knowledge and wisdom, and man is also filled with the same infinite possibilities, and as he unfolds a higher state of consciousness he will find an unexplored region so won-

The time is coming when this psychic man can read the heavens with accuescope; when, with marvelous power will photograph mysterious sub stances, bringing forth visible results: when he can write with a pen of fire in the air-writing that can be read from long distances; so that . "a man that runs may read;" when he can, with un erring aim, throw the searchlight of truth into men's minds and there reveal the marvelous workings of the brain in its lower as well as higher evo lution; in fact, nothing can be hidden under its powerful ray. It will dissolve material substances and they will be made to disappear through the subtle force of will, and be as naught.

Man has been unconsciously prepar ing through the ages for this coming of higher civilization when he can subserve all these forces for his use Fifty or a hundred years from railroads, telegraphs, telephones, phonographs will have served their purpose and will be a thing of the past, for these invisible forces, through the psychie, spiritual man, will become so utilized and useful, we will not need these cruder forms of transit, or talking machines; for as the new cycle dawns upon us, the focalized light of past cen turies comes with it, and the illumined soul sees and hears the attuned vibra tions that come from higher spheres of life: their perceptions are quickened the brain is sensitized, the whole man becomes a sensitive plate upon which impressions are thrown. And hence discoveries are coming that will appall the people. Soon we will have our fly ing machines, auraphones-a sensitiv machine to show what a person's vibra-tions are, and if they are in harmony and rhythm with those singing, vibra tory ethers, sufficiently to go into higher classes of learning.

we will also have our spectrophone to detect and discern the colors that radiate from this psychic man; that will show how highly evolved he is.

A new force is going to be discovered whereby through inbreathing, these forces become intensified within us and we overcome the law of gravitation, and through the law of levitation we will be able to go at will from place to place-time and space will naught, for man can compass them.

He will be able, from his own home to communicate with friends at a distance without visible means: he will be able to control the elements and work a revolution in everything.

All this is coming and not very slowly. But before it fully comes, man

CONSUMPTION

Away. By its timely use the sermanently cured. So proof-positive am I of its power to cure. I will send FREB to anyone afficted, THREB BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours.

T.A. SLOCUM, M.C., 18; Pearl St., New York.

When writing the Doctor, please mention this pages.

going to evolve into a finer, more com-plete, God-like, mail. He must come into harmony and relythm with the universe to such an extent that he will understand how to connect with those finer currents of ethers that we know little about as yet; but will know more about as we unfold the higher attrioutes of the psychic or spiritual man. And he must learn to be a law unto himself—to be madter.

Now, this is all coming slowly, but if we wish to hasten this good time, the God-like man must predominate, instead of the animals fighting man. must learn to liveright, think right, act right, for "as a mair thinketh, so is he He will not want to war against his brother any more. Off he has malice, envy, hate, jealousy or uncharity in his heart he cannot call to himself these higher forces. He must have love, peace, charity and good-will to man He must become unified in all these graces that belong to the true soul; and thus it is within his power to bring this condition to earth, sooner or later. Then, all hall to the new era!-to the

new man-to the new force. We are marching on to a more glorious life, to a grander civilization, to greater achievements. Brotherhoods are springing up everywhere. The time ing when men that have great wealth will not call it theirs, but only loaned to them to do good with. His heart of stone will be gone and man will have a great sympathetic heart that will want to bless all mankind by trying to put his more unfortunate brother in a way to help himself, not to bestow riches upon him, but to give him plenty of work, good pay and few hours of labor; giving the worker more time to read and improve his mind. Of course we are supposing that all are willing to

work. Now this is a true prophecy of what is coming; and this is only a heginning. Then let man begin to-day, reaching toward the light. The wisdom spheres of truth divine are always open, and ever from this unseen source cometh light to all who, seek it. In melody or verse it falls on all alike, but some are more ready to catch the blossomed spray of

love's divine bequest. No single soul the truth can have complete-vast stores of knowledge lay completely frozen in a thought, that acons takes to warm to life its scaled empyrean, whose tabulated energy lies

souled within. The Book of Nature opens for one and all alike; this consciousness within can reach to inner consciousness afar in realms of light and gather to itself the power to prove its Godship. Then reaching for the light of truth should be our constant aim, for only as we reach can we this light obtain.

MRS. M. A. REED.

NATURAL LAW.

A Christian's Christ, or a Christless Christian.

MORAL, INTELLECTUAL AND SPIRIT-UAL UNFOLDMENT.

To the Editor:-There seems to be a creeds to save humanity in their ignoout the only possible way by which the taught in the past, or in the present, in or through their holy Bibles, or what the Bible gods and Christs have said, or what the spirits may dictate to us through our unconscious mediums.

It seems to be the delight of an undeveloped spirit-in the material body, or out-to control others, in the room of controlling themselves, and that accounts for our spiritual philosophy being run in the line of a Punch and Judy show. But don't be discouraged, my friend, if you are a true Spiritualist you can send out the white-winged messenger of love to those in the body or out, and become a ministering angel while in your body. This is the mission of the heaven-born philosophy of true

But in order to carry the power of the spirit with us, we must unfold our own moral and spiritual natures first. This is why the Christian religion has failed to satisfy the thinking and reaoning minds of humanity-because they

depended on an outside Christ-hence Christless Christians. If Spiritualism is going to be the modern Moses to lead people out of the wilderness of creeds, the leaders will have to become morally developed, and spiritually unfolded, in order to succeed spiritually, or they will be imitating the Christless Christians by saying thus saith the spirits. Spiritual science is oming to enlighten the world, but not n the shape of Punch and Judy shows. f Spiritualists intend to enlighten the Christless Christians they will have to become morally and spiritually unfolded, not by being controlled by spirits, but by controlling themselves, by unfolding their own spiritual natures. This will require an effort. Each one has a work none other can do.

A. C. DOANE.

ON READING A POPULAR AUTHOR By Spirit Epes Sargent.

Into a shallowivessel pours An overflowing measure. Good w. Is wasted—mingled with the dust, Staining the earth, and lost to man While the poor vase is broken. It holds Not even a drop-apple for aught Save most ignoble use + preserves Perhaps a crust for mendicants Who come after the feast. I mourn The wasted wine. The fountain flows Always with water Q Nature is kind; But only in a generous mood She unbends her law, and gives

Celestial wine, The narrow brain And feeble hand should not be chosen The dull bacterian has nerves Nor Nature try Experiments

With him and thunderbolts Angels behind the veil!" Had you no noble savage you could train To heavenly uses? Even a scholar Might be ecerced to read his dreams. And tell his visions in a tongue Simple to all mankind. Laughter and scorn would not have followed them Who spoke truth unadorned, and lived A life unblemished by dark Sin

And Ignorance. EMMA E. POUCHER. Henderson Harbor, N. Y.

Features the great soul's apparent

IN SPIRIT-LIFE.

Our Homes Over There.

The human heart yearns to know what can be known of the homes that exist for us in the hereafter. A lecture on the subject by Mr. J. J. Morse is crowded with interest in an adequate exposition of it. It has been argued in days gone by, said he, that all the priceless treasures of earthly home-life were sacrificed at death, and a man had no need to remember them when enjoying the greater blessings of the country beyond. But if he was the same per son after death that he was before, the memory of the dearest place in all his life could not be effaced from his consciousness. The Spiritualist learns from those benign beings who come to him from the heavenly world that death has not destroyed the identity and consclousness of life, that man still lives. and that all that made man in affection and consciousness have gone with him ever there, and that he still remembers: And if he still remembers, he will not forget that dearest spot in all his life on earth called his home, and he will "Where is my home here in this new country?" It would rob him of one of his dearest and sweetest priv ileges to deprive him of a home beyond. It is not possible that he can be so cheated of his joy. One very simple reason stands against it. If he lives as himself, so will they who made the domestic joy and happiness of his mortal life. They are over there, too, and he and

they still live; and wheresoever they are will be a home again, parified and exalted because immortal, but home in the sweetest sense that home can be to man on earth. Why should man have home beyond? How sad it is to think that people entertain the thought that the life of home that makes the present life so blessed, and lifts us so high, is to be considered as low and poor and useless in the world beyond! We take with us the hopes and desires that we possessed on earth. And if there are iomes, there may be houses, and they must be made of something. Hence they will be material, objective things, and thus can hardly be spiritual things. Hence arises the suggestion that there cannot be homes in the hereafter in the ense that there are homes here. But suppose this is met by saving that all things are spiritual things; that this world is as much a manifestation of the divine spirit as the so-called spiritual world; that the whole universe is but a manifestation of the divine in Nature. varying in quality, character and degree with the grade or plane upon which the manifestation transpires. Thus we recognize the essential proposition that the universe is a spiritual manifestation, and therefore homes are possible, probable, and may be actual wheresoever they are found.

What kind of of homes shall we find ever there? How are they builded? We build them ourselves in part. Our angel friends contribute their quota and such as is our life in this world natural desire in the human mind for wisdom, and there must be a natural law by which that desire can and degraded life devold of spirituality be fulfilled. Material science has failed and refinement, the probabilities are to find what satisfies that desire, and the Christian religion has tried to satisfy it by teaching the people to have faith in a Christ that lived on earth some two thousand years ago—more or less—and that doesn't seem to satisfy the ent on the benevolence of our more forcayings of the human spirit. They tunnte friends. Each one of us, and have tried all kinds of faiths and every one, finds some kind of home and shelter over there, but the character rant, undeveloped state of mind, and left and quality of that home depends almost entirely upon the character and human family can become wise and quality of the individual, though But, as we said, this psychic man has happy—and that one way is to obey there are certain exceptions, as, for inbut just entered the vestibule of the the voice of Nature's divine law that temple this temple is the universe and evolved their present state of intelli- unfortunate in this world, suffering all gence: no matter what teachers have their lives under bitter and troublous circumstances, and rendered weak and When they die the angel-friends receive them, sustain them in homes that are gladly opened to such poor they win back strength and spiritual health, and begin to grow in mind and soul, realizing the growth which harsh circumstances denied them here. We may divide the homes of the here-

after into three classes: those of the extremely good in the highest and broadest sense, people who were good simply because they were good, and not on account of any association with church. class or community; those who drifted clong, without any particular attempt to stem the torrent; and the homes of those who were not only good but were positively evil. We go other world neither better nor worse than we were here. If we have made evil our good here, it will continue to be our good till we can rise beyond it. It is a great mistake to think all wicked persons are sorrowful persons, miserable, unhappy. So long as a man deights in doing evil he will be as happy n doing it as another man, delights in doing good, is happy in doing good. It is not until conscience asserts tself that the sorrow, anguish and pain begin to reveal themselves. It is to be remembered that the conditions of this world are too frequently so favorable to wickedness and so unfavorable to virtue, that it is no wonder people do live evil lives in this world by force of circumstances. Amanis not to be judged by his act, but by the light of the causes that led to the act. In his sty of evil the wicked man is at home; in the courts of heaven be would be out of place. So he finds his companions on the same plane of spiritual and moral development as himself.

With them he finds a compaionship and home. It would be the best home that that man could find. It is what he is fitted for, and he is entitled to what he is fitted to enjoy. He is in the spiritworld, but at present his soul is not attuned to its glorious harmonies. He only sees and feels and hears the discords in himself repeated in the world around him. Why, therefore, make such efforts to save men's souls or convert them, when their souls can never be lost, and they will work out their salvation for themselves? The time to offer sympathy and help is when the process of conversion begins—the quiet wise, brotherly, sisterly sympathy that utters only a word, gives but a handclasp or a passing smile, which are a revelation and an inspiration to the recipient. In process of time the wicked emerge from the lower conditions of homes in which they have lived, cease to suffer from the peculiar affliction which makes them see the record of their own evil lives and thoughts reflected in their own mental atmosphere. It is always the unhappy man who becomes the reformer. If Jesus had been content with the good things of life, and had not felt the woes of the world, he would never have been nailed on the tree. The spirits are charged with not being reliable authorities in describing their conditions. People of various grades of development belong to this class of homes in the spirit-

On the spirit-side, even more than on earth, the character of the persons living in the home is comprehended from its conditions, circumstances and \$1. For sale at this office.

furnishing. There are some people in THOUGHT PHOTOGRAPHY whom the instinct of home is not well developed, being subordinated to other tendencies. All kinds of people in this respect exist on the spirit-side of life. Those tenderest and dearest to us wait for us and are with us in that happiness which makes life so beautiful even on earth. But none can describe the glor ies of that higher realm of spirit-life where dwell the exalted and the advanced. Who can paint the beauty and the sweetness of the homes, temples, and even palaces that exist there. the grandeur of the peoples, the wonder of their homes, the splendor of their surroundings? Who can tell of the happiness and peace, the treasures of mowledge and wisdom, the fountains of love that are there? Words fail here. The homes of the hereafter meet every condition of mind and soul and character, and have within them the possibilities that ultimately vindicate the innate goodness of human nature, and assure the eternal progress of every individual soul. Serenely and sublimely noised, there shall float in the everlasting realms of Being these spiritual homes, and the tasks and trials that baffleour weaknesses here shall there be riumphed. The universe may pass, but God remains. Sweet homes, royal souls, noble lives, grandeur and beauty beyond words to describe—this is what the gospel of Spiritualism offers, these the homes awaiting us in the hereafter. -Banner of Light.

HOME AGAIN.

Some Reflections on the National Convention.

Thinks Some Beneficial Changes Might Be Made.

To the Editor:-Home again, home again—not exactly from a foreign shore, but from the magnificent capital of our united country, where I with thousands of others in years gone by marched through its streets to the music of the fife and drum, in 1861, to take the positions assigned us to guard its buildings and property from an internal foe trying to fasten the curse of human slavery upon this fair and heretofore prosperous nation. I went into that conflict young, well and strong, weighing 163 pounds and leaving a dearly beloved wife and two little innocent children behind me, and after two years service as 2nd Lieutenant, 1st Lieutenant, and Captain, I was sent home to die of maladies contracted in the army weighing but 90 pounds. But the invisible forces surrounding me saw fit to preserve my life on this sphere of existence, thinking that I might be made an instrument for the uplifting and elevation of humanity out of the creeds and superstitions of orthodoxy. hope I have been able to do so-have faithfully tried to for the last twenty years, and shall to the end of my

earthly existence. But, pardon me, please: I took my per in hand to write you of the National Spiritualists' Convention. Mrs Aspinwall and I were sent as delegates from the Northwestern Camp-meeting Associ-ation. We arrived at the Ebbitt House in time to attend the reception given to the delegates, Monday which was largely attended by as in telligent, thinking, brainy people as you would desire to meet. The largest parfor in the hotel was designated as our's for the event, but it was entirely too small for the great number attending and the hotel management kindly gave us the use of the beautiful parlors on the second floor.

We met many old and valued friends whom we had not met for years, and it was a great pleasure to recall and talk over again the events of former work and trials. We also made many are engaged in the work, who will take the place of those who through age and physical infirmities are forced to give up a life-work which has had its many trials and troubles as well as its pleas ures and lovs. The convention was called to order

the next morning by our talented and well beloved president, H. D. Barrett, who is one of the best presiding officers in the United States, and whose address was a marvel of completeness, giving the amount of work done by him in the last year (which was a seeming impossibility for one human being to accom plish), outlining the work before the convention, making recommendations in regard to ordination, half-fare rates, mediumship, and fakeship, all to the point and so strongly impressed upon the members of the convention that they must have a lasting effect. I was very glad to note, and proud of

meeting Association over which I have the honor to preside, was the banner organization in contributions to the National Association, having given President Barrett while here over \$200 The next highest contributor was the Mississippi Valley - Association, the amount being \$185—both Western organizations; and others that were supposed to be wealthier and stronger in members from that amount, down to, I think \$25. I was sorry to see that less than one-half of the societies belonging to the N. S. A. were represented by dele gates-the reason, as stated by myself and others, was that the expense was more than most people could afford, and I think that if some arrangement is not made to accommodate the Western delegates, there will be less attendance and less contributions each year. think the promoters of the N. S. A. will bear me out in saying that the first convention was made possible by the contributions of Western men. \$700was called for, and I was the means of furnishing \$100 of that amount; and the delegates were largely Western and Middle State men and women. I do not recall any New England delegates, and am under the impression that they onposed the movement. I tried hard to introduce a resolution to hold the con vention in the different large cities yearly, but was told that it was impossible-Washington was the only place possible. Time will, in my opinion, demonstrate the fact that the West as well as the East must be accommodated. But I see, Mr. Editor, though not through, I must close this

lengthy screed. More anon. S. N. ASPINWALL

"The Molecular Hypothesis of Nature." 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 lectures on the Molecular Hypothesis of Nature: and presents his views as demonstrating a scientific basis of Spiritual ism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth,

Mental Pictures Transferred to Sensitive Plates by Will Power.

Faithful Likenesses of Those Thought of Appear.

A new fad has seized upon society, says the New York Herald. Thought photograph clubs have been formed, with surprising and sometimes startling results. By fixing the gaze upon an undeveloped photographic plate, or even holding these plates in the hands, figures of persons and forms of a very extraordinary character have been produced when these plates were devel-

This is far and away more interesting than palmistry and crystal-gazing, as these might by a prejudiced mind be attributed to imagination, but actual pictures on an actual plate cannot be so accounted for. The only alternative in this case is the assertion of fraud. This is done away with when the undeveloped sensitive plates are purchased at random from any photographer, or those on hand for use in one's private camera are taken.

A brilliant society woman, who is up to date in everything, including the lat-est scientific discoveries, reflected that if Dr. Baroduc, the Parisian electro, therapeutist, could obtain these pictures and astonish the French Academy of Medicine with them, she ought to be able to do the same. The method was simplicity itself and the cost not worth considering, nothing more being necessary than a box of plates and from two to a dozen people who were capable of concentrating their thoughts on a given

person or subject for a few minutes. Inviting a few trusted friends, a circle was formed and a box containing four unopened plates placed in the cenresults were astonishing when the plates were developed.

LUMINOUS PICTURES.

She was an amateur photographer herself and did the developing. Luminous pictures made their appearance. On the top plate no distinct form was visible, but in the shadowy outlines various figures and faces could be discerned by a lively imagination. On the next plate, however, there was a well defined finger shape, across which lay a light figure that might be held to reemble a female.

But the really startling result was the pictures which developed themselves on the two middle plates. On these were distinct faces, recognized by members of the circle as perfect pictures of living friends they had held in their thoughts. In one case the photograph was that of a brother who had l lost at sea.

A second experimental circle was held. The room was darkened and a new box of plates, unopened, was put into the hands of one person, and the hand of the hostess laid over it for about one minute. Then, without ever allowing the box to pass from her possession, they were developed, and this strange result was discovered: All the plates had pictures, but some were positives and others were negatives. Two had to be transformed to a lantern

slide before they could be printed from. SOCIETY NOW HAS A FAD.

The thing was a success, and now soclety has a fad that it will not tire of for some time to come. Even the chapples are often fortunate enough to find the face of the heiress they are following up imprinted upon the plate they have held. No woman, heiress or otherwise, could fail to be touched by so convincing a proof as this furnishes that her image dwells in an admirer's

breast. Society women are still women, and when they are able to obtain a photograph of someone they admire, yet don't care to ask for his picture, they experience a sense of power which borders on the supernatural. Sometimes the pictures obtained are of nuknown mon and women, and then the theory is that these are their affinities not yet encountered, but waiting somewhere in the fu-

How is this photography accomplished? Dr. Baroduc's explanation is that every human being has the power of expressing conscious or unconscious thought exteriorly. He believes that a mysterious, impalpable force resides in and emanates from the human body. In the sphere formed about us by this vital emanation our thoughts create forms which the sensitive plate seizes upon and retains. The discovery of the Roentgen ray was a preparation for

this statement. In one of Dr. Baroduc's experiments society man places himself in front of a fresh photographic plate. He extends his hands in the direction of the plate and is requested to think of some one particular thing with all the energy and concentration of mind of which he is

At the end of a period which varies from two minutes to two hours the plate is impressed by a sort of luminous cloud, in which the outlines of certain objects can be discerned. These vary in distinctness, according to the character of the thinker, and can only be exnected to appear when he has fixed his nind on some concrete and clearly de-

fined object. The kind of thought photograph most easy to produce is a likeness of some

Thus it will be seen that society in this, its newest fad, has at last taken up something that is of real value in demonstrating the world's mental progress and in proving the power of mind over matter. If this fad really results in turning the minds of the smart set toward things that are not altogether of the earth earthy, the fact will rank with the most pronounced achievements of modern scientific thought.

Such is the account of this newest discovery in the realm of mind and its mystic powers over the kingdom of form and matter. It will, if we mistake not, become more than a fad for-"the upper ten thousand," furnishing, as it does, abundant evidence of some of the more, advanced claims of the world of spirit intelligence.

WILLIS F. WHITEHEAD.

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CHRISTIANITY.

Is It of Divine Origin? That Is the Question.

The Testimony of Ancient Spirits About It.

TO THE EDITOR:-Prof. Jos. Rodes Buchanan has had much to say in THE PROGRESSIVE THINKER about what he calls the true and the false Christianity —the Christianity of Christ and the Christianity of the church—the "heavenly religion" and the "hellian religion" He calls the former "the old religion of Jerusalem," and says it was identical with "the young religion of America," which we call Spiritualism. but the proper name, for it is Christian-And, though the Jewish Spiritualists far exceeded the modern Spiritual ists in the attainment of a real "broth-

erhood," still, he thinks we may yet reach their high standard of nobility. "We may passe here and inquire: Why thould the adherents of a Spiritualism or a religion of this enlightened age be inferior morally and spiritually to the followers of a religion of eighteen hundred years ago? How many Spiritualists of America will accept this idea? If the American people are less intelli-gent and moral than the ignorant, turbulent, quarrelsome Jewish subjects of Pagan Rome, then had we best give up aur American republic, and our Spirit nalism, and become pupils of the wan-dering Jews. No! Our Spiritualism, In its phenomena, philosophy, religion, and moral ethics, is far in advance of the Spiritualism of any other age or country. It opens up to the mind a vast field of thought, and gives freedom of the exercise. No other such opportunity was ever given mankind for studying the great problems of human life-its origin, cource and destiny. It brings us face to face with the cause of things and the life that is spiritual, and we may learn and understand the mysteries per taining to it, which have puzzled the ages, and know to a certainty-when we shall be and what we shall do over

there. In a moral point of view the Spiritual ists of this country stand a head higher than any other class of people. In the cause of temperance they are activeno drunkards, criminals or insane are

On the social question-"equality of ex" and "female suffrage"-Spiritualists are quite unanimous, and they are not behind as advocates of the reforms proposed in government affairs.

More spirituality would not hurt us. out we cannot obtain it from anyone in the past or present; it must be unfolded and built up from within, by individual fort to attain the highest good. In regard to the talse Christianity, Mr. Buchanan says it was manu-

lactured at Rome in the second cencury, by falsifying the life and teachings of Jesus Christ, interpolating Paul's writings and the original Gospels. etc. Very well, but where does he ge ais proof? Is there any historic record of such transactions? No, he does not slaim any. He claims to have come to this conclusion by making practical the neavenly religion of Spiritualism-coming in communication with ancient spirits living near the commencement

of the Christian Era.

He says he has "been for years familar with the men of the apostolic age, and knows how delighted they all are at this reappearance of their Christianity And from them he learn all about the true and false Christianity, the former originating with Jesus Christ, and the latter a base forgery of ho former.

"The church is not based on Christianity, but on the fraud that was substituted for Christianity at Rome, and justified itself by compiling a fraudulent Testament; not in the first century, when the primitive Christians were still living, but a hundred years after they were all dead. The forgeries of the church to day."

This view of the origin and basis of the "Holy Church," and the Christian religion, will be very startling to Christians. But let them ponder upon it, and may be they will get their eyes open and take a step forward; and if so be that they should advance to where Buchanan is, I will ask them to take a step further.

We all want the truth, the whole

truth and nothing but the truth, and most essentially in the line of religious thought; for the religious instinct is the guiding star of life; this must be right or the whole man is wrong. While the mind is hampered with religious errors, or fetich idols, the moral and spiritual nature does not unfold and the base nature rules. This is proven to the sorrow of the world in the history of Christianity. Therefore the mind must have the freedom of the whole field of truth. The heavenly religion of Spiritualism is the dispensation of truth. The acquisition is rapid under its ministration, and when fearless to announce and defend it, spiritual progress is also rapid.
Then let us aspire for the truth, and

reason together. And let me say here, that, although the Professor has started on a grand discovery, I cannot conclusively agree with all of his ideas. I do not believe in retrograde movements. do not want the name Christianity ap plied to my Spiritualism; nor do I want anything to do with any fetich that system of religion has been carrying these fifteen hundred years, and will carry fifteen hundred more unless demolished by an outside power.

Spiritualism is the heaven-ordained power to do this demolishing, and I am not going to be false to my trust. And it seems strange that some of our bestinformed minds should persist in helping the church to carry its load of frauds and false dogmas, with which it may still continue its grip on the human

mind. And I cannot agree with the Professor on the two Christianities. In my opinion there never was a Christianity, or religion of that name, other than the one manufactured at Rome. This was not a forged counterfeit of a prior Christian which it destroyed, but a clean-cut invention, compounded from various ources. It was not, however, without its frauds, its forgeries, its interpolations, changes and even burning of sa-

As much as Mr. Buchanan, from his standpoint, may see in the forgeries and religious dogmas of Christianity that is nellish, it is only a glimpse of the whole-sale lying resorted to by its founders in the story they tell about Jesus Christ. Certainly it is worse than ne imagines; and millions are still accepting these

These founders of Christianity, the pagan priesthood at Rome, have a deepinid scheme, and they preface it with an account of the beginning of things, in which God creates the earth from nothing, a man from its dust and a woman from his rib, perfect beings, and places them in a beautiful gard where trees are laden with delicious at, and tells them of the fruit of a certain tree of which they "must not eat."

But there appeared a serpent on the scene, and the woman being most inclined to evil was enticed by it to eat of the forbidden fruit, and she gave to the man and he did eat. For this act of dis- lived till near the close of the first cen-

obedience God was angry, and cursed tury, a long and exemplary life. Much them, and all the race of mankind com-that is attributed to Jesus are facts in

manity. However, he is disappointed—the after-Adam race is as wicked as the antediluvian. So, we presume, he take s the awful situation under deeper reflection and conceives of a different plan of redemption. He thinks if he should be get a son of a woman among the people of earth, who should be as righteous as Adam's race had been wicked, and have this righteousness act as proxy-infuse itself into all believers in this son, and he have power to forgive sins, so many certainly be reas did believe would deemed and restored to the perfect state" in which Adam was created—pro-vided his "hot wrath" against these repellious children can be appeased: and this may be done by the son making a sacrifice of his life in a cruel death on cross, thus shedding his blood for and suffering in the believers' stead, then be will not send them to hell, nor re-

member their iniquities any more. It does not seem, were the actualization of these ideas possible, that intelligent men of that age of the world could have entertained them as facts, and when we see millions stoutly defending them as "God's Holy Word," in this advanced age, we are abashed and wonder at the credulity and irrationality of religious people.

And the priesthood catch the inspiration of these ideas and announce to the people that "God so loved the world that he gave his only begotten son as a ransom for the sins of the world, that whomsoever should believe in him might not perish but have everlasting life."
- How this came about is told thus:

"Now the birth of Jesus Christ was on this wise: When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And while Joseph thought on these things, behold the angel of the Lord appeared unto him in a dream, saying: 'Joseph, thou son of dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins."

This revelation came to the priesthood at Rome in the early part of the third century, but the birth of the child Judea, at the commencement of the Christian Era, over two hundred years before. Of the events of his miraculous birth, life and death on the cross, there is no historic record, and nothing is known of him except what is found in the Testament, which was not compiled till four hundred years, at least, after the occurrence of he narrated events.

How strange that a man of so much importance to the world, who was sent to redeem it from sin; who possessed such wonderful power that all who be-lieved on him had their deprayed natures substituted by immediate rightcousness; who did so many marvelous and had fulfilled his missionshed his blood for the remission of sins: had been raised bodily from the grave and ascended with it to heaven-should not have been known by someone living contemporary with him, and but for the Pagan priesthood never would have been known by anyone. There being this total lack of historic proof of any of the events in the life of this man, there could not have been a Christianity, or a religion and brotherhood founded by

him as is claimed. The Christian or Catholic Church was not organized till the first half of the third century, and Leo, from 440 to 461, was, no doubt, the first Pope.

the fall and flood, because they belong in the Christian scheme of salvation. They show a continuously unchanged idea or conception of God; he was still, at the commencement of the Christian era, a personal being possessing the base attributes of man. In the fall was found a legal excuse to the priestly mind for the plan of a savior to restore And to make the plan a success, not as a benefit to the world but to the priesthood, they invent dogmas and attach penalties that are shocking to the moral sense. Belief is the essential factor. "He that believeth not that Jesus Christ is come in the flesh, "He that believeth not et him be accursed.'

"He that believeth and is baptized shall be saved." "He that believeth not shall be dammed." "And these shall go away into everlasting punishment, pre-pared for the devil and his angels." "I say unto you, unless you repent you hall all likewise perish.

With the blasphemous story that God's dear, beloved son Jesus had been cruelly out to death to take the consequences of the believers' sins, promising entire absolution—with the above declarations to intimidiate, and with a zeal that allowed the leaders to resort to any means to make proselytes, Christianity soon became a terrible power in the world. Under Constantine the Great, Emperor of Rome from 306 to 337, it became the state religion of the Roman Empire,

he enforcing its decrees wherever its

votaries desired.

Thus was united church and state, creating that dread enemy of human progress, and under the authority of the civil power the Christian priesthood be-came intolerant of honest dissenters from the faith. And scarcely a century had rolled away under the tyranny of church and state rule, when Europe sank in the long, dark night of superstitious ignorance, glutted with the blood of religious persecution, known as the Dark Ages. Dark, because to serve God by belief and faith in Jesus Christ, and by religious observance was the en-forced way and only hope of a happy future. Morality and uprightness of life were more despised than desired, and reedom of thought, new ideas, discov-

because considered the works of the And this dark pall of intellectual and moral night lasted nearly ten centuries —all the work of Christianity, that religion which Christians believe was founded by "the Savior," Jesus Christ, "the son of and equal with God: was both human and divine," and was sent on earth for the grand purpose of re-deeming it from sin. But, instead of this, worshiping or serving him has re-

eries and inventions were not allowed

sulted in direful woe to mankind. In that long night of darkness we only get a glimpse of its bad results manifest in the mental chains that it has riveted on the human mind, binding millions in abject bendage to religious errors which are a lifelong and future curse.

Could this man, a very God, have been the author of a religion such as Christianity has been! The religion has no resemblance whatever to the charac ter of the reputed author. There must be a mistake, or a big fraud somewhere. Has Prof. Buchanan found it? Not ex-

By substituting Apollonius for Jesus we shall get a better clue to the mystery, not as its author, or as having anything to do with it; but it will solve the mystery of myths in the matter.

We shall have a real man. And he was born about the year I A. D., and

power he probably has not had a peer in the world. What Prof. Buchanan says of Jesus, In the course of time, having multiplied considerably, and being deprayed What Prof. Buchanan says of Jesus, and full of 'sin, God 'got' mad again and "there is no other such character as destroyed the race from the face of the Jesus in either ancient or modern his." earth by "a great flood," saving only tory"—"the greatest inspired medium "righteous Noah" and his family, hoping from him to produce a better huvery applicable to Apollonius.

H. A. BRADBURY. [Concluded next week.]

MODERN SCIENCE. Interesting Facts and State-

ments. Spiritualists Should Examine Sci-

ence as Well as Phenomena.

NEW EDUCATION. . The new education teaches the child by accustoming him to draw and possible as they really are. The fact of naving drawn the objects adds still more cells to the group already connected in the description of them. As each impression has its separate cell storehouse, and as each storehouse is connected with the others, the recurrence of any one one impression of an object at any time will bring before the mind a complete picture of all its qualities by the association of ideas. It was just this kind of education that Daudet gave to Guy de Maupassant. He set him to describing natural objects, rejecting every composition as inadequate until one was written which came nearest to describing every possible quality of the objects, and the result of this education was that Maupassant was a marvelously brilliant and pictorial writer. The lecture was illustrated by blackboard sketches of portions of the brain and of the nervous system, to which the speaker frequently referred.

WE KNOW. There are radiated or magnetic auras, peculiar to certain trees, that so com-bine with their surroundings as to conlense in the form of water, sufficient at times to form puddles under the trees, or at least to keep the ground beneath them wet, under favorable circumstances. Science, so-called, has for ages been sending forth its roots and tendrils in search of the truth, from its first dogma that wood was produced from the bark, to the change of opinion, admitting its sap, and proving its seasons and polar directions, north, south, east west, as well as its age, by number, nature and character of its concentric rings. For some time previous to that day upon which the great earthquake of August, 1857, occurred great swarms of crabs of an unknown variety were seen in the Bay of Pata. Chili. They all appeared to be greatly excited and were literally climbing over each other in their efforts to escape the impending calamity. How they knew that the earthquake was collect ing its strength to desolate the coast is more than man can say, but that they knew something unusual was about to happen there is no doubt whatever That there were millions of them may be inferred from the report of Dr Forbes, who says that "ten days after the earthquake the dead crabs were thrown upon the beach in a wall-like line three to four feet wide along the

whole extent of the bay.' THE HUMAN VOICE. The range of the human voice is quite astounding, there being about nine perfent sounds; thus fourteen direct muscles, alone or together, produce 16.383 thirty indirect muscles, ditto, 173,741,823 I cited above the two priestly stories, and all in co-operation produce the number we have named, and these independently of different degress of intensity.

An acute musical ear will detect slight a difference in tone between two notes as the one sixty-fourth of a semitone. This means that in the cleven octaves that the human ear compasses there would be at least some 8,000 or 0,000 consciously different notes.

A CHRISTMAS LEGEND. Howison- in his sketches of upper Canada, says that he met once at midnight on a beautiful moonlight Christ mas eve an Indian who was softly creeping along on the ground. Upon being questioned the Indian motioned him to be silent and said: "We watch to see the deer kneel. This is Christ mas night and all the deer fall upon their knees to the Great Spirit and look At Beyreuth was noticed for up." some time that two goats always kept close together, one being specially watched and guarded by the other. On inspection it was shown that one goat was blind, and its companion. evidently knowing this, attached tself to its poor afflicted friend and acted as its guide, showing untiring watchfulness and care. If any difficul ties had to be overcome, or precipice to be avoided the faithful friend was certain to be seen at the side of the blind goat, tenderly guiding it. This went on for several months. But one day it was noticed that the blind goat was left to its own devices and quite forsaken by its former companion. How was this? Had the faithful friend in affliction grown weary of its self-imposed charge? No, the blind goat had recovered its sight, and, therefore, aid was unneces

In the same neighborhood trouts were reared, and they were transferred, according to their age, from smaller reservoirs refreshed by a running stream. A naturalist took great interest in these fish and fed them from a long-handled spoon. Soon all the trout regularly waited his arrival and stormed the eagerly-looked-for spoon. But there was one poor fish which was either pushed aside or missed its way to the last one of its companions took pity on it, led it up to the ladle, and saw that it obtained a share of the feast.

SEEN AND UNSEEN. There is a greater world unseen than the world seen, and this world unseen we know by its phenomena. We know that there is a spiritual-world, because there are phenomena which can only be explained by the supposition that there is one. The moral law is a generalized expression for the sum total of actions conducive to our well-being. It has been said that there are few hings that cost less than kind words and few that are more valuable. May we learn this great lesson now. In reply to the request for assistance, the professor said: If I could help you, I could not help helping you. It is because I can not help you that I cannot help refusing you." The mendicant darted around the corner with terror in his eyes and cries of "Help!" in his

LANGUAGE.

Those who contend we could get on without a language may add another story to prove their point. Everybody knows that in many cases it is not the words used but the manner of speaking

make a market dame rage and storm by calling her a hypothenuse triangle. ing after them, and they were driven the life of Apollonius. As a medium Some Swedish ambassadors having from their beautiful home in a "fallen, for ocular manifestations of spirit to present an addiges to Louis XIV., which they had forgotten, recited the whole of their catechism, and that did just as well. Prof. Drummond tells us in his "Tropical Africa" he was in a similar fix, and goy out of it in a similar way. On one occasion four of his carran away. There others of the same tribe in the company and, though the professor knew nothing of their dialect, he determined to teach them a lesson. Beginning with a few general remarks on the heathen, he briefly sketched the geology of Africa, and then broke into an impassioned defense of the Britishn constitution. The three tribesmen frembled like aspens. He concluded his reprimand by solemnly enunciating the forty-seventh proposition of Euclid, and the result of the awful admonition was that the men became the most faithful he had.

> ELECTRICITY AND HYPNOTISM. Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of it in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state. Though attention and suggestion as to the nature of the experiment might be given, it seems impossible that in any other known way the subject could have acted as he did. A boy was placed at a table. His ams, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a strong electric current was applied to the mesmerized fingers No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricty at the same time caused in the unmes merized fingers conscious sensation. The boy did not know which fingers were mesmerized until told to close his hand: he found that he could not bend them, and thus knew which they were. Such rigidity and anesthesia show force higher than is needed to explain the phenomena resulting from sugges

That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Tuke, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child. Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well-attested proofs of this power of the mind over the body are afforded in the fact that a blister can be missed by mental suggestion, and that stigmata undoubtedly occasionally appear on the hands and feet, and in the side of certain other slight mischince, the supply of tric currents.

CURING DISEASE. Dr. J. W. Robertson, says that more patients are cured by the firm and tactful influence and spiggestiveness of the physician than by the drugs which they prescribe in the majority of cases, to stimulate the imagination of the patient. He has found that decribety more than anything else appeals, to the imagination, and very often the effects obtained by an electric application are purely by an electric application are purely psychological. It has requently happened to him that through a failure to properly connect his circuits, or some other slight michance, the supply of current was cut off, and vet the nationt would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, electrode to be felt, the limb to contract or to relax, and many other phenomena to assert themselves which were usually associated with the application of elec-

tric currents. Another surgical procedure which has suggestion as a basis is the so-called painless extraction of teeth by using an electric shock at the moment of pulling and thus diverting the patient's attention. Dr Wetterstand of Stockholm has used this method of treatment in seven thousand cases, and Dr. Bernheim of Nancy in twelve thousand cases, and both are strong endorsers of it. The latter unhesitatingly declares that the study of hypnotic suggestion should be made obligatory in all medical schools, and that a physician who in these days ignores the psychical element in disease and is ignorant of the part it plays in pathogeny and the apeutics, is no better than a horse-doctor, and should confine

himself to veterinary practice. AUTO-SUGGESTION.

Dr. Krafft-Ebing of Vienna makes the point of the influence of "auto-suggestion" in the production of disease It is astonishing to learn the number of ailments and morbid conditions of this sort that originate in the nervous system, and are indicated by pains, paralysis, and other symptoms of hypochondriac, and neurasthenic affec-tions. Though they are not merely imaginary complaints, they cease with the removal of the "auto-suggestive cause," which may be effected by netero-suggestion or any change scene that banishes it from the thoughts. It is shown by the experiments of a distinguished physician of Munich on eight thousand seven hundred and five persons of different nationalities that only six per cent were perceptible of the hypnotic influence.

Greenville, N. G. has developed sound sleeper in the person of a 15-year old boy. Sometime after he retired one night his mother heard an unusual point of attraction. It was blind. At noise in the boy's room as if some one was struggling. Going lin she found him tossing himself about on the bed. Calling him she received not response, and even a vigorous shaking failed to arouse him. The boy's father went in and tried to wake him with no better success. He then took the sleeper in his arms and carried him into another room and poured a pitcher of water on him, but still he slept. The family be came alarmed and a physician was sent for who examined the sleeper's heart and pulse and said he could find nothing at all wrong. While those who had gathered were consulting about the boy's condition he navole and wanted to know what they were doing. He was told what had occurred and asked if he was not sick. He astonished them by saying he was perfectly well, was simply asleep and woke up when his nap was out. It is fortunate for the human intellect

that so many problems are yet to be terested in the problems, the wonders and the speculations of the future life. Those who exercise their reason and intuition can accumulate a larger amount of truth than those who are enclosed within sectarian barriers. which makes the impression. Thus it Liberalism, through the intellectual was that Daniel O'Connell was able to courage of our more modern metaphysi- Mr. Judge announced that a dark, mys- gues.

I clans, has of late advanced steadily. and will soon become the ruling power of the world. OARL SEXTUS.

THEOSOPHIC HISTORY. How Himalayan Mahatmas Precipitate Messages.

Evidences Indicate that They Use a Brass Seal.

Madame Blavatsky used to get me sages in writing from Mahatina Morya, of Tibet, not by mail but by precipitation, signed "M." One day in 1883 Colonel Olcott, passing by a seal engraver's shop in the Panjab, ordered a brass sea bearing the aforesaid cryptograph "M, This seal he gave to Madame Blavatsky as "a playful present." She pointed out a mistake in the shape of the "M"—it was not a good imitation—and she put it into her dispatch box with other odds and ends. She had no use for it, nor did her mahatma need it.

Five years later, when she was in England, her pupil Keightley, living in the house with her, asked what that lit-

tle brass seal might be. "O, it's only a flap-doodle of Olcott's," she said. In the same year, 1888, William Q. Judge was staying with Madame. In a letter to Col. Olcott on some official business Mr. Judge used these words: 'I believe the Master (i. e., Mahatma M) agrees with. me, in which case I will ask him to put his seal here." And plump on the written word came the seal impression. The Colonel could not fail to recognize the seal he had himself procured. Compared with an early Blavatsky missive it was not a good copy, but perhaps the script he imitated was considerably different. Anyhow his copy looks more light, a "We" than an "M,"

Again, in 1890, Mr. Judge received

and so do all the fac similes.

from Madame a telegram for Mr. Keightley in America, and he transmitted the same in a letter from New York. She wished Mr. Keightley to do comething. To his surprise the telegram contained an indorsement of the word "Right" in red pencil, signed ' and with an impression in black of the Panjab seal. He ventured to ask Mr. Judge if the seal had, been affixed by him, and was assured that he did not so much as know there was a seal affixed. Madame Blavatsky died May 8, 1891. Mr. Judge cabled to London: "Do nothing till I come." Fifteen days later he was in London and met Mrs. Annie Besant. He proposed to obtain the advice of Mahatma M. by precipitation, as Blavatsky used to. She agreed. He wrote a question, put it in an envelope and placed it in the cabinet. Mrs. Besant did not stay in the room through the process of incubation. When he took the letter out and showed it to her, there

Next morning there was a meeting of the "Inner Group," of which Mr. Judge was senior head. Some sort of oath seemed to be required on his part, as the newly constituted head. But he deemed an oath unnecessary, and produced a letter from Mahatma M. which had come to him in America, the contents of which he could not yet allow to be seen, save the signature and seal. And he begged them to note the seal. It was the same that Olcott and Keight-

was an answer in red chalk: "Yes. And hope. M."—with the Panjab seal

ley knew-but they were not there.
Three days later there was a meeting of the "Esoteric Section" to decide about its future head. It had been expected that Mrs. Besant would be Blavatsky's successor, but Mr. Judge had drafted a plan under which the Council was to be dissolved and its powers delegated to Mrs. Besant and himself as oint "Outer Heads"—the Inner Heads being, of course, the Himalayan Mahatmas. Mrs. Besant took the chair. her what it was. Lo! on it in red pencil were the words: "Judge's plan is right." This precipitated message was passed from hand to hand and none questioned its source. So at once Mr. Judge took is seat at Mrs. Besant's side.

Writing on this subject in December, 894, Mrs. Besant said: "It had never 1894, Mrs. Besant said: entered my head to doubt the genuine ness of these messages, nor to suspect Mr. Judge of any unfair dealing. I willingly take any blame on my gullibility that may be cast on me, for I wish only that the facts may be known.'

The next manifestation of the Mahatma was in a letter written by Mr. Judge to Mr. Keightley, May 29, saying, not, Bert! Masters watch us, and since May 8 have sent word here in writing. Close by the signature of the writer appeared the Mahatmic "M" and the seal precipitated apparently during transit by mail to Madras.

by mair to Madras,

Again in July, Babula, a personal servant of Blavatsky, received a letter terminating with "Your friend, William Q. Judge," and then, in red pencil, Q. Judge," and then, in red pencil, "Yes. M." with the seal impression in

black. In the same month Mrs. Besant received letters from Mr. Judge with the same attestation of the Master and his seal. And later she got a letter with an impression in black carbon of the word 'Mahatma" on the inside of the sealed envelope. Was it precipitated after the envelope was sealed? Quite likely; the trick is an easy one and an old one, as anybody may know by consulting books on parlor magic.
Col. O'cott arrived in London in July.

He was president of the Theosophic Society and Mr. Judge was vice-president. The Colonel suggested that a sale of some of Madame Blavatsky's would help pay the expenses of the convention. Mr. Judge remarked that the Master had promised a cash contribu-tion, and that the Colonel would soon receive a message himself on the subject. After waiting some time the Colonel jogged Mr. Judge's memory about The latter said he had no more to tell. But that very day, on sitting down at his writing-table and lifting a blotting pad, the Colonel found under it a piece of peculiar paper with writing in red pencil, reading thus: "I withhold the message until later. M.," with a faint black imprint of the seal. Presently Mr. Judge left on the same table the following note scribbled on a torn off scrap of paper: "Dear Olcott, Master says he has sent you a message in a queer envelope, and you are to look for it. W. Q. J." The Colonel looked, and sure enough, in an ordinary envelope of a letter previously opened and put by was a message with a clear imprint of the seal, telling not to sell the jewels, as the money would be provided. This he showed to a brother member, and having replaced it he went off to see Mr. Judge. He told him he had missed a certain brass seal from among the Bla vatsky relics and wanted to know if he had seen it. Mr. Judge said he had not. The Colonel said nothing about what he settled. There is something to do in had found among his papers, but re-future ages. Man will always be in-marked that he "hoped no scoundrel would get possession of it and use it to give color to bogus Mahatma messages. Two days later, when he looked again for the missive, lo! it was gone. Some

judicious hand (judicious, pertaining to a judge) had removed it.

terious Oriental figure had appeared to him and deposited two Bank of England notes, of ten pounds each, backed with

the familiar red cryptograph.

After this Mr. Judge's mahatma was chary of subjecting any more epistolary efforts to the eye of Col. Olcott. But in September the same cryptograph and stamp appeared in a letter to the Inner Group on the subject of its constitution and future changes. Col. Olcott was visiting America, and he took the opportunity of making some pointed remarks to Mr. Judge on the vagaries of the Master. The result was prompt and significant. During the next month Mrs. Besant received a cablegram from Mrs. Judge desires benefits to Judge Mr. Judge desiring her not to go to India. and adding, "Grave danger. Olcott. Await further particulars by early mail." Did this mean danger to Olcott or from him? The conclusion of the Inner Group was that the Master warned her against danger from Olcott: in other words, that the Tibetan founder of the society warned her against imperilling her safety in the neighborhood of its president. And it was even suggested

intended poisoning.
In December Mr. Keightley received in India a letter from Mr. Judge warning him that Col. Olcott would try to shake his faith in the mahatma missives and inclosed in the letter was a slip of paper of the kind used to separate the sheets of type-writing transfer paper. The little slip contained these words in mahatma script: "Judge leads right. Follow him and stick." The seal was omitted; the Mahatma had grown chary of using it after learning what Olcott knew about its origin. Did the Mahatma of the Himalayas use type-writing pa-per? Blavatsky had gone about with a good supply of it, and Olcott had him-self bought it in India as long ago as 1883

that the grave danger may have meant

On Col. Olcott's return to India, he got a letter from Abbott Clark, of California, having nothing to do with Mahat-mas, but inclosed therein was a message in Mahatma script, saying, not the forger you think, and did not write 'Annie' (Besant). My seal is with me (in Thibet?), and he has not seen it, but would like it. Both are doing right -each in his own field. Yes, I have been training him and can use him when he does not know, but he is so new it fades out often, as it may in this letter rom an enthusiast." This was signed "M." with a smudge where the seal ap-peared to have been, as if done with the inger; but there was a postscript, as ollows: "Fait per alium applies to the

Lahore brass.' The meaning of this appears to be that Mr Judge's part in the performance is "when he does not know." that the carbon stamp "fades out often," this very instance; and that the Latin phrase "Fait per alium," used by law-yers (and Mr. Judge was a lawyer) signified that in procuring the flap-doodle seal, Col. Olcott was prompted by the Master himself, who now adopted it, overlooking the blunder in the engray

But mark the mistakes of the Mahat ma in this message. Mr. Judge had been told by Col. Olcott that the seal was made in "a certain city in the Panab," and the Master (or Mr. Judge) in ferred that that city was its capital. La And when the Master said Mr. Judge 'did not write Annie" (Besant), it was a nistake, for he had just written to her inclosing the Master's writing against

The Colonel at once wrote to Mr. Clark for particulars about the mailing of that letter, and learned that at the date thereof Mr. Judge had spent two days at Mr. Clark's home. And now it further appears from Mr. Clark's explanation, given at Mr. Judge's request, that the letter was written at the lat-ter's suggestion; that after it was completed it was handed to Mr. Judge for improvement or alteration; that it was handed back to Mr. Clark, and he kept it in his pocket several days before he While turning over her papers on the table there fluttered a little slip, at he met Mr. Judge about four days later, which she glanced and was about to put it by when Mr. Judge pointedly asked and that "Brother Judge said nothing about our masses, martered to be from about any message pretended to be from the Master or otherwise." Once more, and finally, Mr. Judge

wrote an amicable letter to Col. Olcott. in January, 1892, reproaching him for not writing. Along the margin of the first page was the following Mahatma script: "I might tell him of your 'poison' interview with Monellah." The nly material for suspecting the Colonel of an intention to poison anybody was an innocent conversation with a friend on the subject of poisons, at a date when Mrs. Besant was not even a member of the society. On this trivial incident was founded the bolicf or suspicion that the cablegram "Danger Olcott," meant poison, and certain rumors from Theosophists in London made the last Mahat ma message intelligible to him. Ac cordingly he wrote to Mr. Judge with some natural heat, to ask what he mean 'by his base insinuation," and this is the reply he got: "I have puzzled my head over your reference to 'poison," as if one of mine; as I never referred to it I cannot catch on, and have given it up in despair.'

After this Col. Olcott seems to have iven the Mahatma up in despair, too But the Mahatma continued his work until Olcott was superseded by Mr Judge. Mrs. Besant, who at first believed that

the messages which came through Mr. Judge were "precipitated," like those that came through Blavatsky, afterwards declared that she was "duped"that they were written by Mr. Judge's own hand-and she formulated charges against him in these words: "That he practiced deception in sending false messages, orders, and letters, as if sent and written by Masters. . . That he was untruthful in various other instances enumerated." There was a Theosophic trial of these charges in July, 1894, but Mr. Judgo escaped conviction (or acquittal) on technical grounds, whereupon there was a patched ties of the brotherhood. Mrs. Besant. however, still believes in the Mahatmas and adheres to her postulate that, "If there are no Mahatmas, the Theosophic society is an absurdity and there is no use in keeping it up" (Lucifer, Decem-

Mr. Judge, at least, declared Mrs. Be-sant's headship at an end, saying that she had "gone outside of her guru was under the influence of powers"-in other words her Mahatma

was a demon. But on the other hand, Mrs. Besan now acquits Mr. Judge of intentional deception, on the charitable hypothesis that he was "a medium, automatically reproducing certain scripts." In other words, the black demon of the Himal ayas, Mahatma M, had done it all. And I might add that perhaps it was the same demon, and not Mr. Judge himself, who characterized Spiritualism as the worship of devils."

For full details on this subject read Isis Very Much Unveiled," by Edmund London, a book of 135 pages from which the above extract is taken substantially in the author's own words W. H. BURR.

When all else is lost, the future still remains.—Bovce.

The fruit derived from labor is the When the convention again assembled sweetest of all pleasures. Vauvenar

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EATURDAY, DEC. 5, 1896.

The Liberal Convention.

Amid the multiplicity of duties peculiar to the editor, he neglected to make that mention last week of the Congress of the American Union and Free Thought Federation, which held its annual session in this city on the 13th, 14th and 15th uit., which its importance merited. It was a body composed of some two hundred delegates from all parts of the country, distant Alaska having two. There were also representatives from Europe. Agnostics and Spiritualists met on a platform common to each, and both were gainers by the contact. Secretary Woodbury, of the National Association of Spiritualists, joined hands with the secular movement, and gave a very worthy address, which was welcomed by all. Addresses were also made by President Putnam, Hon. C. B. Waite, of Chicago; Geo. W. Foote and Chas. Watts, London; C. C. Moore, of the Blue Grass Blade; P. W. Geer, Oregon, and several others-all most excellent productions. We find in the Chronicle a brief men tion of the closing address by the president of the British National Secular Union, in words following:
"Mr. Foote declared that the Bible

did not equal in high moral tone nor in interest or inspiration the works of William Shakspeare. He compared for mercy-'Blessed are the merciful'with the passage in "The Merchant of Venice," where Portia says, 'The quality of mercy is not strained,' and contended that in the latter there was more profound knowledge of the human heart and a higher moral purpose.
"All that Freethinkers ask, Mr. Foote

declared, is to be allowed to have their own opinions. They neither affirm nor deny that there is a future life, nor that the Lord Jesus Christ is the Son of God established usages unless we are there is a God. They believe that while and "Keep the Sabbath day holy," an thoroughly convinced that they are the there is a God. They believe that while and theep the Sabouth day hory, and best, which is very rarely the case. We day has there been true peace in Christian future life and a God, it found to Sunday and we fall combished the original dollar Spiritual. that there is a future life and a God, it falsely applied to Sunday, and we fall is quite as bad taste to assert that there is not either. And, contending that each person has the privilege of believ-ing as he chooses, the Freethinkers at the same time demand that no sect or class shall force their creeds upon children in the schoolroom, nor dip into the coffers of the nation to further it. As to the Deity, he continued, if he really exists, it is strange that he should be so cruel to his children as he is said to be and Freethinkers would find it hard to believe God to be so black as the teachers of religion have painted him. He bought the best death one could wish to have would be the consciousness of a well spent life, and his highest desire would be to earn such an epitaph as Robert Burns wrote for a dear friend: "If there's a future life he lives in bliss;

If there is not he's done his best in this."

A Mysterious Providence.

A political newspaper before us tells of the supposed death of a distinguished gentleman a few days ago, followed by tears of bereavement, publication of an obituary, the assembling of friends from a distance to be present at the funeral rites: the doctors to the rescue; the administration of nitro-glycerin, digitalis, amyl; the resuscitation of the dead man to life, and then:

"It was, indeed, a wonderful intervention of Providence!

What shameful nonsense! Providence was not a factor in the case. It is an outrage to lug that gentleman in on every trifling occasion where others are entitled to the credit. It was a case of suspended animation, from inaction of heart. Skilled physicians were at the bedside. They properly diagnosed the ailment, and administered the most powerful tonics to the circulatory system known to the profession. The heart responded, and resumed its healthy action under the influence of the powerful stimulants. The credit was physicians, not to any "mysterious Providence" or any outside influence.

As to this being an isolated case, there are hundreds more marvelous than the one recited. That of Rev. Wm. Tennent, D.D., of New Jersey, about 1735, is best known. He apparently died, and was prepared for burial. After some three days he was reanimated, and lived thereafter near fifty years. But for the insistence of a med-ical friend that Tennent was not dead he would have been buried alive and Providence would not have interfered

Some people ascribe everything outside the common to the intervention of spirits, as others do to the interposition of Providence. In this we think they err. No greater calamity can befall a person than turning to outside help in every emergency. He soon loses his self-reliance; ambition leaves him and he becomes a worthless appendage to the body politic-the material of which tramps are made.

What thou wilt thou shalt rather en force with thy smile than hew it with thy sword .- Shakspeare. Some men do as much begrudge oth-

ers a good name as they want one them-

selves; and perhaps that's the reason of

Christian Morals. Very much is said about Christian

norals. With an ambition to know what they are, we set out the other day in an earnest search to learn what class of morals receives this distinctive name, as contradistinguished from rules of right which are not peculiarly Christian. We consulted writers on ethics: we plodded through Paley's Moral Philosophy and Locke on The Understanding; we searched through cyclopedias; revived the answers found in the catechisms, based on creeds; we called to mind the Sunday-school lessons of boyhood days, and all the long sermons from "Firstly" up to "Ninthly," and "Lastly," which fell on our youthful ears; but a solution of the problem evaded us. The ten commandments were passed in review, as was the "new commandment I give unto you," but as each was examined in turn it was found older than Christianity, older than Judaism, and very many proved to be older than creation, if that event is bounded by 5,900 years, the exact time according to received chronology.

The "Love one another" was planted in the human breast while man was yet a savage. The "Do to others as you would that others shall do to you," was taught by philosophers many centuries before the period credited to Jesus. The one wife idea is an inheritance from Roman and Grecian civilization. Prayers, ablutions and purifications are as ancient as authentic history. The worship of the Gods was deemed as important in pre-Judean and pre-Christian times as since. And laws to enforce moral conceptions were in vogue and were as rigidly enforced at the beginning of the historic period as now.

different periods, as human needs demand. What were good morals in one age are very bad morals in a later age, when civilization is more advanced. In the twelfth century the priestly orders searched through the remnants of Roman and Grecian history-the little which had escaped destruction from the Vandal hands of their predecessors-to learn what was deemed good morals by Pythagoras, by Plato, by Socrates, by Aristotle-the sages of antiquity-and their inculcations were then engrafted on the Christian system. These borrowed plumes from the wings of heathendom are now received as the teachings of divine revelation.

Life, liberty and the pursuit of happiness was more strongly inculcated by Pagan writers than by Christian. Paley, in his Moral Philosophy, repudiated the doctrine of a moral sense in man, and held that "Virtue is the doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." And Locke: "Virtue is generally approved of, not because innate, but because it is profitable." Another learned Christian writer: 'Utility is the sole criterion of morality." A late writer has better expressed the truth when he wrote: "Our sense of right does not spring from any mysthe plea in Jesus' sermon on the mount | tical, divine source, but from sociological generalization of the common experience and requirements of humanity.'

> Is it not a fact that "Believe or be damned," and "Observe Sunday as sacred," constitute the principal requirements in the Christian moral code? Observe every other and disregard these, and we are classed as heathen. Believe but little short of the best saint in the Christian calendar.

Col. Ingersoll's Affliction.

Losing his grip, Pope Bob has become a back number, stricken by the hand of Providence, and so on, ad nauseam, were found in the display lines in the daily papers when they announced on the 20th ult. that Col. Ingersoll had a severe attack of sciatica, while lecturing at Janesville, Beloit and Freeport, and was compelled to cancel his further lecture engagements in the West. The papers went so far as to report he sent for a elergyman. His agent, who accompanied him, said the nearest he came to it was to make a heavy draft on their vocabulary, which was mistaken by some for profanity. The Colonel never swears save on rare occasions, as did the good Horace Greeley and the lamented Geo. Washington. (See Hale's History of the

United States.) Most adults have experienced the torture of "jumping tooth-ache." This is a baby pain compared with neuralgia of the sciatic nerve; so if the Colonel did draw on the resources of "our army in Flanders," as reported by Tristy Shandy, is it not probable the recording angel acted as he did in the case of Uncle Toby, so when he recalled the occasion for the naughty words he dropped a tear upon the record and effaced it for-You bet he did if he ever suf-

fered the tortures of sciatica. But, please, good orthodox brothers sciatica is not a fatal disease, so den't take hope too soon; besides the Colonel's arraignment of the wickedness of the church is too voluminous, and too widely diffused to be obliterated by libels on his character, and they will not cease to have influence when he is no more.

Explanatory.

Complaint is sometimes made that the editor-in-chief neglects correspondents and overlooks matters to which he should give special attention. Those knowing his busy life can only wonder so few things are neglected. Unlike the great mass of papers, The Progressive Thinker is wholly original. Every line appearing in its forty-eight columns is set expressly for the paper. 'The entire editorial, mechanical and business departments are under his personal supervision. The limited receipts compel economy in expenditure, so it is impossible to have the assistance such numerous cases ordinarily command. With the revival of business, the enlargement of circulation and better facilities for dispatching mechanical labor, it is hoped there will be some leisure to attend to the amenities of the profession. Until then the will must be taken for the deed, and the thoughtful will overlook what at first they may innocently mistake for personal slights.

of incalculably less value than the smallest spark of charity.—W. Nevins. I am a part of all that I have met .-

PROGRESSIVE THINKER.

IT LEADS IN . . .

EVERYTHING PERTAINING TO SPIRITUALISM AND FREE THOUGHT.

INDUCE YOUR NEIGHBOR TO SUBSCRIBE FOR IT.

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Especial Interest.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which tures and articles embodied in one paper, which we propose to sena forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains

teresting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the

The third page has a splendid article Different classes of morals prevail at on "Science versus Theology," in review of Andrew D. White's two superb volumes. The fourth page has another excellent

lecture by Mrs. Cora L. V. Richmond. on "Spiritual Unfoldment." The fifth page is very suggestive

throughout, and is devoted to the "Hindoo Teachers-They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying reflective mind. three pages. In order that all whom this notice may reach, can secure this but the interest awakened will increase address, as well as the other lectures rather than diminish. Pass on to the and articles, we have made arrangements to have 10,000 copies printed to be and eighth pages, and you will be sursent out free to every new trial or yearly prised at the vest amount of miscelsubscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valu-The first page contains an excellent lecture by Virchand R. Gandhi, a parrative (founded on facts) entitled, 'The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church.

Every Spiritualist in this broad land should have these two papers. Any of our present subscribers can have them by enclosing five cents in stamps. Now is the time to awaken a renewed

interest in The Progressive Thinker.

Verily, What Next? Under the head of "A New Pro

gramme," we announced a radical new departure from the general routine of work assumed by the average Spiricualist paper. We do not follow old ist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equalled us, is in the price of the paper-one dollar! We know of course to a cent what it costs to publish the Progressive Thinker, and we know the circumstances attending its growth, and we don't believe it is within the range of possibility to sustain elsewhere like paper without losing from \$50 to \$100 weekly. This opinion is sustained in view of the fact that all the other leading Spiritualist dollar weeklies have lost thousands of dollars in the effort to sustain themselves, and have been constantly on the verge of suspension, getting up all kinds of schemes such as selling bonds not worth the paper on which they are written 'Machinery funds," and like questionable practices to keep themselves affoat. We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes, will be

subscription to The Progressive Thinker The Encyclopaedia of Death, and Life a chair and Mr. and Mrs. Rice and two singly, will be sold at 50 cents per copy. Those who order the three books at one time will get them as follows:

The Next World Interviewed..... .35 NO. OF PAGES IN EACH BOOK. Vol. I of the Encyclopaedia......400 mania and had them removed to Kings Vol. II of the Encyclopaedia 400 ton insane asylum. The Next World Interviewed.....250 each of these books is neatly and

on fine paper, and as prices go, are well worth one dollar per volume. Bear in mind that this Library is of our subscribers, and all orders for one or more of these backs must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy. Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors

The Remedy is Death to Liberty. The Watchman, a Baptist paper published in Boston, deplores the fact that the people of the United States are now less familiar with the Bible and its

about it, and get them to subscribe for

The Progressive Thinker.

teachings than at any other period in American history. Biblical allusions, it says, fail to be understood even by churchmen. The Watchman is one of the most substantial church papers in New England. The proposed cure for this alleged ig- he will hereafter be connected as as-

norance of the Bible is to give it a Constitutional recognition in the organic public tranquillity shall be successful in engrafting that effete book into the nstitution, civilization will take a backward step from which it will only recover by revolution. Mark this preNo Paper Like It.

Stop and think it moment as you examine the Progressive Thinker-see its magnitude and the scope of its work. It is something to have the largest Spiritualist paper on this earth; it means a great deal; it speaks volumes for our glorious Cause; it shows what energy and perseverance can do in building up a prosperous business. To have the largest Spiritualist paper, means that it is in harmony with this large cityin harmony with its enterprise and vast projects manifested on every side. covers three pages of The Progressive Glance over its columns from week to Thinker) and five other important lee- ween and see the yast amount of miscellaneous reading matter, all tend-ing to interest and instruct. We can put all the reading matter of all the other dollar Spiritualist papers in the United States into our columns and still have space for advertising. Glance at the lecture by Col. Ingersoll, given in a our first page, and its seven long Chicago puipit. It scintillates throughout.

Columns, Read the "Origin of the Soul," "True Jesuitism," "Evolution of a System" and the "Blight of selfishmess" "Phyt is cally one page." ness." That is only one page. We are sure that Prof. Richmond's views will excite more than a passing notice. He is the presiding officer of the Grand Temple of the Magi.

Then turn to the second page, and read "Finding my Soul," "Not Christian," "Prophecies," "In Spirit Life—Our Homes Over There," and other notes of interest. Remember please, that there are six more, pages to the paper. after reading the articles enumerated Pass on to the third page and peruse "Christianity, is it of Divine Origin?" "Modern Science," "The Blight of Selfishness," etc.

Then read the varied matter on the fourth page, full of interest to every

The course of reading is a large one, tifth page, then to the sixth, lancous matters on various topics.

The Buddhist Teacher.

Missionaries sent to the Brahmans and Buddhists used to take microscopes with them to show the "vile heathen" that their high regard for life was delusive: that the ighblet of fresh water learned Hindoo. The remaining seven dipped from the spring teemed with life pages contain the wonderfully thrilling and, in drinking to quench thirst, multitudes of living creatures perished. They showed from their Bible that God had given to man "every moving thing that liveth for meat," and then they taught the conscientions vegetable enters of the Orient that "they should "slay and

Now come these Buddhist missionaries, and in an address to the Christians of Chicago, Dhamapala discourses

"For 2,400 years the luster of the divine compassion of Buddha has taught men to abstain from the destruction of useful and innocent animals. The beauty of your civilization is marred by the unnecessary destruction of innocent animals for sport, fashion and food. Peace on earth! was the angelic cry that went out on the day the gentle Nazarene was born; but, alas! not one the sake of him who wanted 'mercy not sacrifice,' I appeal to you that the day of national thanksgiving be set apart as a day of mercy and compassion, and that no blood of our dumb brethren be shed on that day." Our sympathies are with the followers

of Buddha when they pray us to stay our bloody hands.

Known by Their Fruits.

A telegram from Bowmanville, Ontario, of November 17, shows how the religion of hate afficts whole families.

We quote in full: "A most extraordinary case of religions mania is reported from a farmhouse near the long Sault. There, for a number of years, resided Elijah Rice, his wife and fifteen children. His eldest son, Louis, 22 years old, recently became insane and announced himself as the Prince of the Sand Hills,' and declared Christ had appointed him to reform the world. The mania extended to the father, mother and other children, who neglected their farm and spent their

time in singing and praying. "Recently the father conceived the idea that Louis was pursued by the sent out to those who remit a year's devil and it must be beaten out of him. Louis was knocked down with the leg of the Spirit-World, when ordered of the sons pounded him into insensibility. When this was accomplished they were satisfied the devil was driven out. Their next move was to celebrate Vol. I of the Encyclopaedia \$.45 the feast of the passover and one of the Vol. II of the Encyclopaedia..... .45 little children was to be sacrificed. One of the sons, a mere boy, told this to a

"The mother and the other children were in a state of hysterical mania, and substantialy bound in cloth, and printed were pronounced insane, but the doctors decided they would recover if separated from the two crazy men.

and his son Louis suffering from intense

being formed for the exclusive benefit Their Hearts in the Right Place. J. H. White, of Port Huron, Mich., sends us a list of names with \$10. Wm. Dinning, of Waukegan, Ill., also sends the cash with a goodly list. Their aim is to spread the light, and, in so doing, they are not only accomplishing a good work, but are entitled to the gratitude

of the recipients of their favors. Their unselfish acts shine very brightly indeed by the side of those Spiritualists who will not even take a Spiritualist paper.

Merged.

It is a pleasure to note that Rev. Vrooman, late of the Kenwood Presbyterian church, has withdrawn from that body, taking with him a large following, and has connected himself with Rev. Dr. Thomas' People's Church, with which sistant pastor.

He deserves small trust who is not privy counselor to himself .- Ford. If hours did not hang heavy what would become of scandal?-Bancroft. In persons grafted in a serious trust negligence is a crime.-Shakspeare.

LAKE HELEN, FLORIDA.

Fair Prospects Before the In the Land of the Saints of Camp.

To the Editor:-For the benefit of many of your readers who are keeking information about the Southern Cassadaga Camp near Lake Helen, Fla., I would say, as I have already declared in the past, this movement is an assured success. Everything regarding it is moving forward with the firm spirit of confidence based upon a consciousness of, and faith in, the powers behind the throne. The auditorium is now in the process of construction, and when completed will be very pleasant and commodious. This building is in charge of C. E. Parcell, of Tampa, Fla., an ex-perienced architect and builder. Mr. Parcell is also secretary of the associ ation, and is working with a will in various ways to advance the interests of this place. ;

The money used for building the auditorium has been donated entirely. Some of it has come from interested people at the North, through the instru-mentality of Mrs. J. D. Palmer, who is untiring in her efforts to benefit this camp. The merchants and business people of this vicinity have also been very generous considering the hard times since the Florida freeze

The Bond Lumber Co., of Glenwood Fla., have been liberal in their donations and concessions and have confidence enough in the future of this camp to furnish the lumber for the association to build a large apartment house for the accommodation of those who wish to take rooms and cook for themselves, taking the rents in payment. Dr. H. H. Brigham, of Fitchburg, Mass., a veteran worker in Spiritualism, comes forward with the means to put up this building, for which the lumber is now being drawn, and in a few weeks it will be ready for oc-

Several cottages are already being erected. Plans have been sent to Mr. Parcell for others, and if half the cottages that are now contemplated are put up this season, the Southern Cassadaga Camp-ground will be a town of no mean proportion before the beginning of the meeting of 1897.

Several families are already on the ground, occupying rooms and cottages. Many more are expected soon, and it is already evident that this place will be a prominent winter resort where many Northern people will reside for a number of months during the cold weather. C. H. Gregory and wife are now in charge of the Cassadaga Hotel, and are boarding at greatly reduced prices up to the commencement of the meetings. The rooms are also reduced The president, George P. Colby, is

lecturing in different portions of the State, and doing missionary work for the camp. The outlook for the meeting commencing Feb. 15, 1897, was never more encouraging, and the programme from the beginning to the end will be W. W. Tatum, a interesting. Prof. rance, physical and independent slatewriting medium from California, will be with us during the entire meeting. He will also lecture for the association Prof. Tatum comes highly recommended from the Pacific Coast and will doubt less be an instrument of great good to this place. Carrie E. S. Twing is engaged for the month of March. Many people in this vicinity are in-quiring after her, who feel that the Camp would not be complete if she were absent. Kate R. Stiles, of Boston Mass., was with us last winter and won many friends. We hope she may come this season; of that news will be given later. C. Fannie Allyn, of Chelsea, Mass., well known in the Eastern and Middle States, as a medium and inspichairman and speaker of last season, comes for the month of March.

The guides of George P. Colby will also be heard from. O. L. Concannon materializing medium, is expected. Edella Concannon is engaged to give platform tests. Public slate-writings will be given by Prof. W. W. Tatum. All prominent phases of mediumship will be represented on the grounds Several speakers and mediums are exected who intend spending the winter in the State, that are not engaged by the association. Certainly the array of mediumistic talent will be sufficient no only to convince the doubters of the phenomena of Spiritualism, but to furnish opportunity for the teachers in spirit-life to treat upon the ethics of this

beautiful faith. It will be well for those who are coming to this camp from Cincinnati and Western States to take the Queen and rescent Route to Jacksonville. Train 1, eaving Cincinnati at 8:30 a. m., arrives in Jacksonville the next morning at 8:30 a. m., making direct connections with the Florida East Coast railway, whose branch at New Smyrna runs direct to Lake Helen. This road will make special rates of six dollars, round trip, from Jacksonville, for parties of ten or more who are coming to this camp, which is a little more than half the regular fare Tourist tickets can be purchased for

exactly the same price as by any other will patronize this road if possible, as is well equipped; runs through a most ateresting part of the country, taking in the ancient city of St. Augustine whose famous Ponce De Leon Hotel may be seen plainly from the car windows. It also passes through Daytona. another interesting point, and it is not in exaggeration to say, that the succes of this camp is largely due to the kindly oncessions and helps in various ways of the Florida East Coast Railway. The Clyde line of steamers are mak

ing very cheap rates to parties of ten or more. It would be well for Eastern people who wish to come by water to correspond with H. A. Buddington, 91 Sherman street, Springfield, Mass., for details and rates from different Eastern points to Lake Helen, or write to the General Passenger Agent, Albert J. Cole, 5 Bowling Green, New York City if you wish to get up your own party To those who wish, or are obliged to remain over night in Jacksonville while en route, if they will take the Bay street car, standing at the depot when all trains arrive, and go to Hotel Bristol, corner of Bay and Liberty streets, they will find pleasant rooms at very reason able rates; meals are not ordinarily given in this hotel, but arrangement have been made with the landlady, Mrs. Armstrong, to serve ten, coffee and ight supper and breakfast in the rooms f those coming to the Cassadaga Camp at cheap restaurant prices. There are good restaurants in the near vicinity.

I have endeavored in this letter to inswer some of the many questions that are constantly pouring in from various parts of the country; also to ive advice that I hope may be of bene fit to those who may desire to come to the Southern Cassadaga Camp, but I am always ready and willing to answer been omitted. EMMA J. HUFF

SPIRITUALISM

Latter Days.

Wonderful Manifestations of Spirit Power.

To the Editor:-Under The searchlight of knowledge in the nineteenth century, Spiritualism has sustained its ancient reputation-truth and enlightenment. For from the beginning of the world Spiritualism, psychic science or psychomancy has existed. It is not hard to find proof of this assertion. We have but to turn to the Bible for confirmation of the fact. We find the prophets communicating with the spiritual entity, and receive messages to their people for their advancement and civilization.

And lastly we have Christ, the messenger of God. But to-day, when man is advanced in learning and in intelligence, eighteen hundred and ninetysix years after the greatest and grandest exponent of this same fact gave to the world the intelligence which we possess to-day, man has the hardi-hood to deny its existence.

It is true there are many who mas querade under the names of Spiritualistic mediums, who are frauds.

There have been a great many so called mediums who have paid Ogden a visit in the past, and who have eventually been exposed as impostors; but if Spiritualism is worthy of being imitated by mechanical contrivances, it does not detract from its dignity as a religion, or as a science; for-"Magna est veritas, et prevalebit!"—Truth is mighty and will prevail!

In the past, it has been the fate of the average Ogdenite to read the double leaded headlines: "Phenomenal seance and independent slate-writing, wonderful spiritual manifestations! etc.," until from the impositions of traveling frauds, he has come to be a doubting Thomas in regard to such phenomena. However, in the past few weeks these views have been considerably changed by a small introductory

legend:-"THE BROCKWAY FAMILY. "Independent music, pictures, slatewriting, typewriting, trumpet-speaking, healing," etc., etc.

Curiosity is a swift messenger, and so, one week after the Brockways arrived in Ogden, Saturday, October 31 they gave their first phenomenal seance at the residence of S. C. Higgins, 268 30th street.

A number of skeptics were invited, but on account of the stormy weather only a few responded. Eleven people besides the mediums were present, and any of them stand ready, if required, to testify to the veracity of the following

In the presence of the investigating committee and your correspondent, an examination of the paraphernalia and cabinet was made. The cabinet was found to consist of a strong, solid frame of pine, made in such a manner as to fold into a small compass. A rigid examination was made for "dry cells" and hidden wires, but the investigation failed to reveal any. The heavy, darkred chenille curtains used to veil the interior of the cabinet also failed to be ments (a zither, a harmonica, banjo, tumbourine and chime bells), an ordinary camp-stool used to place the zither upon, the slates and speakingtrumpet (resembling that used by sailors) was successively made, and as successively failed to show any resemblance to the mechanical contrivances used by impostors.

The committee then declared itself in the cabinet; and the slates, a small scratch-pad of paper, a lead pencil and slate pencils, together with the trumpet,

were placed upon it. The zither and harmonica, etc., were placed upon the stool and were pushed well back into the cabinet. The curtains of the cabinet were then drawn and the medium took his position outside, in front of the cabinet and in full view of the company. A lady investigator and your correspondent were then chosen to sit on each side of the medium (Mr. Chas. Brockway). The rest of the company then formed a circle, and Mrs. Brockway then hung a curtain of dark material extending from the side of the cabinet and from the shoulders of the medium and investigating committee to the floor. Your correspondent's hand was then gripped tightly by the medium on one side and by the circle on the

Our right hand thus being grasped by the medium, and our left by the circle, the lady on the right of the medium then grasped his hand and thrust her right hand through the aperture in the dark curtain, to the gentleman sitting in the circle on her right. In this man ner a continuous circle was formed around the room. Dr. Brockway then modified the light, so that the expressions on the faces of everybody present could be plainly seen. He then took up his position in front of the medium and It is hoped that all Spiritualists placed his hands on the outside of the curtain immediately over ours. The manifestations then began with raps, in answer to Dr. Brockway's query as to whether they could manifest. Almost immediately your correspondent could feel a tapping on the side of his face, and at the same time several saw a white hand playing backwards and forwards over his head. The lady then feeling somebody endeavoring to crowd between her and the medium, an nounced it to the company.

As she made the announcement her head was seen to be jerked backwards. She exclaimed that somebody was pulling her hair. Dr. Brockway then suggested to he that she ask who it was, and she did s The trumpet was then seen to apreur at the aperture, seemingly held by an invisible force. In answer to a query, a voice was heard from the trumpet distinctly enough to be recognised at the far end of the room. Several persons were called to the

cabinet and full names were given through the trumpet. As soon as the above manifestations

had ceased, the lady still continued to question, a slate was thrust through an opening in the curtain of the cabinet and rested on her head, and for an in stant a milky-white hand was distinctly seen. A pencil was heard to make a succession of sound on a slate as of somebody writing rapidly. The slate was then dropped over into her lap. By this time everybody was full of curious ity and amazement. The chime bells were next manipulated by the unseen agency, and very sweetly rendered, "Home, Sweet Home." Raps and noises were heard continuously. In the meantime your correspondent changed places with a gentleman who was skeptical, so that he could get a better view of the by private letter queries that may have | manifestations. A gentleman present was then given a test by Mrs. Brock-Cor. Sec., S. C. S. C. A. way which he immediately recognized. is fraud. The Salt Lake Herald

As she concluded, the table and all he instruments in the cabinet seemed to have been overturned; and Dr. Brockway sternly ordered them "not to be so rough," and to "put the table and instruments as you found them!" A noise was then heard as of the order being complied with.

The medium then suggested that the

circle be broken temporarily.

He then arose and invited inspection of the cabinet. Your correspondent and and several skeptics made a minute inspection, but could not find the slightest suggestion of fraud. The committee of two testified that the medium's hand did not leave theirs, nor did he stir his feet, and I substantiated their statement. After a thorough examination of the paraphernalia once more, and a thorough shaking of the chenille curtains, the medium took his position in front of the cabinet and invited a strict investigator and an orthodox church member to sit on either side of him. "Over There" and "Nearer My God to

Thee" were sung in a low strain, and

the manifestations again began. The "O. C. M." immediately approunced that somebody was tapping him on the top of the head with something hard, which proved to be mallets used in playing pells, and at intervals a hand could be seen to play about his shoulders, at which he would announce that some-body was pinching and jabbing him. This elicited much merriment from the company, when the medium enrnestly requested them "not to get to excited, as it disturbed the magnetic conditions? As soon as order was restored the trum-pet was seen to lift the top of the cabinet to an eminence. Soon after it appeared close to the "O. C. M's" ear. He could not hear what was said. It was then thrust further out of the drapery, close to Dr. Brockway's head, so that a luminous hand could be partially seen, The Doctor could not understand what vas wanted, and the trumpet was thereupon thrown on the floor by the hand which was again distinctly seen by those present. The Doctor picked it up and handed it back. It was again thrown on the floor. A noise was now. hea within the cabinet as if somebody, was writing on a slate, and soon after it was thrust into the lap of the "Investigator." The "O. C. M." again exclaimed that somebody was punching him in the back and pulling his hair. Thereupon the "Boy Medium" claimed that there was a spirit wishing to shake hands with Mrs. Higgins, saying that his name was Jim. dium suggested that she look into the cabinet. Following his suggestion, she could see nothing, but as as she reached into the interior, she could feel a hand twitch her sleeve three times in quick succession and at the same time a hand grasped hers which was neither

warm nor cold, and which did not seem to be composed of bone. "The hand was that of my brother. There was not one in a thousand like it. It seemed to slip from my grasp!" At this the company was greatly astonished, but more so when, after the lady had takenher seat, a sound as of a man writing rapidly on the slates was heard. Following this the slate was thrust through the curtain over the O. C. M. gentleman's head, and a ghostly hand pointed in the direction of Mrs. Higgins. A lady started to her feet, and inquired excitedly if it was for her. The again pointed and she stepped the cabinet and received slate from the spirit agency. She had found in any way mysterious. Then a hardly returned to her place when a close inspection of the musical instru- great hubbub commenced in the cabinet. The hand pointed excitedly from different parts of the cabinet, direction of Mrs. Higgins. Dr. Brockway inquired if the message was not intended for Mrs. Higgins. Three loud raps, signifying "yes," were instantly. heard. The slate was then surrendered and laid aside till after the seance. A' ticking in imitation of a telegraph instrument was now heard, but there being satisfied that there were no traps, doors no telegraph operator present it quickly tractions. She also will remain during the entire season. W. F. Peck, Onset's chairman and specific of late of was now heard as of somebody writing on paper; then it could be heard to be torn, crumpled, and soon after the same white hand with the luminous light radiating from it, appeared and tossed two notes into the room. Dr. Brockway then requested some selection on the zither, and suggested "The Last Rose of Summer." Judge the astonishment of those present when the beautiful

> gretful notes of the "Last Rose of Sum-Mr. Chas. Brockway, the medium, then anounced that as the manifestations had continued two hours, the circle be broken: but that for the benefit of the skeptics present, he wished the gentlemen on either side of him to remain seated. When the dark curtain which concealed their hands was removed, the hands of all three were seen to be firmly linked together. "Now, then, gentlemen, examine everything closely hidden wires and trap doors, and little boys we are reputed to carry about with us as confederates," remarked the Boy Medium, ironically,

soft music of the zither stole forth

from the cabinet, in the sad, sweet, re-

An interested examination of all the slates and written matter on paper followed, amid many exclamations of surprise and wonder.

The cabinet was then dismantled in the presence of your correspondent and was found to be as previously described. The messages were from friends and duly recognized. The Brockways invite the strictest investigation and accede to every demand of the skeptic and investigator, and stand ready to convince anybody who will acknowledge the

truth. Under the rigorous test conditions imposed, your correspondent was con-vniced there existed a "Psychic, Cause

and Effect.' But if the foregoing is remarkable. the independent slate-writings which come through the mediumship of Mrs. A. Brockway are still more so. If I am not encroaching too much upon your space. I would like to describe some of the conditions under which Mrs. Brockway gives her independent slate-writ-

The investigator may write the questions he wishes answered, at his own home, or at the rooms of the Brockways. The questions are then sealed in a small envelope. If he brings his own slates, he hands the written questions in the sealed envelope to Mrs. Brockway, so that she can get the conditions. In a moment she hands the envelope back, and it is then placed between the slates.

Four slates are used at one writing. The slates are then divided and placed in two black bags, and the medium and sitter place their hands upon them. During the course of the writing the medium will give the names of those who are present and who have been asked after, by the investigator. In time varying from fifteen to fortyfive minutes, the slates are finished. and when opened are found to be filled with messages of cheer from the loved ones beyond the river. Some people, when they have gazed on the familiar nature in full, and the beautiful designs of floral emblems that they loved who had gone before, break down in tears.

And yet, withal, skeptics say that this

recently printed a laughable canard to the effect that Mrs. Brockway had a little boy in a trunk who wrote the answers on the slate! How in the world the little boy mentioned could be able to get the slates off from the table, be fore the investigator's eyes, in broad daylight (for Mrs. Brockway only gives sittings from 10 a. m. to 5 p. m.) is more than I can understand. The table on which the slates are placed is one which they they are always able to get in any first class parlors: a common ordinary, open, parlor table. And the slates which are used are not so diminutive as to easily slip up the sleeve of a first-class professor of legerdemain. If the investigator does not bring his own slates, the Brockways furnish them slates are thoroughly examined and washed before the skeptic's eyes, and placed in the little black bags for purpose of having darkened con-On the table near the slates is a small basket of erayons which the spirits dematerialize and materialize inside the slates, in writing and pictorial form. In several messages I have had the pleasure to examine, each line of written matter has been of a dif-

And yet despite the fact that the slates are bound around with a strong rubber band, and never leave the sight of the sitter for an instant, poor shallowbrained skeptics cry; "Fraud!"

But this matters little to the Brockways. for their watchword seems to be "Excelsior!" They have now taken up the banner once more, and will be next heard from, from the City of the Saints S. J. HIGGINS.

Ogden, Utah.

A HAUNTED BARK.

"Chips's" Tragic Story of the Inverurie and Her Crazy Skipper.

IN A SQUALL MATE FIFE HEARD A VOICE CALLING FROM THE MAIN TOP-GALLANT YARD-NO ONE WAS ABOVE, HOWEVER.

"See those battens nailed across that door?" said Bain, the carpenter of the British bark Inverurie, lying at the foot of Twenty-seventh street, South Brooklyn, last evening. Chips lay in his bunk and pointed with his pipe towards three strong cross-pieces which reinforced the

perpendicular panels. Those strips recall one of the strangest and most thrilling adventures-aye tragedies-of the sea I ever heard of and I have been a sailor for twenty-five Several years ago the Inverurie from Newcastle, N. S. W., for San Francisco, with two passengers, who gave their names as Dr. and Mrs. Armitage. Captain Willcox was very glad to have a doctor along, for before the bark should arrive at 'Frisco Mrs. Willcox expected to become a mother.

The captain, so it turned out, was hard drinker, took a prejudice against the doctor and refused to allow him to attend his wife. Captain Willcox became a raving maniac, the crew shut him up in this very forecastle and put Mate William Anderson in charge of

Mrs. Willcox's baby died and was buried at sea. The mother died a few days Later and her body was preserved in salt, as she had requested to be buried ashore. When we dropped anchor in Frisco bay the very first craft alongside was a police-boat. The police were after the doctor, as they had received letters from Newcastle that our male passenger was not Dr. Armitage, but a chap named Eustace Alexander, son of a rich tobacconist of Melbourne, and a married man, who had cloped on this very vessel with the woman who ac-

companied him.
"We were all arrested for mutiny. Captain Willcox told the British Consul that he had ordered the supposed doctor away from his wife because he seould tell from his actions that he was not what he claimed to be. He said that he had several times broken out of his prison, which was true, and that the crew had let him out in time to see his

"The result of it all was that Captain Willcox received a sentence of ten days, but they couldn't do anything with Armitage in connection with what hanpened on board the bark because he was not allowed to attend the patient. "It came out that Armitage had really

studied surgery and had but one more examination to pass before taking his diploma. The crew also got off light. They wished that, long before they did, they had locked up the crazy captain, but, as you know, it is risky business to take a man's ship from his hands. "Ill luck has ever since seemed to fol-

low Captain Willcox. He is now the skipper of a little sloop coasting along the Scottish capes.

"The captain's wife was one of the most beautiful women I ever saw. She was only 22. I never heard what became of Armitage and the woman,

"Now comes the strangest part of my tale," continued the carpenter. "I have never been a superstitious man, and many a time have laughed down the ghost varus of my shipmates, but I will swear that what I'm about to tell you is nothing but the truth.

"On the voyage of the bark from Rio to this port, when we were off Cape St. Roque, I was sent into the hold to put up-spar ceiling. It was during the afternoon watch, and I was working on a stage on the port side. Something made me look, and there between the after hatch and the mizzenmast I saw a woman in gray walking from starboard to port on the ballast.

"I could feel the blood tingle in my finger-tins, I was that scared, and my heart seemed to stop pumping. 'What a fool I am,' thought I. 'If I go on deck they will only laugh at me, and 'll stick it out.' The vision in gray was in sight only a few seconds and went away as suddenly as it came.

"I don't know what to make out of it, but I have my opinions," concluded the sea-seasoned carpenter.

Nor was there lacking confirmation of some unexplained phenomena aboard the bark. Able seaman Main said: "Off Hatteras I was on the lookout in squally weather. We had been having rather light winds and the mainsail had been clewed up. At four bells of the first watch I heard Mr. Fife, the mate sing out, 'Who's on the main-topgallan yard? I hear someone calling.'

"None of us could see anybody on the yard and we told Mr. Fife so, but he mustered his watch and accounted for every man below before he would be satisfied." Every man-there were twenty-three in the crew-was safe. Other men on the Invertile have also

seen and heard strange things. Third Mate Aberdin and Able Seaman Figuer are among these ghost scenters. Sailor Bain says that the apparition

has also been seen several times in the cabin by Captain Charleson, the present commander of the bark.

The above strange narrative is from the New York World, and it furnished another link that unites the spirit-world with the material side of life IVANHOE.

INTERPOSITION

Of Very Mysterious Agencies Ghost of a Live Man Makes a

Demonstration

When the Body Is Three Thousand Miles Away.

CLERGYMAN LEARNS THAT HEAVEN IS BUT A CONDITION-LIFE SAVED-DUEL INTERRUPTED -- MINISTRATIONS OF A SPIRIT MOTHER-BUSINESS AD VICE FROM THE FARTHER SHORE.

At a conference of several sincere investigators, into things occult, says the Cincinnati Enquirer, the follow ing incidents were related and accepted The first narrator was Mr. George,

stranger in Cincinnati, on his first visit He had said that his experiences in matters inexplicable, except on one hypothesis-the truth of spirit returnwere peculiar, and in many regards dif ferent from any he was acquainted with, and when impressed to do so he these remarkable instances: "I am a manufacturer of cotton wadding and batting," he began. "The initiatory process with the cotton I use is had though a machine called a picker, which tears it apart and beats it up into a fluffy condition, while it removes the dirt, seeds and all foreign substances. Attending this picker is not clean work but is not heavy, and can be done by a strong, healthy girl, as well as by a man, and, on account of the good wage the position commands, it is much sought by girls and women. One girl named Carrie Gage, did this work for me during a period of more than eight years, and was one of the mainstays in the support of a large family. She suddenly sickened and took to the bed. from which she never arose. In this calamity her first thought was for the family that would miss the financial help she had been able to render them, and early in the morning of the day when er sickness brought helplessness a ounger sister came to me with a not from Carrie, begging that I would give the place to bearer. While full of doubt as to whether this was the best cours

the girl at work. "In about a week Carrie died. Th sister who had taken her place tried very hard to perform the labor, but she was careless in many ways, especially in things which involved her personal safety, and I was in constant fear that some fatal accident might overtake the child. She had experienced several narrow escapes, and I was considering the project of consigning her some less dangerous task, when in passing the door of her room one morning I heard her voice in a loud scream. I ran in and found her dress had caught in the feed rollers of the picker and she was in imminent danger of being drawn into the machine. In my excitment I threw off a belt, but it was the wrong one-that attached to the blower only. As I turned to place my hand upon the proper belt I saw that the girl was reeased; that the fabric of her dress had been cut away by a large shears used in another part of the factory; that bending over her was the quickly recognized form of her sister Carrie; that

for me, I acceded to the request and put

the child had fainted. "Is it possible-" I exclaimed and was interrupted by the apparition.

"Take care of Lucy," it whispered, and immediately disappeared. When Lucy came out of her swoon I found that she had seen and recognized her sister, whose sudden appearance had occasioned the child's collapse.

A PHANTOM RIDER. "Glancing out of my office window one day, I saw a gentleman alight from a horse, secure the animal to a post, and walk leisurely toward my door. Think-ing that he might be an old friend whom I had not met for many yearsthe resemblance being pronounced-I opened the door to welcome him, but on looking out discovered that neither man nor horse was in sight. Less than a minute had elapsed from the time I had seen both as plainly as I could see any other object, and they had no way to disappear, in the common order of things, in five times the period that had clapsed. This same appearance and disappearance occurred on three successive days, and then I learned that the first day of the apparition witnessed the

demise of the gentleman it represented. GHOST OF A LIVE MAN.

"I once met on the street a gentleman who I supposed was then absent in California, 'Why Charlie,' said I, 'when did you return? 'Only a few minutes ago,' he replied. 'Back to stay?' 'Oh, no. California is the place for me.' 'You will remain with us during the winter?' 'No. not an hour.' 'Why-' I may as well explain. I came home to warn my sister Belle against. Will Temple, whom she was about to marry. and already I have conveyed to her hand evidence that will break off the match. She doesn't know who sent it. and I am anxious that neither she nor my father's family find out that I have been here.' 'They are sure to learn it from somebody.' 'I think not, unless you mention it, and if you are my friend you will not do so.'

"We parted with a hand-shake. A few days afterward I mentioned to a friend in a confidential way that I had seen Charlie as related. He laughed at the story and pronounced it a case of mistaken identity, at the same time asserting that on the day before he had re ceived a letter from the gentleman, dated in California, on a day which would make his presence in our Eastern town impossible at the time stated by me This was annoying. After studying the subject a little I wrote to Charlie for confirmation of his presence and

conversation with me "In his reply he said that on the day mentioned his condition was different from anything he had previously experienced, dreamy, 'perhaps mentally drunk'—he used this expression—and for more than an hour he seemed to be at N. I had been mixed up in this business, he said, but he did not recall the details of his meeting with me.

He was happy to inform me, however that simultaneously with the receipt of my letter of inquiry he had received notice from his sister that her engage ment with Temple was hopelessly broken. She added, he continued, that this result was brought about through documents mysteriously conveyed to her hand involving Temple in dishones transactions; that the documents had been verified in good part by other tes timony, but she was yet in the dark as to where they came from. 'I knew of these documents and had a sort of half dream of placing them in Belle's hands. concluded Charlie, but, in fact, I have not been out of California since my first arrival here. There is something very strange and creepy in your story that

MOTHER'S SOOTHING HAND. "The most startling manifestations are not usually the most impressive," continued Mr. George. "For many man, myself .- T. Brooks.

makes me feel uncomfortable.

years I had nightly visitors who did not show themselves to my organs of vision but they were readily recognized by their little acts of kindness. O hundreds of occasions, especially when I have been ill, my pillow was shaken up and smoothed by a spirit I knew to be that of my mother, for the act was accomplished just as she did it in my boyhood days. And just as then her cool, composing hand had rested upon my brow to soothe its agony. When I have breathed the words, 'dear mother, a responsive pressure, light and tender has always confirmed the identity of the gentle spirit. These ministrations continue and are among the supreme pleasures of my life; and other spirits come in the silent watches and bring consolation. Among them is a brother, fourteen years deceased, whose advice I frequently business ventures, all of make which are successful. I am a member of a congregation of Baptists-not a communicant— and was on terms of special friendship with a former pastor of our local church. He had been in the

night that one was present who had never come before, and asked: "'Who is it?" "'Hersey,' came promptly in reply I want to tell you that things in the spirit are different from anything I had supposed possible, and that heaven is a condition rather than a place. It is here, right in the midst of earth life, and spirits stand ever beside their friends to do them good, and malignant spirits equally beside those they hate to work them ill!

spirit-world two or three years, and

often had I speculated upon the prob

ability of his return with a message from

the other shore. I became aware one

"Then Spiritualism is true?" "Yes, in principle, although some of its practices, like those of the church, are false and misleading. It assumes too much and is absurdly postulatory on many occasions when modesty would serve a better purpose. When it is reformed upon these lines there is no good reason why all Christians should not become Spiritualists?

"Thank you; and all Spiritualists good Christians, you would add.' 'Just so. There is plentiful occasion for this suplementary remark.' "We conversed for some time, but I have given you the gist of what was

REINCARNATION,

T. P.

Why try in this progressive age of thought. To resurrect the dreams of ancient

Why delve in lore with musty errors To raise the dust of dead and buried years?

Why go to Oriental climes to find, Among the rubbish of most ancient

Decaying relics of primeval mind, That we their life and prestige may restore?

Why Nature's grand, progressive course reverse And backward turn our eager, truant

steps, That we with Egypt's mummies may converse.

And seek the truth from those long dead adepts?

Why should we trammel modern truthful thought With superstitions that the Orient vields?

Why now by eager minds, so oft are sought The fads and fancies gleaned from Asian fields?

s it the part of wisdom now to strive The fossils of the long-dead past to wake.

And long-forgotten creeds and faiths re-The place of new and better thought to take?

"Let the dead past bury its Nay! dead;" The truth we need is born to day; We cannot live on stale and moldy bread. Much less on dust and ashes of decay.

Reincarnation is a heathen lie, Told simple-minded mortals long ago; Pagan myth so false it ought to die And ne'er again its foolish nonsense

No re-embodiment we need on earth To ripen our souls for another sphere; So ne'er have we another earthly birth

That we in mortal forms may re-ap-With Evolution's vast and wondrous This Oriental myth does not agree;

That grants but one life here to mortal And then from earth forever sets him

Progression's law no step doth e'er repeat; It gives its lessons here to man but

once: Repeating them its purpose would de-None needs them o'er and o'er, unless a dunce!

Hence, one life here is all that e'er we get;
'Tis not repeated o'er, and o'er, and But when, at last, on earth our sun has

Its light then shines above forevermore. With science true this fad does not ac-

The facts of Nature give it no support;
'Tis but an old Egyptian myth and

To which no modern thinker should

The facts that seem to some to make i When rightly used, this fad do not But other facts and reasons not a few,

The facts adduced, much better can Tis strange so crass a doctrine should In light of truth now dawning on this

And stranger far that spirits should re-This olden myth, that now is "all the

With warning voice, to all we kindly Enjoining them to each and all be lest this strange doctrine that so many

Should prove a most delusive snare! DR: DEAN CLARKE.

Another Awful Warning. Mrs. Mary B. Stevens, at the opening ession of the Daughters of Rebekah Grand Lodge of Odd Fellows of Illinois, at Springfield, on the 18th of November, while officiating as chaplain, commencing a prayer, got so far as "Our Father," when she fell to the floor-dead! Pray ing seems to be extra-hazardous in these last days.

Deliver me, O Lord, from that evil

AMERICAN CONGRESS.

Composed of Liberal Religious Societies.

E. P. POWELL'S BELIEF-GOD THE CON-CEPTION WHICH MAN HAS EVOLVED

FROM THE UNIVERSAL. The late American Congress that convened at Indianapolis, Ind., and held a three days session was a notable body. It was composed of the leaders in lib-eral religious societies. We present one iddress delivered by E. P. Powell, which will be read with interest. THE ADDRESS.

The common conception of religion as a hing of art and not of nature is incorrect. For if a creature of art it must pass away as men and time progress. I was myself caught for a time in this false premise and erroneous conclusion. We must study religion as we study civicsdistorically. The state is not a compact; neither is the church a compact. Both are growths. Every one must, will be or nil he, belong to both of them. The primitive form of humanity was

the family. In this family was the germ of all human evolution. Out of this family came all that there is or has been of social organism. These organic forces are three collaterals-church, state and school-parallel but always essential to and interactive. They consist in the very nature of things. The state evolved because social life became complex; religion evolved because the family reached out both ends, beyond present needs and limitations, that is,

into the past and into the future. The germs of the state were headship, order, present substantiality. germs of the school were headship, obedience and order, knowledge of the present. The germs of the church were pendship, obedience and worship, faith and hope of the future, involving the eternal perpetuity of the family. Here were the elements of God, ritual and reed. These three things are always found in a church. But God in higher terms is Father; worship in higher terms is love; creed in higher terms is immortality. We may believe a thousand things about this life; it is what we believe about the other life that settles our religious faithfulness to the

spiritual agnostic is an un-The churched and irreligious man. He may be a member of the state in good standing, but not of the church. We affirm that no position is historically more unphilosophical than agnosticism. It more scientific to affirm that matter came ab nihilo than that mind and purpose came about ab nihilo. Matter is eternal: mind is eternal. In each is involved an eternal change of sequences Our Father which art in heaven is a sentence in biology; and the question of a trinity is a question of common mathematics. Therefore it is that Godhunger is universal. When Livingston preached God to the Matabeles an old woman cried out: Why that is the One we have always been feeling after, but couldn't find Him. We are born with ma and pa in our mouths and in our hearts. Religion is nig and pa expanded or expanding to the larger limits of our growing conceptions, 'Infinity is merely a word we have invented to express the limitation of these conceptions. Infinite God is fatherhood at our highest thought and our highest hope.

With this historic foundation of religion it is clear that we must never let the church idea loose from the family idea. The state is an evolution of th family; the church is another evolution of the family. God aduty, immortality are three family ideas. God is father; duty is household love; immortality is simply home reaching out beyond and in defiance of death.

GOD THE CONCEPTION OF MAN I assure you that it is all important to never let go of the fact that God is man evolved, expanded, ennobled, enlarged, eliminated of meanness, narrowness, ignorance. God is not an idea apart from man, conceiving man; but s the conception which man has been able to evolve of the universal. God ! in that sense man-created and it is infinitely important that man shall create goodness, truth, love and honor. What we want is a God up to the times; God fully as good and wise as the best living man; as good as Gladstone, or Whittier, or Florence Nightingale; equally we need to escape from sur vials of deific conceptions of barbarie days. We only, said Parker, wish to shift religion from the knowledge and sentiments of three thousand years ago to hose of the present day. The chief religious blunder is to feel that it is a duty to worship an Athanasian, or a Calvinistic, or a Mosaic God. A God rocked in the cradle of barbaric mothers, is not only angry, pertinaciously so; and his revenge is wholly out of the cover of any civilized code. He tortures by substitution, as an Apache Indian will kill any one white man for the sin of another. The plan of atonement by blood is a survival from the Cave

Goethe makes the devil grinningly suggest to man that he and his God look so much alike that it may frighten him to see how much it looks-like a case of father and son. We accept Goethe's thrust, for there is no question that God and man are a part of the same family. Jehovah was a being of wholly anthropomorphic qualities. Calvin's God was like himself. We must never forget the sublime meaning of evolution-even though of the gods we must, again and again, sing with Mrs. Browning or with the old Greeks, Pan, Pan is dead.

The historical and philosophical truth is that God is the final cause as being the latest, and not being the first, in a chain of conceptions. For so far as man is concerned he existed before the God he worships, and called Him into being by the power of his imagination. God did not only always seek for a man, but sought man fer a God.

DUTY IN RELIGION.

We turn from the idea of God to the econd element in the foundation of religion-I mean duty. Clearly this is also a family affair. Originally all virtue was filiality to parents. This lack-in, all was lacking. Pius Aeneas bore his father first of all from burning Troy. Plety to the gods was of the same sort. It was obedience and reverence. Is not our incheate social condition all of a piece? We lack reverence of parents, because weare trying to worship a barbaric conception of the Infinite Father. We teach our children to repeat the prayer, Our Father which art heaven, with a conception of that Father totally foreign to the conception we wish our babes to have of ourselves

Religion is not worship or belief; it is faith, love and obedience. It is to be faithful to the home idea, to the family. Toward the Father, obedient and reverent; toward the family trustful, loveful. Religion is not good works, but the good spirit of good works.

end will be a reunited family. The field is the world. The homestead is the five continents and all the isles of the ocean. To banish from our souls narrowness and sectionalism and class-

ism-the conceits of religion, the pride of plety-this is the finality. When that is done the reaction upon civic affairs will prevent discord, war and hate. Jewish religion I still think the most perfect yet evolved. It gave us the Lord's prayer. It included this earth

in its heaven. Sanitary laws were to it moral laws. Its aim was to create a wholesome family; and it nearly did it Its tenacity is not Jew grit, but the tenacity of common sense. It compelled the brother to care for the brother's family.

But Christianity is yet in its cradlethe cradle of humanity and the world. Jesus himself never lost sight of the family idea. I and my Father are one He was a son of God. A cyclone of heathen converts seized on the idea of his sonship as a divine, and not a purely human attribute. They inaugurated a trinity of gods, and soon there was nothing left but the supernatural. It remains for the twentieth century to recreate the unity of the divine Father and divine brotherhood, to reconstruct the family, and then to construct the higher civic life-the cornerstone of which Thomas Jefferson laid at the threshold of our century-a church without rites, a state without paupers church as big as humanity, a state federated for common helpfulness around the whole world.

THE FAMILY IN FUTURE LIFE. We have only to consider the third equirement of the religious family perpetuity. Immortality was home ex nded beyond this life. It was a par of the oldest conception. It was never mentioned by primitive creeds, because was never doubted by primitive thought. To the original man all life was one life. To die was only a change. He never thought of annihilation or reabsorption. To him the departed were not dead; they were counted in as yet, and always to be members of the famly. The Hebrew books belonged to this undoubting era. A man is never thought of by them as possibly dissolving into his elements; he lives on, of course Therefore the whole future partook of the family life. The family was projected into the unseen. Not only was the father there, but the children were

there.

What we need, then, in all this struggle of sciences and creeds, is to come out at last upon a perfectly fatherly God, a family of mankind, including al races, a hope for the whole race beyond this life as well as in this life, and this we will yet do. Slumping off the narrowness of sects, the undivine meannesses of religious cliques, yielding our craving for paradise that exclude those who cannot vote or eat or believe with us, we reach out our hands to the world and say: Come unto us all ye who are weary and heavy laden, and we will give you welcome and rest When Asoka, the Buddhist, was about to die his courtiers said: "O, Asoka now you will enter into eternal bliss." He answered. "Never of my own free will shall I enter-paradise while one poor soul wanders outside." Christianity must register this vow before the world and before heaven. Let us save the whole family or perish together We need a godlier god; a diviner mission, and a worthier immortality. These are the foundations for the twentietl century of the Christian religion.

When the family is restored in ligious life we shall comprehend the saying, I and my Father are one. Re ligion belongs to the universe as much as gravitation. As Jupiter draws my hand, and my hand proportionally pulls Jupiter by attraction, so will the intelligence of the universe interact in the sublime harmony of love. God and man will hold together without breach of purpose. Evolution does not deny the doctrine of immediate and constant inspiration. The great fact of the universe is family love.

Nor let it be forgotten for noment in our lives and plans that these three things are of equal importauce-God, humanity. eternity-the Father, the whole family, forever. To that land of love and beauty; the patriot his end only any decent religion works to unite in one eternal co-operation of love the intelligent universe.

A BOSTON REVIVAL

The Grand Work of Mrs. J. J. Whitney.

The Spiritualists of Boston are ex

periencing a revival such as they have

not enjoyed for years, and will long re

member the past few weeks as amon the brightest in the history of Spirltual ism. The Berkeley Hall, which has no been able to attract much attention hitherto, and where, I regret to say, the attendance has been generally far be low the deserts of the intellectual fare offered, has suddenly with one bound come prominently before the public Last Sunday 669 persons paid admis sion, while fully 200 were turned away The audience on that occasion did no consist of the regular attendants; it was the general public that had been stirred up, and that in no uncertain manner. They came to witness an exhibition of the wonderful powers of Mrs. J. J. Whitney of California, whose fame has reached all sections of this community; and right nobly did she acquit herself. The most marvelous tests vere given, and it was not the faithful. but the pronounced skeptic, that admitted from time to time her mysterious ability to give really astounding information under her control. Mrs. Whitney does what is wanted in reaching those who are not within the spiritual fold. What Moody is to Christianity, Mrs. Whitney is to Spiritualism. She attracts, then interests, and finally convinces. She, more than any man or woman in America to-day is capable of carrying forth the banner of truth With a powerful delivery, pleasing presence, and thorough absence of any paraphernalia, standing before her audience on an open platform under control, she fairly astounds all who behold her, and it does seem more than a pity that when such a champion is obtainable, the brethren do not secure more commodious quarters where the public could be accommodated, instead of having to turn them away. Unfortu-nately, Mrs. Whitney does not stay much longer with us; I understand but two more Sundays. What is our loss however will be Chicago's gain, for I have heard that Mrs. Whitney contemplates breaking her journey at Chicago on her way back to her California home and will, no doubt, hold at all events one meeting. If she does, it is to be hoped that the largest hall in the city will be obtained, so that as much good as possible may result from her flying visit. We want public exponents of our system like her-those who are above reproach, those who disarm suspicion, and those who are able to carry conviction to the general public. As a woman who has made sacrifices for the truth, who is away above the necessity of giving her time and energy to the cause, as one who gives to that cause far more than it ever gives to her, she is indeed a great power for good, a great factor in hastening that glorious day when all shall know the truth. Men of cold passions have quick eyes

-Hawthorne.

A PROGRAMME.

ENTIRELY NEW AND PRESENTED TO OUR MANY

Three Excellent Books Furnished | and character to the greatest and grandat Cost.

The Progressive Thinker is published not alone to promote the prosperity of municate the glad tidings of immortality its editor and publisher, but it has the to all the children of men. object is to promote the interests of good faith of whatever appears in this Spiritualism; to make each family feel that its members are enriched in mind and spirituality by the presence of The Henry J. Horn, of Washington, D. C. Progressive Thinker. And in order to One edition only had been issued, and continue in a measure that status, we it sold for \$1.50 per copy. This book is

We have just published a remarkable World Interviewed." It is intensely interesting and instructive, and should be in every family. Hon. Arthur MacArthur, at one time Judge of the Supreme Court, thus speaks of the work:

"The Next World Interviewed," by tains communications from many dis-Mrs. S. G. Horn, is a book of power and tinguished individuals, and they are, ininterest to all those who are inclined to deed, highly interesting and instructive. 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

The communications are varied according to the character of the communications are experience nicator, and each relates an experience

est truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to com

welfare of its numerous subscribers at In conclusion we would say that the heart. With that end in view we put rare mediumistic gifts of Mrs. Horn are the price of the paper at one dollar per singularly free from every selfish or year, and during these hard times we have been able to maintain it at that ever appears in public work. Her genprice, without begging for assistance or the and lovely character is a testimony without having debts or obligations to of the exalted nature of the intelligence accumulate to harass us. Our main that controls her, and of the purity and

volume. The plates of the above remarkable book have been presented to us by published as "The Progressive Thinker Library," and is only one of a series to

book, the title of which is "The Next be published, to be furnished to our subscribers at a nominal cost. Just think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan! "The Next World Interviewed" con-

> It is neatly bound in cloth, and printed on fine paper, and will be furnished to our patrons, post paid, for 35 cents a copy. That is, anyone sending a year's subscription for The Progressive

price, 35 cents, postage paid. We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopædia of Death, and Life in the nicator, and each relates an experience of his own. For instance, the poet Longfellow, when the lethargy, that for a few seconds had enthralled his senses,

"The Next World Interviewed."

A REMARKABLE BOOK AT COST.

of voices singing words taken from his own Psalm of Life. De Quincey finds that the splendors in the visions of an opium eater grow pale before the transcendent 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 The scenes described and the vivid spectacle of the Heavenly life are full of grandeur, and recall the highest

passages in our best poetry.

Nothing can be finer than the description 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, or in some effort for the general good.

Titian paints in his spirit-home among the stars, where he has a studio, and his splendid color realizes the ideal in the country for which he lost his life, and John Stuart Mill, who could find no Thinker. There may be many spiritual proof of any life but this on earth, reveals the undying principle stamped upon his spirit that renders him immor

Indeed, throughout all these wonder ful sketches, the mind realizes the full grandeur of its own destiny, and the great future in which it is to live forever. Scenes of surpassing loveliness and a boundless prospect of man's activ ities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and hon est 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 various changes that wrought in the views and opinions that were entertained on earth by the great est 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 in equalities of earth conditions are recti ed 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 skenti cism 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 Christian will find his doubts of the future swept away, and his views of the everlasting goodness of God corrobor-

ated by the most infallible assurances. There is no phase of philosophical nesitation 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 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 testify to the same things, for here is an air of reality and naturalness that attracts the common feelings of our better self against all the suggestions 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 pelow 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 book for the freethinker who wishes to names, they state their views, they relate the facts, all in perfect conformity with their individual gifts and peculiarities, and call upon their friends who linger below to read and believe as if they stood with them face to face, after the manner of earthly intercourse, and this transcendent appeal is couched in terms so exquisite and appropriate as to how 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 loubter, the religionist and the unbe-

had passed away, heard a great chorus sent out to those who remit a year's subscription, on the following terms:

The Encyclopædia of Death, and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. Those who order the three books at one time will get them as follows: Vol. I of the Encyclopædia 3 .45

The Next World Interviewed35

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to THE PROGRESSIVE THINKER. To all others the price will be one dollar per

Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for THE PROGRESSIVE THINKER.

The Progressive Thinker. To the Editor:-Enclosed find the extension of time subscription to The Progressive publications, but there is only one Progressive Thinker. It has a strong individuality and does not fail to endorse the truth, no matter from what source, and that is the true ideal of progression. To be narrow-minded and exclusive is Christianity; to crave and accept the gems of truth from the whole world of humanity is spirituality; and a Spiritualist who does not accept all people as kindred is only a spiritist, and is yet to be converted to true Spiritual-

If a person wishes to study the philosophy of Spiritualism, the very best and cheapest means is to subscribe for this valuable paper, and not only read each article carefully, but study those which treat of scientific truths, and when they have digested this food for soul-growth they will be up to date in all progressive education.

I have not time to engage in the study of library books, many of which are behind the times, but I take time to digest all the ideas of the bright lights of Spiritualism of to-day, who are coninually crowding a flood of missionary. iterature before the eyes of the world through the columns of The Progressive

To The Progressive Thinker and all admiring friends, the greetings of the eason, I cordially extend MARY E. VAN LUVEN.

A Good Proposition.

To the Editor:-I desire you to say a few words for me. I am a medium, and have been traveling through Minnesota and Wisconsin this last summer and what have found a great many people who blazon never heard of a spiritual paper. I have paid for four papers, in the past six months, for three months. What I want to say is this: If every medium would pay for the paper for three months for some family that never life and wisdom which they reveal. The read a spiritual paper, it would do more to advance Spiritualism than in any, other way. I am sure that if they have one valuable paper, they would read it, also loan it to their friends, and induce others to take it. I hope all Spiritualists, and especially mediums will do all they can to increase the circulation of the papers.

MADAME VERNLEY.

"Old Testament Stories Comically Illustrated." Church people are cau-tioned not to open this book, as its com-ical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a rest from busy cares, and drive away ennui. Price, in strong board covers, \$1: cloth \$1.50. For sale at this office. "Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and

story, the author presents very successfully a condensed account of hypnotism. its theory and practice up to date. Price, paper, 25 cents. Sold at this

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and lever unite in this grand testimonial of utilize the laws of mediumship and dethe eternal existence of the soul.

It is a noble array of genius, learning cloth, 60 cents; paper, 25 cents. velopment, and avoid errors. Price,

ALBRO.

****** GENERAL SURVEY

The Spiritualistic Field-Its Workers, Doings, Etc.

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

Mrs. E. A. Druliner writes; "At the Masonic Home Temple, 3120 Forest avenue, the good work of a Spiritualist revival goes on. Some may call this orthodox, but why let the orthodox monopolize everything effective? To swell the ranks of spiritual evolution is the motto of this society.'

Geo. W. Walrond, the English trance, clairvoyant and Spiritualist missionary, has become quite a favorite with the Colorado people. He is now giving a series of Sunday lectures and tests to good audiences in Denver, before he moves further West to fill other engagements ogered him. The Denver Sunday Mercury has an extended report of an interview with Mr. Walrond.

Mr. C. E. Winans, the materializing medium, is now in Michigan, and wisher to make engagements in that State and vicinity. Address him at 400 Lion street, Grand Rapids, Mich.

During the month of November Oscar A. Edgerly has filled very successful engagements in Willimantic, Conn., and Philadelphia, Pa. During the entire month of December he is engaged with the First Spiritualist Society of Lynn,

T. Grimshaw writes: 'Y have reached this country once more, safe and sound from my trip to the mother country. My engagements are: Brooklyn, N. Y. December; Buffalo, N. Y., January; In-Ind., February: St. Louis, March and April. Owing to an alteration in my plans, I am left with May and June disengaged. Would like to engage them with some society or societies in the Middle or Western States. Address, T. Grimshaw, care of J. Donovan 114 Jersey street Buffalo, N. Y."

D. P. Hughes writes from Wheatland, Mich.: 'J. B. Jonson, of 425 Tecumseh street, Toledo, Ohio, has been with us for a few days, and we wish to call the attention of the friends everywhere, in need of a good physical medium that, if given reasonable conditions, he will satisfy the most skeptical of the continuity

Georgina McIntyre writes: "We wish to inform our friends and co-workers of the success of our first social and musical given on Friday evening, November 20, by the Sunday-school of Love, which meets in the Mystic Temple, 1910 Washington boulevard, every Sunday at 2 o'clock. As the writer is the founder and leader of this little band, she cer tainly feels a mother's interest, watch fulness and care for the young people who gather within the sacred fold. Each Sunday our numbers have increased two-fold, and the interest manifested would inspire even one whose heart is less in the work than the writer's. Over forty children participated in the pleasures of the social, and fully entered into the spirit of the exercises. Every number on the programme suggested the wierd and mysterious. The 'Dance of the Demons,' the Trilby waltzes, the 'Maid in the Moon,' 'Dream Faces' and 'The Mountain Sylphs,' were a few of the vocal and instrumental pieces rendered, all of which added much to the pleasures of the occasion. Our next Dime Social will be given on the 3rd of December, in this hall, to which all are cordially invited. Refreshments extra."

Mrs. M. Gregory will hold a free deeight o'clock, commencing December 7, at her residence, 593 LaSalle avenue.

Dr. T. Wilkins, the magnetic healer, of 67 Thirty-third street, this city, contributes a very seasonable poem to The Progressive Thinker this week entitled Turkey's Prayer." As it is one of the Doctor's best inspirations, we trust our readers will be delighted with both its sense and sentiment. Mrs. Mattie Hull has closed her en-

gagement at Allegheny, Pa. She went rom there to Boston.

Dr. Rothermel writes: "I am now on my way East. I will be in Omaha for a short time. Anyone desiring to make engagements with me for seances between that city and Cleveland, may ad-

dress me at Omaha, Neb." Lyman C. Howe writes from Fredonia, N. Y.: "I am having fine audiences in Buffalo this month, and next Sunday closes my work there. Mrs. Matteson, the famous clairvoyant physician, whose work and money led the building of the brick church, or temple, has been ill for several weeks, and is now away on an 'outing' for rest. She is a remarkable woman, and a terror to the dogmatic dictators who seek to compel the sick to employ them and let them experiment on them to see how much scientific (?) noisoning and carving they can endure and live. Mrs. Swain is feeble, but came to the church a week ago Sunday. She is one of the 'old reli able mediums, whose gifts were endorsed by Prof. Wm. Denton, thirty eight years ago. For many years she has been retained as a private medium by Daniel Bailey, whose cottage a Lily Dale is conspicuous on the bluff. He passed away about three years ago, and. I am informed, that he left to Mrs Swain a monthly endowment of \$30 which makes her declining years easy. Mrs. Moor has done excellent work the past two months in organizing a lycoum, drilling the children in the most approved manner, and making it so atractive as to bring the children in hold and enthuse them. My health is much better than two months ago. I am open for engagements wherever called. Success to you and The Pro-

gressive Thinker." Dr. R. Greer will leave Chicago this week, on especial business, for the Gulf is, when they come." Coast of Mexico, and may be away for a few weeks; but while he is gone Dr. William Richmond (husband of Cora L.

Biloxi, Harrison Co., Miss. Geo. H. Brooks writes from Milwau kee. Wis.: -"I close my two months" work with the Unity Society of Milwaukee next Sunday. It has been a very successful two months' labor. I hold a series of meetings in Ottawa, Ill., commencing Saturday, December 5, closing while there will be 627 Cornell street. Sthen go to La Crosse, Wis., for the two day afternoons.

last Sundays of December, and then eturn to the Unity Society of Milwaukee for January and February, 1897. The socials of the Unity Society are very largely attended and full of interest."

M.C. Sherwood writes from Coloma Mich.: "There is a growing interest to "There is a growing interest in Spiritualism here, as our beautiful philosophy is so ably presented by our able and earnest, brother, Dr. H. C. Andrews, who is drawing larger audiences with each meeting. We have secured Dr. Andrews as our regular speaker for the second and fourth Sundays of each month for a year. He gives good lectures, grand tests and improvisations. He will engage with societies for the first and third Sundays of each mouth, or week evenings, or for camp work for 1897. He will also officiate at weddings or funerals. Correspondence solicited. Address him at Riverside, Mich., box

Dr. Noyes writes from Atchison, Kas. "There is no society here, although many Spiritualists, that are anxious to hear from loved ones that have passed on before, as was proved by the large number that attended our physical and test seances. The friends are anxious for mediums and workers to visit this city. They will receive a kind welcome. but we are cursed with a city law that compels all mediums to pay a license if they do any private work or hold seances. Mediums dare not advertise, for fear of arrest. I would advise mediums visiting this city not to advertise. I go

from here to Topeka for a short time." J. Madison Allen and Mrs. M. Theresa Allen, general missionaries for Missouri and Kansas, are at liberty to give special attention to the work within the State of Missouri and vicinity for the mouth of December. Terms for the services of either of them are within easy reach of all who will make an effort to have the cause revived in their respective communities. Write at once and secure dates and terms for short appointments. Address them at 233 Commercial street, Springfield, Mo.

GAL TWENTY-SIX viu fil filfil Mrs. Tripp, of Minneapolis, formerly of Houston, Texas, having finished with the Society at Bloomington, Ill., is now in this city visiting friends, at No. 79 Hammond street, North Side. She reports-that the Bloomington Progressive Spiritual Association is doing a grand work. There are lectures three times a week, and on Sunday evenings many are turned from the door, so intense is the desire of the people to listen to the Spiritual truths and feel the presence of their dear departed friends.

J. C. F. Grumbine goes to Boston to minister at the First Spiritual Temple presided over by Mr. Ayer, during December and January, He will be in Brooklyn during February and March All mail will be forwarded from his old address, Station P, Chicago. See advertisement on last page. Dr. C. H. Figuers writes from Cin-

cinnati, Ohio: "My engagement here with the People's Religious Spiritual Society as a lecturer and platform test medium, closed last Sunday. I have been very successful as the attendance was large and constantly increasing. I leave for Boston, Mass., this evening, November 26, for a two months' stay and after that for Lake Helen, Fla. Cincinnati is a fine field for honest, conscientious mediums of any phase, as many of the people here have been imposed upon by unscrupulous rascals who have stolen the livery of heaven to serve the Devil in. The resident mediums are for the most part reliable and true, and have a quiet following and are doing a good work. My address will be 145 West Newton street, Boston, Mass., and all letters will receive prompt attention,"

J. M. White writes from Joplin, Mo .: "In order to satisfy the inquirles which are coming to me in regard to my mediumship. I will say that my phases are clairvoyance, poetic improvisations and inspirational speaking. I give platform tests, and in my sittings give names and dates. Parlor seances a specialty. here at work that did not live the life My rooms are at No. 707 Main street, he taught, and who probably thought Jonlin, Mo.'

Grand Rapids, delivered two lectures he could and then leave the people to before our society in this place on Sun- cry fraud, and make them afraid of the day November 22. There was a deep next medium that came along, no matinterest manifested by his audience, ter how good and true. It has been and he was listened to with the closest veloping class every Monday evening at attention from the beginning to the end work of the last two Sundays has given of his lectures, and which were so convincing that the skeptics present had no criticisms to make. He is open for engagements on liberal terms. His ad- in this place, as we are under engagedress is 47 North avenue, Grand Rapids, Mich."

Mrs. S. C. Scovell writes from Elgin III: "I am at home once more from a six weeks trip, in South Dakota. Wo had successful meetings both public and private. Elgin is still interested in Spiritual work, but the support financially is not what it should be with the num ber of people in attendance at our public meetings. I find plenty of work here, but financially a medium cannot find the support needed. In private classes and spiritual readings there is plenty to do, but it comes from the outside ranks almost entirely. Brother and Sister Claman have given two public meetings here. The attendance was good, but the fees very inadequate to the work done. Mrs. Claman is a good speaker, and, I feel, as honest as the

spirit-world itself.' Mrs. G. A. Wilson, vice-president, writes from Galveston, Texas: "The First Spiritual Society of Galveston is in first-class condition. We have just lately received our charter from The National Association and feel that to be an important link in the chain of union which is soon to bind all Spiritualistic societies. The ladies some time ago organized a Wednesday afternoon circle, which is doing even more than expected in convincing investigators. helping to sustain the sociability of the members and bringing new members into the society. We now have with us John W. Ring, a young inspirational speaker, who with the earnestness of purpose, simplicity of language yet logical manner in which his guides handle their subjects, attracts very good audiences, including some of our first citizens. Several private circles are being held in different parts of the city, from which some very good develop-

ments are being manifested." Mrs. J. W. Cartwright writes from Fort Woth, Texas "Owing to my husband's and mother's demise so near together, it seems that they have forced me into Spiritualism, against my consent, as they have repeatedly spoken to me so plainly, I recognise which it

E. J. Bowtell, who has been lecturing during October and November at Canton and Massillon, O., is re-engaged for W. Richmond), will, as before, have the Sundays of December, speaking in charge of his office work. While Dr. the mornings at City Hall, Canton, and s gone, he may be addressed at in the evenings for the First Spiritual and Religious Association meeting at fice someone's pet kitten, or bird, per-Grand Army Hall, Massillon. He is at haps, because the idea has been given liberty for week nights of December in them by their Sabbath-school teacher? the vicinity of Canton, and for Sundays Ohl why will not the Spiritualists of our in 1897. Address 402 S. Market street,

Canton, O. Mrs. E. A. Dexter has removed to 292 Sheffield avenue, near Garfield av-Sunday. December 13. My address enue, this city. She will resume work, Circles Wednesday evenings, also Fri-

Will C. Hodge, whose lectures are al. ITEMS FROM LIGHT, LONDON, ways interesting and suggestive, is now stopping in the city, and can be addressed for engagements at No. 3 South

Elizabeth street. Mrs. Myra F. Paine has been holding meetings at Bolivar, N. Y., and doing an excellent work. She writes: "We are having well attended meetings every Sunday, and much of the prejudice against Spiritualism is getting rubbed off, as my inspirers present a different. kind from what they had in their minds, and judging by their breathless attention, it looks as though we should have material for a society here after a vhile."

S. N. Aspinwall writes from Minner apolis, Min.: "During our absence, Mrs. Clara L. Stewart, of Stevens Point, Wis., an able speaker and test medium, took charge of our meetings, and I would say that any societies needing a good lecturer, a good medium, and a quiet lady in their midst, would do well

to correspond with her," R. Ward writes from Denver, Col.: The Colorado Spiritual Association meets every Sunday at A. O. U. W. Hall, corner Champa and 18th streets: It gives me great pleasure to inform yoù, that we have been able to secure the services of George W. Walrond, the great inspirational lecturer and test medium. His lectures are fine, and his tests are clear. It is a pleasure to hear him. We also have Prof. W. S. Graz, who is one of the best speakers I ever listened to. His psychometric readings are the best I ever heard; and I have heard a great many. Those two speakers fill the large hall every Sunday. The music of our society is quite an attractive feature; we have a very fine choir. We have quite a number of good test mediums, among them. Mrs. L. J. Bicknell, Mrs. Galbrath, Mrs. Baymonde, and several others. We have a host of good talent in our society. We are spreading the gospel of Spiritualism to the people of Denver, and they are flocking to hear it. On Thursday evening, November 19, we started our weekly socials for the winter, at room 209, Charles Block. We had a concert, dancing and refreshments. Everything was donated to the social by the ladies of the society. Mrs. L. J. Bicknell and Miss McKenney sang a duet; Miss Russel. Mrs. Raymond and R. Ward sang solos. The social was a grand success. We recommend them to all societies. They are good for the cause."

T. D. Kayner writes from Independence, Iowa: "I will be in St. Joseph, Mo., for the months of December and January, and will attend calls to go out during the week in any direction, fifty miles or so from that city. Will also officiate at weddings or funerals."

Mrs. B. Hasenclever writes: "We would like to inform our many friends that we have moved to a more central. location, 684 W. Madison street, where the Doctor and myself will be pleased to have all the friends call and spend a pleasant evening. My materializing senuces are the same evenings. Wednes days and Saturdays, as before. The Spiritual Advancement Society also meets at our home every Sunday evening, and we have had good attendance Mediums are invited invited.

T. D. Kayner writes from Independence, Iowa: "We came to this city perfect strangers, and, as it were, probation; but the evening after arrival, Mrs. Kayner gave a seance in the home of Mr. Marquette, a leading business man and old resident of the city, that made those present know and understand that there was a truth in spirit return, and that Mrs. Kayner was one of the chosen instruments that could demonstrate that fact honestly and fearlessly. There were some present that heard her father, E. V. Wilson, lecture here twenty-five years ago, and they could see many things in her manners and tests that reminded them of him. We are in a city that has many liberal-minded people that have been anxious to investigate and learn, but a few months ago there was a person he would never come this way again, Secretary writes: "Samuel Smith, of and therefore tried to get all the money very hard to win our way here, but the us a foothold and reputation that true Spiritualists need not be ashamed nor afraid of. Next Sunday will be our last ment for December and January in St. Joseph, Mo. If the same good fortune attends our labor there as it has in the other places where we have been, we hope to be able to do their society a large amount of good in increased membership and widespread interest. We are certainly in the field yet as ploneers. notwithstanding the amount of spoken and written thoughts that have been given forth by others. We find many in every town we enter, that do not know the first thing of our philosophy or phenomena; and we find others who

> one dares to investigate he' will go straight to perdition!" "Easy Lessons in Spiritual Science." especially for the young, and arranged for lyceums, may be obtained by addressing this office. They are by Mrs. Myra F. Paine, who is a gifted lady, and this

> work is especially fine. Price, 10 cents. The Spiritual Light Church, 526 West 63d street. Englewood. Conference and mediums' meeting every Sunday at 2:30 p m. Lecture, musical psychometric readings and tests at 7:30 p. m. All welcome. Mrs. Lora Holton, pastor.

Mrs. Lora Holton, phenomenal musical test medium, and clairvoyant, will accept calls to hold parlor musical test seances, in or near Chicago, upon reaconable terms. She is located at No. 83 Thirty-first street.

Mrs. Ella Woodward writes from To-ledo, Ohio: "I would like to say a few words on the necessity of urging the or-ganization of the children's progressive lyceum. My attention was forcibly called to this question when, on the 8th of November, at the Central Congregational Church of Toledo, hundreds of little children listened to the story of the sacrifice at the dedication of the temple, and were each given a paper with a picture of the altar and the fire, whereon the live animals were placed, tied and burned, as a sacrifice to please God; and they were told by their teacher that God accepted what they had given him, and blessed them. Was this not enough to shock their sensitive And to those that we had tried to teach to never kill a living thing, what must have been their thoughts: Then who knows what the effect may be on that class of little ones who are so hard to teach anything to in a humani-tarian way? Who knows how many of them may gather in some old shed or commons and build their fires and sacrifice someone's pet kitten, or bird, percountry look at this question more seri-

much needed as the forward march of the children's progressive lyceums." German Spiritualistic Church, 755 S. put in its stead. Halsted street. Services every Sunday evening at 8 o'clock.

ENGLAND.

We have received from the bublisher (Mr. James Bowden), Coulson Kernahan's odd little work, "The Child, the Wise Man, and the Devil." It is, in one way, a beautiful, and touching book, but in every wayoft is an aggravating ative duty of all to study and work to nevertheless has nearly all the vices of the impossible and sensational shocker. His creatures. They should be taught It sets out to show, what a horror the world would be if the results of Christ's coming were blotted out: but it does not at all do that and it omits everything on the otherside,—all the perse-cutions, all the "religious" wars, all the havoc between man and man, man and woman, mother and child.

A writer in "This World and the

Next" draws attention to the warning

that ought always to be given to in quirers. It may be almost a commonplace, but how necessary it still is! He says: There is great danger, in connection with Spiritualism, to which the inexperienced and inquiring ones are exposed. The danger lies in placing too much reliance upon communications received from the other side. Auxious inquirers have often been repulsed through contradictory phenomena as bosh and humbug, through not having properly understood the conditions necessary to receive truthful information and leachings, compatible with the claim that Spiritualists maintain as to the high order of their truth. It appears to me, therefore, that not a little care should be bestowed to point out to such - before they seek those proofs by the evidence of which they will be able to econcile them with Nature and reason -that they should clearly understand that the transition of a soul from this sphere to the next does not alter the peculiarities of the individual. That a liar will be a liar still, and that a mischievous person transferred to the next stage of existence will still manifest the same propensities of character and temperament as in the one just left. At the same time, while we entirely endorse this, the beginner needs quite as much to be on his guard against an over-scep-tical state of mind, and especially against a state of mind which almost assumes faisity or mischief. That may possibly attract it.

As it is the mediums who must ever be the teachers of our cause, it behoves us to see that they are fitted for the work before them and understand what they are doing.

Many of our best mediums have been destroyed by their own ignorance of the simplest laws governing the manifestations produced through their powers. The manifestations have appeared ques tionable. The mediums have suffered, and the cause itself fallen into dis repute.

It has been argued that a certain class of phenomena is much more convincing when obtained through an ignorant medium than when coming through an intelligent or cultivated one. This is, however, open tonquestion, as I venture to assert that no manifestation can take place for the production of which the medium has not the latent power independent of help from the outside spirit ual sources. I am snow referring to writing, drawingy and trance speaking mediums.

rediums. at the The spirits who are able to control a mediumare limited to this latent power; consequently, the knowledge or ability displayed by the spirit is subject at all times to considerable restriction.

If we improve the instrument, foster its latent powers, develop its best qualities, adapt it especially for the end in view, the work will be the better and more satisfactory done by it. ""

We educate our clergy for the work of the church, our teachers for our schools, but to the present our mediums have had to get along as best they could; have had in many cases a hard fight with the world and got the worst of it.

Sensitive and subject to influences of diums have not known nor understood how to protect themselves. They have allowed their mediumship to be used by investigators as ignorant as themselves, who, when something happened, which to their limited understanding seemed to reflect on the medium's honesty, have been the first to throw a stone or act the part of the Pharisee and the medium, often innocent, has been left to sink into the mire to be trampled upon,

Our mediums should be Spiritualists which is not always the case. Their aim should be to increase the know ledge and spiritual well-being of their fellow men; they should be above suspicion in honesty of purpose, thought, and deed; their aim and motto should be to "do the right, happen what will."

Home and training school for mediums: 1. The object of the new Home to be the education and development o mediums through whom the inhabitants of the spirit world can work for the regeneration of humanity.

sayitisthe work of the Devil, and if any-2. To educate children from earlies infancy in the knowledge that all life and goodness are from God, and that communication with God and His spirit messengers is the first aim of earthly existence.

> 3. That in order to become a medium pure, holy life, that is consecrated to this end. must be led. 4. That the great object must be to

> attain the perfection necessary to become a medium for faithfully transmitting the messages from the spirit world 5. That no creed nor dogma is to be

taught, but that whole education be directed to the existence of a Supreme God and Creator, the immortality of man, and the possibility of communicaton with angels. 6. The imates of the Home must be the children of healthy parents who and when he has cultivated the power

the children of healthy parents who have led honest, God-Tearing lives, and whose progenitors, as far as can be ascertained have committed no crime. This is necessary, introder to save the teachers from having, to contend against any hereditary taint either physical or moral in child thus to be brought up to the service of the Almighty and His angels.

and when he has cultivated the power of travelling in the etheric body, and acquired a thorough mastery over it, he comparatively little ground for complaining of being hampered by the physical body. So that, when prolongation of life is being considered as a possibility, it must not be taken for granted that it involves of necessity a standard little ground for spiritual angels. 7. The children must be given will-

ingly by their parents at as early an age as consistent with health, and every facility must be infloyded to such parents to assure themselves of the little ones' well-being. if w 8. The Home of the children to be

plain, simple, but comfortable. Clothing to be strictly in accordance with hyriene. Food, as far as consistent with health, to be fruits, grains, and vegetables. 9. Physical health is to be considered

as important as moral purity for the proper understanding of God and His works. 10. If. after a time, a child shows signs of being entirely unsuitable for clairvoyance in themselves and received the work for which it is being educated,

either through the development of any In my mind there is nothing so physical or moral deformity or disease unfitting it for the end in view, it is to be given up to its parents and another

ing all branches taught in the best schools. If any child shows a talent for a special work of art, every facility is to

be given for its study. 12. The whole education of the children to be based upon the fact that, as it is by the will and love of God that all fulfil His laws and devote the talents that to work for fallen humanity is the greatest service they can render to God; and that it is their special duty to prepare both their souls and their bodies to be fitting instruments for this end.

I have long carefully and conscientiously studied spiritual phenomena. Not only am I convinced of their irrefragable reality, but I have also a pro found assurance that they are produced by the spirits of those who have left earth; and further that they only could produce them. I believe in the existence of an invisible world correspond ing to the world around us. I believe that the denizens of that world were formerly resident of this earth, and I believe in the possibility of inter-communion between the two worlds. At a sitting the following month,

Rosetta materialized and threw lengths of drapery over the sitters, long folds of it stretching across the room like a hammock. The face was very distinctly seen by most of the sitters, the medium being visible apparently in a deep trance, as the form walked about the room. The striking feature of this scance was the distinctness of the form the features. Every sitter was delighted. A child, not recognizable, was seen with Rosetta and spoke to my wife, addressing her as mamma. The same form played about my two boys for some time, and took a handkerchief out of the pocket of one of them, after which I felt a small hand placed in mine, but not distinctly enough for me speak with certainity as to the size of it. Several sitters declared positively that they saw what appeared to be my little boy playing about his two brothers. whilst my wife says it was the most satisfactory materialization of him she ever witnessed. She also heard him "I'm papa's boy! I'm mamma's say,

There are some who think it wicked to attempt to penetrate into these occult things: but, if so, the Bible is a wicked book, for it is full of occult lore, and is saturated with astrology. Even the great and comparatively modern astronomer, Kepler, was a believer in it. But, in these days, the subject has fallen from the high places to the low, because men in high places, unlike the wise men of old, will not look at it.

This is a subject which keenly concerns Spiritualists. We have it on record that a leading lunacy-doctor declared his readiness to certify to the insanity of any one who professed to hear spirit voices; and only lately we had incentives to incarceration publicly put forth by another leading lunacymonger, with strong hints as to the greater facilities given on the Continent. We are persuaded that there is real danger here, and it is our grave duty to watch it and worry it to the best of our ability. Publicity and public opinion are the best safeguards here.

As regards prophecies, I cannot say that I have much faith in them. "Sunshine." an Indian spirit, prophesied wonderful things to my family, several years ago, but they have not been fulfilled, and I find the safest way is to go on doing one's best without paying much attention to them. I was present when Mr. Slater predicted most confidently to a certain lady that she would pass her examinations, about which she had been very anxious, and I was afterwards sorry for her sake to see that she had failed. Perhaps the prediction made her relax her efforts. whereas if she had looked upon it as an encouragement to persevere, but without overworking herself, she might have succeeded. In this case the preall kinds, both favorable and adverse, mediction was wrong, but Mr. Slater knew her surroundings, etc., from her hand writing.

The First Spiritualistic Temple in Europe, Professor Leian Pusch writes Thanks be to God and the high spirits that through their influence it has at last become possible for us to have a temple in one of the most beautiful parts Europe, at Bodensee, Ober Waid, St. Gallen, Switzerland. It is at the same time an academy for psychological research in every direction, and thus fills along-felt want. It will be open summer and winter, and possesses all conveniences for visitors. Private rooms, with excellent board, can be had very reasonbly. The building also possesses large halls for lectures, etc. For all particulars address Professor Lucian Pusch, Di rector, Ober Waid, St. Gallen, Switzer land."

On reflection, it will be seen that the advanced view which regards the physical body as a useless encumbrance is illogical and irrational both in its beginning and in its end. The doctrine of reincarnation, whether true or not leaves to the one who believes it no alternative but to take all the means available to prolong physical life, inas much as he might save enormous trouble and time if he could so prolong one incarnation as to render another in carnation unecessary.

Spiritualism has consoled thousands ipon thousands by temporarily withdrawing the veil between two planes of existence, and showing the continu ity of life under other conditions than man is ordinarily accustomed to, but that does not affect the fact that there is an overwhelming longing to prolong physical life, at all events till its capabilities are exhausted. And to suppose that this can be done in a paltry sev enty or hundred years is palpably ab surd. Day after day new possibilities dawn upon the developing individual standstill in the evolution of spiritual powers.

To talk of prolonged existence for animal forms in the spiritual world is to leave out of account that the form is nothing but the manifestation of life for a definite purpose, and when that purpose is attained the form necessarily disappears.

There have been members of Spirit ualistic societies, members of the Society for Psychical Research, and persons belonging to neither, such as The osophists, Mystics, Occulists, and last, but not least, as a source of supply readers of "Borderland" who, induced by what they read there, have begun to try to develop automatic writing and encouraging indications of those gifts,

"Religious and Theological Works of Thomas Paine." Contains his celebrated

SAYS BLIND WILL SEE.

Edison's Profound Faith in the Marvelous X Rays.

Almost Equals the Clairvoyant Sight.

EXPECTS THAT BY THEIR USE THIS AS-TOUNDING RESULT WILL BE REACHED IN THREE YEARS—EXPERIMENTS WITH TWO MEN WHOSE EYES HAVE BEEN SIGHTLESS FOR YEARS PROVE GRATIFYING IN RESULTS - BOTH CATCH GLIMPSES OF THE LIGHT.

To the Editor:-It appears from the New York Journal of late date that "the blind-that class that cannot see but whose optic nerves are still intact will be made to see, and that within three years. I do not mean that they will be enabled to read, but it will be possible for them to distinguish persons and things."

Prof. Edison looked happy as he made this startling announcement in his lab-oratory in West Orange on Monday night. He had just concluded a series for experiments on two men who have been blind for years. By means of the X rays, held before the eyes of the men, they declared that for the first time since they have been stricken they had been able to perceive the light. For two hours Edison was busy with the experiments, and when the blind men left him, after making an appointment to visit him soon again, they thanked him again and again, and prayed that he would be successful.

MAKING THE BLIND TO SEE.

The men who had visited the Wizard were Jacob Mahrbacher, of No. 24 College place, and Otto Kallensee, of No. 130 South Orange avenue, Newark. When they walked into the laboratory Mr. Edison heard the story of their affliction, and then went to work. Mahrbacher was the first tried by Mr. Edison.

The light was flashed before his eyes and gradually the operator turned on the X ray current stronger and stronger. Finally, as the strongest light was reached, Mahrbacher tremblingly announced that he could see a glittering substance. Mr. Edison's face brightened, and again the tube was changed. Kallensee then stood before the X

ray and gazed unblinkingly at it for some time. Another light was thrown and with almost a sob the man cried: "I can see a light. It's burning now isn't it? I can see.' The best result was had by the incan-

descent light in a red globe, and this gave Edison a clew that may be important. Many experiments were tried, by the use of direct rays and the fluoro scope, with no better results. After working for two hours Mr. Edi-

son concluded to postpone his experiments for a time. As the men left him he said to them: "Don't be discouraged, men. I know it is awfully hard to be blind, but we

will find a cure for you yet." DEVOTED TO THE WORK. He afterward expressed himself as

experiments, saying: "I shall now devote myself to a spe cially prepared X ray that will, I feel sure, answer the purpose. Of course, I do not claim that those blind will be enabled to read, but they may distinguish persons and things. Constant research is being made in this field, and I doubt not that wonderful results will be attained. I will rig up a tube to be run in ice-cold water, that will be especially adapted to these men's needs, and I feel confident of success."

When Dr. Peck, of the New York Eve and Ear Infirmary heard of Mr. Edison's experiment and statement he said:

were afflicted. Possibly there are some cases in which Mr. Edison's discovery may prove available. There are cases where the patient may be afflicted with a loss of vision where the connection between the nerves and the brain is all right. There are numerous cases where we can see no reason why the person should not see: the optic nerve is al right and the brain connection is good vet the person cannot distinguish objects. In such an instance Mr. Edison's discovery may prove beneficial. Then again, there may be instances where the patient cannot see an ordinary light, but could clearly distinguish the glare of the X rays. When atrophy of the nerve is present I do not think Mr. Edison's cure will amount to anything for in that case the hope of restoring

sight would be in vain. "I do not like to discuss this matter, however, as I do not know the subjects, and I don't suppose Mr. Edison knew what caused their blindness. There are so many causes for blindness, and while in some cases it can be cured, in others it is impossible to restore the sight. There is no reason why the patient should be able to distinguish a red light quicker than a white one. I sincerely hope that Mr. Edison has discovwhat will benefit the blind. would not be surprised at anything he does, and it is possible that he is working in the right direction."

SAW THROUGH A BOARD.

Charles P. Elwert, M. D., writes to the New York Journal as follows, in reference to some experiments in California:

"I read with the most intense interest the news regarding the X ray experiments with the blind. I have just returned to San Francisco, and while there learned that experiments were being very quietly conducted, on those lines, at the German Hospital. there with a local physician, a friend of mine, and witnessed one of the tests. I went in a very incredulous mood, but I left a full convert, for I actually saw the blind see. "The experiment was upon a young

man, a German, 20 years of age, who had been blind for seven years. There was no doubt as to his being actually blind. That was first fully demonstrated. The rays were tried, and, at first, without success. That made me incredulous; and then came the most amazing feature. Between the object he was to see

and his eyes was placed a pine board two inches in thickness. Then he actually made out the object, which was of very irregular shape. Next a cube was placed in position, and, looking through the board, he described it as being something with four corners.

"The tests had been made with the aid of the fluoroscope. Next a different arrangement was made, with the fluor oscope between the subject's eyes and the light. A big iron comb was placed before him, and after a short time he described it as some kind of a musical instrument with teeth

"It was marvelous. I have great "Age of Reason," and a number of let hopes of future developments of the put in its stead.

11. The education of the children to ological subjects: Cloth binding, 430 line. But it all depends on the optic be as comprehensive as possible, including pages. Price \$1. For sale at this office. In that, is, entirely destroyed I

do not think there can be the slightest hope. If that is not destroyed the blind, I feel confident, may all see. "Why the young man could see better through a board than without it is a mystery that I cannot pretend to explain. But it is a subject of mysteries. I do not think that the explanation can

in any way be like a near-sighted man's seeing better through glasses."

But the X ray, with all its wonderful unfoldments, is not equal to clairvoy-ant sight, which reveals to view the inhabitants of the spirit world.

Passed to Spirit-Life.

New York.

Brother John Franklin Fuller, of Nashville, Mich., one of the cidest Spiritualists in Michigan, passed away on November 16, 1896, at his residence, where the funeral was held on the 13th, conducted by Bro. Charles Howell, an inspirational speaker of Grand Rapids. He passed away full of hope, and his last hours were filled with the ripe fruit of a long and beautiful life that had been spiritual in its true sense. He closed his earthly career like one going to sleep. He leaves a widow, two years his senior, three children and five grandchildren, to mourn his loss.

Sarah A. Root, wife of John G. Balcome, and sister of Mrs. R. N. Willcox, passed to spirit life November 15. The funeral was held at her residence, on the 17th, at 1:30 p. m. Bro. F. D. Dun-akin, pastor of the Spiritualist Free Temple, conducted the services.

Deceased has been an active working member of the Avery (Ohio) Free Tem-ple Spiritualist Association, and was respected and esteemed by all who knew ner. The funeral was the largest ever held in this vicinity.
She leaves a husband and four chil-

dren-three sons and a daughter-to mourn; but it is a comfort to them to have the knowledge that they can look upon death in the light of universal order; that it is no fatality, no accident; it is just as necessary as life; that when the time comes, death is a relief from pain and weariness-no enemy, but a most true and tender friend.

Passed to higher realms, in the evening of November 5th, after a long illness and much suffering, the beloved wife of our dear and esteemed friend, Edward K. Earl, and mother of Edna Earl. They have our heartfelt sympathy. MRS. S. E. COOKE.

Harry C. Cowhick, youngest son of Mr. and Mrs. George Cowhick, joined the angel band November 6, 1896, agod 3 months and 1 week. Mrs. S. C. Scovell, pastor of the Spiritual Research Society, conducted the services.

The Southern Cassadaga Camp-Meeting, Lake Helen, Fla.

The Mallorry Steamship Line from Pier 21, East River, New York City, offer the following rates from New York to Lake Helen, Fla., via Brunswick, Jacksonville and East Coast Railroad:

Round trip, single ticket, \$41.50. Round trip, single ticket, \$41.30.
Round trip, parties of five or more going together, but returning singly, \$40.50. From Boston, round trip single ticket, \$46.50. Round trip, parties of five or more going together but returning singly, \$45.50. highly pleased with the outcome of the For tickets, staterooms or other infor-

mation, apply to H. M. Clark, Leominster, Mass., until December 10, or Arthur Sinclair, agent, 300 Washington street, Boston, Mass. C. H. Mallorry & Co., general agents, Pier 21, East River, New York.
The Spiritualists will open their third

annual meeting. February 14, closing March 31, 1897. Good accommodations will be fur? nished at low rates, with facilities for light housekeeping if desired. A new auditorium is being built, and

a club-house and several new cottages are being erected. "I don't like to discuss this matter. In the first place, I do not know the nature of the blindness with which the Dr. Brigham, of Fitchburg, Mass., will

This season promises to be a grand men on whom the experiment was tried assist in getting up clubs if desired; address him (with stamp) and get all necessary information. H. M. Clark has decided to accompany a party December 11th; all wishing to join it, address as above.

Married.

Miss Laura Hull, second daughter of Willard J. and Libbie A. Hull, and Mr. Joe Edward, of Chicago, were married at the home of the bride's mother, 1304 Steven's avenue, on November 12, by Rev. E. J. Burdy,

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

By Abby A. Judson. This book is dedicated to all carnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spiritworld. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

!'The Great Roman Anaconda." Prof. Geo. P. Rudolph, Ph.D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be onlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Dead Man's Message," an occult romance ov Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during. all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of the brightest minds of to-day. For sale at this office. Price 50 cents.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson, test medium. Progressive Lyceum at 2 p. m. Conference and tests at p. m.

The good are heaven's peculiar care. –Ovid. Human science is an uncertain guess.

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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

Mrs. E. M. S.: Q. Has Marie Bashkirtseff, the Russian girl, been heard from since her departure to Spirit-life? A. I think no communication from her has been reported.

B. R. Todd: Q. What was the Brazen

It was a bronze or copper bowl, resting on twelve oxen, facing Eastward. It stood in the priests' court of Solomon's Temple, and served to hold water for the priests to perform their prescribed ablutions. Commentators are not agreed as to its size. but this has been placed at 11,000 wine gallons. The oxen supporting it were symbols borrowed from the Egyptians, to whom the ox was sacred.

"A Thinker." Fond du Lac, Wis.: Should not church property be taxed, like all other property?

A. This is fast becoming a burning question, and a contention on political party lines. That it has not already become so, is because the vast extent of property within the grasp of the church is not known. The heavy burden imposed on the property that is taxed, by this exemption, is not appreciated, nor is it clearly seen that in this manner every citizen is forced by law to sustain the churches, whether he desires to do so or not. This is plainly opposed to the spirit and the letter of the Constitu-

The census of 1890 makes the value of the churches with the land on which they stand and furnishings, at almost **\$700.000.000.**

| The Methodists lead with. | |
|---------------------------|--------------|
| Catholics | |
| Presbyterians | . 94,869,697 |
| Baptists | . 83,834,272 |
| Episcopalians | . 82,774,618 |
| Congregationalists | . 43,335,437 |
| Lutherans | . 35.060,354 |
| Reformed | . 18,744,242 |
| Disciples | . 12,206,038 |
| Unitarians | . 10,335,100 |
| Jews | |
| Universalists | . 9,060,333 |
| United Brothren | 4,937,983 |
| Evangelical Association | . 4,614,490 |
| Friends | 4.541.334 |
| This does not include | parsonages. |

landed estates, convents, mounsteries colleges, orphanages, Episcopal palaces, which the Catholic Church especially hold. This church holds in the name of the heart of nearly every city in the United States. The 1,400 convents, at the lowest estimate of cost, average \$10,000 each, or \$140,000,000. The valuation of the parochial school buildings and colleges, at a low estimate, will reach \$500,000,000. To this must be added real estate owned by the bishops for the church, in every town and city. Wherever a new railroad is projected, wherever there are indications of commercial centers springing up, the ubiqaftous priest clutches for his church the most central and valuable locations The Catholic churches and schools always stand in the most conspicuous places. The valuation of this property

from year to year. Altogether the properties directly and indirectly owned by the churches in the United States, must exceed the vast thousand millions of dol- an existence. three iars. The taxes, if levied equitably, as on all other property, would make a most desirable reduction in the burdens the people have to bear. The churches are not recognized as State institutions by the Constitution, yet they are protected and their rights guarded, and they should contribute their just share to the taxes imposed on the wealth of the nation for civil purposes.

is incalculable, and appreciates rapidly

Simon Emery: Q. What was the real cause of the French Revolution? Was it on account of disbelief in the Bible, or on account of the worshipers of the Bible? Was the French Revolution anyways comparable with the bloody Crusades and holy wars and were these not brought about by Bible Christians? A: Widely different as were their

methods, the causes and the culmination or the French Revolution and the Crusades were similar, but in widespread ruin, and in numbers slain the former is not comparable with the latter. The French Revolution has been held as an historical scare-crow in the face of the nations subjugated to the tyranny of church and State, and no words have been strong enough to represent its bloody horrors. Such was the outcome of infidelity-and liberty! Back to your kennels of beliefs in the vicegerency of God's ordained priests, and priestly anointed kings! The revolutionists killed their king, they killed the nobles, they dispossessed the priests! Most shocking was the result of liberty for the people! And yet the honest student of history sees in their unrising the ultimate of centuries of wrong; oppression of the masses until they could bear no longer. Rousseau. Voltaire and their school voiced the thoughts current in the air, thus crystallizing and mak ing them tangible. It was a reaction against the superstitions engendered and sustained by the church on Bible authority. As a flood bursts through the dam which confines its strength and works wide ruin, so the pent un longings for liberty of thought and action broke through restraint of pries and priestly king, and for a time flowed in a tide of destruction. Only a brief time, and the world advanced with rapid stride, and though the revolution was suppressed, its ideas have remained.

The Crusades were in like manner direct outgrowths of Bible teachings. The foolish doctrine, still inculcated, of the desirability of pilgrimages to the Holy Sepulchre, the sacredness of Jerusalem, the hatred of Christians for the Infidels, these were incitive causes. For two hundred years Europe poured a steady stream of its best blood on Asia, at last to acknowledge in humiliation its defeat. Under the infatuation of religion, led by the best warriors, blessed and commissioned by the Pope, eight successive crusades poured their living floods on the soil of Asia, and the brief holding of an empty sepulchro supposed to be that of the arisen Christ but without the least evidence, was all that could be claimed for the two hun dred years of war and the several mil-

lions of slain. --One good result came-the barbarons Christians of Europe became acquainted with the refinement of Greek and Saracenic civilizations, and they were awakened thereby from the intelsectual come, into which they had fall For sale at this office. Price \$1.

len, and began the advancement which has culminated in the achievements of

MATERIALIZATION.

Thoughts Worthy of Earnest Cogitation.

Writing Up Truths, not Mediums,

To the Editor:-What I have seen nore than what I have heard, leads me to decide by reasoning thereon whether may accept of the evidence I am led to deduce, in favor of or against the reality of the claims made, as to the truth of that which is represented to me as something I am to accept as a genuine fact. I am not writing to speak the praise of any medium: I am but offering my evidence in behalf of the phenomena called materialization.

My statement of having witnessed this, has called out more than one personal response-from doubters. I have no room to doubt the sincerity of those who claim to have discovered fraud where this phenomena was being represented; that in every instance where a "grabber" has got in his work, he has caught a mortal.

not prepared to deny this claim, as I have never been at an "expose" de-nouement. But I am inclined to accept the statement. However, there philosophical explanation for the factif it be such; and it is this; The controlling spirit would know-from ability to read thoughts—that a "grabber" was present, but a mortal (confederate) would not know unless a good mindreader himself.

I am informed by a gentleman (who offers one hundred dollars and expenses to any medium who will accept the offer on conditions) that no medium who knew that a "grabber" was in the room, could (which ought to have been would) call out spirits while said "grabber" was in the seance-room.

I will first state the "conditions" under which the genuineness is to be tested, if any medium bonestly earns that \$100, and then I shall tell why, in my opinion, it is an offer that may not find any takers, and yet need not stand out as evidence that there are no gen-

uine spirit forms. I'm'afraid there are many Spiritual ists who jump at conclusions as the opponents of our Spiritual philosophy. Observers and those who reason closely to a point under discussion. or suspicion, are less apt to brand all because of one, or a dozen, or even a thousand or two deceivers-enemies to truth's advancement.

The conditions are these: Any medium who will produce spirit forms and permit of the "tester" holding to the spirit's hand until the form dematerializes, may take the stakes and also the affidavit and a thousand thanks, etc. Does the requirement seem simple enough for any honest medium to

its bishops vast amounts of property in grant? I know it does to many honest minds. I know it, because it once was the test I thought I would require before I would believe this manifestation was in the power of those who have left the mortal form. It seemed so simple a request to make medium or spirit-seemed that it would be unquestionable evidence of

dishonesty in any materializing medium who would refuse so small a request. But then I had not sat in the holy of holies; I had never had my angel loved ones come to me in this way. had not closely observed; or been led to reflect upon the showing of those finer natural laws which result-to us who are favored by dear angel visitors—in the gathering, by chemical processes too subtle for mortal's present ability, or his understanding; of ele-ments that our perception scarce can have any assured belief in their having

Of late years we have heard something of an aura that surrounds each individual, but how difficult is it, to us to fully understand this claim, or rather the constituency thereof.

But to return, and show up my rea son for having stated my claim for the genuineness of the forms I claim have seen and heard, and watched dematerialize: It is understood that the larger part of the forces and material are collected from the medium who is the materializing instrument. these fine forces collected from his or

ganism, if he is not deceptive in his work, how wrong of his guides of the band of spirits who are bravely making these efforts to establish inter-commu nication-if they did not do all in their power to guard that instrument which they have evidently, worked upon for some months or years, in order to ne complish this great and grand undertakine.

I have had my spirit-friends who came in form—and who told their hames and gave other evidence of their identity-I have had them touch my head and face and hands lovingly, at some materializings, and at other times the same spirit had not the forces so under control as to be able to do this without doing an injury to the medium. But after telling me they could not give me their hand, I have watched them going slowly down, as the elements they were clothed in (in form) went to pieces-returned to the medium and sitters, we are taught.

I am not blind, neither am I easily duped. I am not writing up mediums, but truths. I have lent my labors to the cause of Spiritualism. I feel it to be obligatory, on my part, to use my pen in behalf of the cause that the angel guides have chosen me to represent in their stead, in their efforts to instruct those they love (humanity), and, in some cases, to complete, in this way, their unfinished work.

A materialized form-a dear spirit friend-said, recently, in his conversa-"I had not finished my tion to me: work, but I desire to do so. If it was not for your dear self, your assistance I could not do this.

As he was a noble and true man when on earth, and one who loved me truly, and was and is as dearly loved by me, I can affirm that my labor in his behalf—and for truth's sake—is the dearest task I could have appointed

If I have made plain any point of doubt, in any mind, by my lengthy penning of the hour, this, too, will be to me precious evening's labor.

Reluctantly I lay down the pen moved to do so by the knowledge of the over-crowded space in the valuable reckly, The Progressive Thinker, that unliolda its name so ably

ALLIE LINDSAY LYNCH.

"Encyclopedia of Biblical Spiritualsm: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism: together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of

THE UNITARIANS.

They Are Somewhat Progressive.

THEY CONSIDER PSYCHICAL SUBJECTS, AND TAKE BROAD AND COMPREHEN-SIVE VIEWS OF THE SAME.

'f the annual meeting of The sesthe New hire Unitarian associaatinued during the aftertionat Ke noon and evening. At 1:30 Rev. George Batchelder of Boston, secretary of the American Unitarian association, gave an address on "The Unitarian outlook," which was followed by an essay by Rev. Frank Pratt of Walpole on Our message to the modern world." One of the papers of the day which was highly commended by the brethren as an able and scholarly contribution was that by Rev. John C. Mitchell of Wilton on "The psychological basis of immortality." After a careful argument and the massing of a great number of striking facts, the speaker came to the following conclusions:

1. Psychology makes it clear that man in his essential nature is a soul, or a spirit, This teaching is greatly strengthened by considering such strange phenomena as child prodigies, dreams, hypnotism, etc., which reveal the wonderful power and possibility of

the human soul.
2. Psychology emphasizes the person ality of the soul. Shows that it is a unit, hence, probably imperishable. 3. Through the power of hypnotism it has been proven that a soul in the body can gain control of another soul in the body. Hence, it is possible for a

soul out of the body, if there is any such thing, to gain control of a soul in the body. 4. By the power of telepathy it has been shown that a soul in the body car communicate with another soul in the body, even at a great distance. Hence it is possible for a soul out of the body to communicate with another soul in

the body.
5. In clairvoyancy it has been established that the soul can separate itself from the body and maintain a distinct existence. Hence, at death the soul can be separated from the body and main-

tain such an existence.
6. In the instance of supersensitive people, whether natural or induced by hypnotic influence, where the senses are greatly intensified in power, if there are any spirit forms around us and if they are more ethereal than our material then these supersensitive people would more probably see these spirit forms than those having only ordinary power of sensation. There are many honest, intelligent people who claim to be able to see such forms.

7. Notwithstanding that many of the manifestations of modern Spiritualism are fraudulent and that others can be accounted for on other grounds than claimed, as through mind reading, hypnotism, chirvoyancy, etc., still, the impartial investigator must admit that here remains a large residuum of fact which has never been explained except in harmony with the theory of Spirit

8. There are multitudes of people outside the ranks of Spiritualists who testthat they have had experiences which they cannot account for except through the mediation of spirits. A notable example is that of Miss Abigail Dodge, who was one of the brightest women of our country. She was a strict orthodox in religious faith. A few months before she passed away she was taken dangerously ill and remained at the point of death for a number of days. She recovered from this severe illnes she declares that when in the critical singe she left the body and entered the spirit-world, held converse-with spirit friends, saw visions and heard sounds which she could not describe. She wroten little book entitled "The X-rays" in which she has set forth her experiences.

0. A scientific Spiritualism practically demonstrated would make the Bible an open book. It would explain the miracles of healing, the visions of prophets, the mediation of angels and spirits, the resurrection of Jesus from the dead, Paul's exaltation to the third heaven.

and the apocalyptic visions. Psychology furnishes a basis for future scientific Spiritualism which shall practically demonstrate the im mortality of the human soul and estab lish a means of communication between this world and the world of spirits Then the grand doctrine of the soul's immortality shall no longer rest upor heory and speculation, but upon estab

It was the glory of the eighteenth century to prove that not one atom of matter in this universe can be destroyed; it is the glory of the nineteenth century to have established that no on scintilla of force can be lost-even so trifling as the flutter of a butterfly's wing; it shall be the glory of the twen tieth century to demonstrate that no one human soul shall be destroyed, or cast as rubbish in the void when God has made the pile complete.

THE EVENING SESSION.

The evening brought out only a small local attendance owing to the political rally at the city hall, which attracted many people, being the most important local rally of the campaign. The meeting was opened by a praise service followed by a conference meeting and an address by Rev. Charles J. Staples of Manchester on the topic "The need of the present hour," in part as follows: The speaker, looking back upon the wonderful outgrowth of the human spirit through the devious wanderings f man before he came into poss of himself spiritually, declared that no hour meant so much to humanity as when it dawned upon man that the true object of his worship was no local or national idol, but the God of the whole earth. Jesus said, the hour has comethe hour now is—when we shall wor-ship the Father. Jesus saw into the future and as is often the case, fore-

sight into the future led to a clear insight of the present. That thought

furnishes the greatest need of the pres-

opportunity; to see right here the germ

ent hour-to have faith in a presen

which shall blossom into centuries of creative energy not yet dreamed of The man who says he cares not what another may believe is deluded. He does not realize that our beliefs are what we live by. He does not see that here and now is the chance for us all weave into the present life something in which future generations shall take courage. Each hour has its present needs. It is unlike every other hour. It requires to be studied and understood Today we have a new heaven and a new earth; yet the same steadfast orb remains which confronted the first man in his simplicity. But howsoever we perceiven newness of heaven and earth,

we find the human consciousness-the human being-which is yet to be understood and controlled. The need of the present hour is greater than any other for infusing new life and sacredness into human exist ence. If you and I can saly realize that now is the time for us to begin to so live and think as to make it easier

it is still left for the human spirit to

conquer all doubts by persistency of

for those about habto live the truest lives, then we have becomething in the present hour which is a foresight of the

future. The ouward or more expressive in-terest which our forefuthers took in the problems of religion is passing away. Indifference and superficiality prevail. Recognizing this we see the reconstruction of religion as a need of the present hour. It must be reinstated and put in a form insishich man can feel its force and power. And what we need is a faith so simple and yet so impressive that men gliall take new heart n its presence. It is easy to sink into in a future condition, But this lethargy never stood behind high issues nor moulded high attempts.

And out of the new vision and inter-pretation of God there must arise the beautiful structure of the ideal and nigher life. There must be a faith not of forms, but of the whole energy of man's being-a faith which it is worth while to live in and die in; knowing that with that faith in the grasp of the soul no harm can come to and no terror can affright the household whose members shall remain pow and forever in the love unsneakable.

A discussion of the topic of the evening followed, in which several ministers ook part, and the conference adjourned after singing numerous hymns, closing with America, and passing a vote of thanks to the Keene society for its hospitality, etc.

AN OBJECT LESSON.

in Which Beautiful Facts Are Illustrated.

Far remote from this puny little world, with punier people, and said peo-ple with still punier worries and trouble away among the myrlads of suns in the Milky Way, in the constellation of Hercules, sat three wise men with un-speakable names, but whom we will call Alpha, Beta and Ceta. Alpha was a seer, Beta a philosopher, and Ceta a geometrician. It was the council nour, and while Alpha was reading the destinies of worlds in space, Beta was reasoning upon probabilities and effects of each such world upon each other. their attraction and repulsion towards each other, and their relation to the general whole. Ceta, deep in thoughts and figures, remarked: "According to the truest geometry, a vacuum must be somewhere between Orion and 69 Cygni, or else a sun of some description is wandering silently in that space. After a few minutes more of figuring, he laid his stellar chart to one side, and took up a telo-spectroscope to view the vastness of worlds, with whom he was so familiar; but scarcely had he ad justed the lenses, afopuses and refracting mirrors of the instrument, till he exclaimed: "I find no vacuum there but a sun which is traveling towards us; and let us examine it while you Alpha, read its pastshistory and its future destiny; and while you, Beta, find causes and meditate their effects.' The augels chanted above around them these encouraging lines:

"While suns are circling in their sweet converse. They are but specks in a grand Universe; 1 14 While each a destiny has—kind Nat-

ure's plan, (an exc Let man search out its greatness if he can." or meh vio

In earnest inquiry these three men were drawn towards this little speck, the sun, and found, although remote and insignificant to the sight, it was within the circle known as the Milky Way or star-belt. As they drew nigher this sun, they beheld that within its orbit there were planets and secondary planets or satellites within its solar system. They saw a cold planet on the outer border, which they called Neptune; a smaller one within, which they called Uranus; and still farther in towards the sun they found a larger planet which they called Saturn; and one of the greater dimension had still an orbit within these, and they called Jupiter. A tiny planet within these they called Mars, and a scattered smaller group of self-existences they called asteroids. As they drew nigher unto the sun, they saw three other planets, and they called them Earth, Venus, and Mercury, respectively, according to place.

For some unacountable reason, the minds of these men were irresistibly drawn towards the third outlying planet; and although there myriads of others far larger, and far grander in every solar system, these men were inquiring into the modus operandi of world-building, and this tiny orb of destiny would serve their purpose as well as any other. Therefore Beta, the philosopher, was the first speaker, and after a short consultation said: "The centrifugal and centripetal forces are here in action, and this planet is held in its orbit by that same law of motion. Whence it came and whither its destiny, our brother the seer may describe. It must be a child in growth, slow but certain. Its component parts, animate and inanimate, upon its surface, must conform itself to its location in the system, to its heat or cold, aridity or moisture, according to the different ages of this planet. Its light is by refraction and reflection, but mainly the former. Whatever its progress is at this present time matters little in our observation, as all worlds passall stages-from the molecular atom to the cold death of the planet when moisture ceases to be a known element. Here the speaker stopped, and Ceta

the geometrician, began. "The destiny according to the size of this planet, cannot be as light as of the planets Mercury and Mars, but far lighter than the larger planets in this system. The distance from its central sun must vary greatly by its oblong of elliptic circling around its sun. Its atmosphere must exert a pressure of hundreds of kilogrammes on every fuelf of surface, and its temperature must vary according to the age of the platfet, and also according to its position towards its sun. Its perpendicular in the "Universe never varies in its periodical cound. During all this time the others were

intently listening while each spoke in his turn. Alpha, the seer, spoke next, and said: "Like: can taggregation of Brother Ceta's units, it must employ the word 'atom,' be they of a molecular or seemingly inert nature; nevertheless an aggregation of atoms formed the nucleus of this as well as of all stellar bodies. I see how the star-dust or atmospheric substances draw together by the united efforts of many agencies, while the most essential of these are the electricity caused by motion, and the component parts of iron in solution faith. In the midst of the new earth in the atmosphere. I see how the particles for countless ages, gather mate rial, and how it is bodily enlarged by strata upon strata; how it revolves and becomes circular in conformity with Nature's law, like a drop of water. see how it wanders as if in search of an orbit around some central sun, while

becomes larger, and carbonization from given by Glanvil of the apparition of within, caused by pressure, commences to form an outer regular shell, while lurid fires within devour its centre. I see how it comes in contact with this stellar orb, the sun, and how the latter adopted it, and held it by attraction; rusty. while another balancing agency, centrifugal force, presses it outward, and forever holds it from merging into the central sun, or flying from its orbit to other parts of the solar system, or by disintegration merges into its original element or star-dust. I see how the strata grow in thickness; how flora and fauna spring up; how the unduthe daily drudgery dulife, without faith latory motion of the inner heat disturbs and destroys the symmetry of this child planet. I see as ages roll on, how the radiates, mollusks, articulates and vertebrates spring successively into existence, and how the law of self-preserv ation makes many of these carnivorous and aggressive. I see how the mountains, through subterraneous action ris and fall, and how new species appear. As the crust is growing cooler, the vertebrates are enlarged, and mammals appear, while the object of Nature is seemingly to develop more perfect heads. I see that the sound or voice in the different organizations are becoming more harmonious, and at times musical, while the sound of early vertebrates was discordant and guttural. I see that all animals are approaching a more erect position,-a gradually ar-

ranged progress from the fishes and feptiles to the quadrupeds with up-raised heads. I see inharmony, if one would consider it singly, but the grandest of Nature's results if viewed as a whole. I see a specie of the higher animals, who are adopting an erect or perpendicular position, with a constitution that they can exist in all climates upon this planet. I see that the waters which the heated substratum had caused by evaporation, and generated from the zones where the hot and cold air meet, are gradually diminished by the thickening of the planet's crust." Here the seer stopped, when interrupted by Beta, the philosopher, who asked: "What future destiny lies be-fore this tiny planet? Look and see." asked: The seer resumed: "Harmony is Nat-ure's highest law, and the harmonious progress which has thus far ruled the destiny of this planet, will continue, till, like the satellite, the moon, it becomes dry and fruitless; but animate and in-animate beings, together with every flora that lives and breathes, will have passed away long ere then. The inner fires will feed upon its rocks and minerals and every available chemical property contained in its crust, till every physical vestige of the planet is reduced to ashes, to blend with the atmospheric dust again and other tractable mineral substances."

Thus this tiny planet has been formed. erved its destiny and object, returned to the elements of which it was formed, and has met its physical death! Oh! man, look up, and prize not kite

and strings Or baby toys, for they are childish things; And while on earth, and chained to

its sod. Make not a fickle fortune's dross your God. Pocatello, Idaho. C. J. JOHNSON.

ABOUT GHOSTS.

Their Remarkable Visitations to Earth.

AS VIEWED FROM THE STANDPOINT OF THOSE NOT ACQUAINTED WITH THE

GRAND TRUTHS OF SPIRITUALISM. To the Editor:-It is exceedingly intersting to study the phenomena of spirit return from the standpoint of ose who are not acquainted grand truths of Spiritualism. Household Words has been doing that as set

forth in the following: What is a ghost? This is a question much more easily asked than answered Perhaps as good a definition as any other is that a ghost is a spirit of a person departed this life, which is mitted or commissioned to revisit this earth-usually upon some special errand, such as the bringing to light of a murder, or some other heinous crime.

Occasionally, however, it would appear to be the unquiet spirit of some departed sinner, who during his mortal life had been guilty of some cruel wrong or great injustice, and who restlessly returns to his former sphere of action in the vain hope of repairing or explating the evil done in the body.

In former and more superstitious times, the spirits of persons whose bodies had not been sufely laid to rest in consecrated ground were supposed to wander restlessly about, and to continue to do so until decent and reverent interment of the remains had been

As to the causes which were supposed to lead to ghostly apparitions, sometimes the ostensible reason was that the appearance occurred in fulfillment of a solemn promise made by one friend to another, that if he should first depart this life, he would, if possible, return and show himself to his surviving friend.

Ghosts were popularly supposed as a rule, to make their appearance about midnight, but instances of alleged daylight appearances are not by any means

It used to be seriously averred that no one who had the good fortune to be born on Christmas Day could ever be disturbed by any ghostly visitation in Ghosts seem, as a general rule, to

have appeared habited in the same or similar dress to that which the deceased person had been in the habit of wearing when alive. White garments are, owever, occasionally mentioned. Dragging and clanking of chains and etters has rarely been characteristic of

British ghosts, but has been usual enough among their Continental breth-It may, perhaps, be argued from this fact that, dead or alive, British spirits "never shall be slaves." One solitary passage in which a ghost is described as being clothed in a black garment occurs to the writer. In the

old ballad of "William and Margaret" occur the words: And clay-cold was her lily hand. That held the sable shroud. Among the lower animals, dogs would eem to possess, in a special degree, the

sessed with the most abject fear of such appearances.
In olden times, there was an established formula in which it was considered proper for mortals to address

faculty of seeing spirits, and to be pos-

ghostly visitants. It was usual to conjure spirits in the name of the Holy Trinity to reveal their names and the reason of their appearance, and when necessary, to repeat this adjuration thrice. When this was solemnly and rever-

in a forced and hollow voice, and in-

stantly vanished forever from mortal

he deceased Maj. George Sydenham to Capt. William Dyke.

In this case the ghost reproved the Captain for allowing a sword, formerly

"Captain, Captain," cried his truculent ghost, "this sword did not use to be kept in this manner when it was mine!" Ghosts have never, so far as

writer is aware, seemed to be particdarly alert in the transaction of whatver business may have brought them back for a time-to the world of mortal matter also received considerable atuen.

Thus it seems remarkable that the ghosts of persons who met their death by murder have in no single recorded instance carried the story of their wrongs to any one in authority who would have had the right or power to redress or avenge them.

It has always been believed and averred that to whomsoever the unearthly visitant might show himself it was by no means safe to treat the appearance with contempt, or fail to carry out its behests. In certain cases where such indifference has been shown, the ghost so slighted has appeared again and again in a threatening mood. When such means have still failed to secure proper attention to their behests ghosts are even said to have shown their high displeasure by resorting to violence.

On some occasions, although rarely, ghosts are said to have shown themselves without having, or at least without expressing, any very definite object or fulfilling any purpose except that of disturbing, annoying or terrifying a household. In cases where ghostly malice was thus shown, it was usual to call into requisition the services of one or more priests or ministers of the Gospel to "lay" the undesirable visitor.

The ceremony of "laying" the ghost was invariably performed in the Latin tongue, which was popularly supposed to strike terror into the heart of even the stoutest and most truculent ghost. The laying of a ghost was not expected to continue effectual for a longer period than 100 years, but the words used always expressly named the place to which the spirit was to retire, and occasionally very curious places indeed were indicated by the exorcist. Thus, the solid heart of an oak, the pommel of a sword, the interior of a cask of ale or of a hogshead of wine, have all been the spots chosen for this uncanny purpose, and in cases of specially troublesome and persistent ghosts the Red Sea was usually named as the place of their banishment and confine ment. This locality was held in great dread by the whole ghostly fraternity, o much so that apparitions have been known to beg the exorcist in most urgent and moving terms to name some other spot as their place of retreat. And no ghost condemned to banishment there has ever been known to return to

lts former haunts. A truly remarkable and not at all usual form of apparition is that in which the likeness or double of any individual has appeared to the very person in question. In "Aubery's Miscellanies" is narrated the story of the strange experience of Sir Robert Napier, formerly famous physician of Loudon. While upon a journey from Bedford to pay a visit to a friend in Berkshire, Sir Robert was startled by seeing at an inn where he was to pass the night an apparition of himself stretched out, and to all appearance dead. Sir Robert continued his journey on the following day, having previously told the people of the house his strange experience, and shortly after leaving the inn in

question Sir Robert died very suddenly in his traveling carriage. Lady Diana Rich, daughter of Lord Holland, who saw a vision of herself in a garden in Kensington, confidently predicted her early death, and she actually did die within a month of the

lay on which she saw her "double Various and curious local names have been applied to ghosts and apparitions. Thus in Cumberland they are generally spoken of as "swarths," in Scotland as "wraiths," and in Ireland as "fetches." The meaning of the Irish name is sufficiently obvious, pointing very plainly to the "fetching" or summoning to another world of the person who sees the apparition.

The following account of the cure of sick person in Holland by supernatural agency may close this very slight ketch of a large and interesting subject.

On the 13th of October, 1696, a certain Dutch woman named Pesch Claes. while in bed between 1 and 2 o'clock in the morning, was thrice pulled by the arm as if by some invisible agency Naturally greatly startled, the woman who had long been a confirmed invalid cried aloud: "Oh, Lord, what may this be!" Thereupon a sweet and gentle voice replied: "Be not afraid; vour malady shall depart." Then suddenly the sick room became flooded with soft yellow radiance, and a beautiful youth clad in white apparel stood by the bedside, looked for some moments upon the invalid, and then gradually faded from view. Next day the poo invalid had painfully dragged herself from her bed to the fire, and was endeavoring to cook some food, when she felt her strength and power of limb return, and ran towards the house door. Her husband, who was just entering met her there, and in great amazement exclaimed: "Surely this is not wife!" To which the woman replied with the happy cry: "The Almighty dodhimselfhath made me walk again! The incidents herein narrated are certainly confirmatory of the grand truths of Spiritualism. They illustrate the power of spirits to return, and show that they have ever been on the alert to communicate with mortals. Boston, Mass.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known us 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 atrocities. It is for sale at this office, and will be mailed postpaid for 25c.

"The Priest, the Woman, and tue Confessional." This book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of of the Romish confessional, as poved by the sad experience of many wrecked lives Price, by mail, 31. For sale at this office.

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

"Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all information relative to the lost continent an orbit around some central sun, while seemingly more cares to own the wan derer. As ages roll on this aggregation of this life, as in the instance of it given by Plato as veritable history of this life, as in the instance of it given by Plato as veritable history of this life, as in the instance of the literature of the local description of the local description

W. H. Bach Makes Some Suggestions.

Editor Progressive Thinker:-In last weeks Progreeive Thinker you published lished President Barrett's report to the National Convention and made an especial notice concerning the "Semi-Centennial Jubilee" at Rochester, N. Y., which tention at the convention.

It seems to me as though this was the Spiritualists' "Golden opportunity." We have been before the public for nearly, fifty years and never have we made a determined effort to place the records of our work before the people in a manner that would show what we had done and what our different lines of phenomena were.

The camp meetings have filled their places: The meetings have done the best they could under the stances; circles and private sittings have opened the way for many, but the greater portion of the people of the United States are densely ignorant of the strides Spiritualism has made during the last half century.

True, we are still, to a great extent, disorganized. We are too much individ-ualized, but this need not stop us from having an effort made to open to the world a grand convention of Spiritualists that will show our work as it is. To me, the greatest difficulty is that the people do not realize the importance of the event. Unless it can be made a phenomenal success, we had better let. it alone. To do so requires an immense amount of work and the time is growing short for it.

Speaking on this matter a Spiritualist said to me: "Why, there is no hurry. We have got seventeen months to do it in. That is time for anything." True, if you are only going to make a local affair of it; but not true if it is to be anything like what it should be for a

semi-centennial jubilee. It requires three months to communicate with India. If we begin at once, six communications can pass between us before the time for the convention to meet if no time is spent in investigations. Two weeks will be required to get a round trip communication between here and England, our nearest neighbor who will be interested in our

Thus is will be readily seen that the time is limited for the work, if we be-

gin at once. In my humble estimation we should make this a grand exposition of our system. All classes of phenomena should be represented. Slates with messages upon them, spirit paintings on slates, canvas and porcelain should be procured; paraffine casts of materialized hands should be secured and all should be arranged in proper order with a statement of their method of production placed near them so that all can learn the conditions under which they are produced, and wherever possible they should be produced under the strictest of test conditions with sworn statements of such production. In fact, every phenomenon known to Spiritualism should be exhibited with a note of explanation attached to it, while the best mediumship of the world should be presented to those who wish to attend. A very important, as well as most interesting part of the convention, would be a picture gallery, consisting of picts ures of the leading workers in the Spir-

itualistic ranks, from the "knockings" to the time of the convention. Every nation should be invited to participate with us in making it a grand exposition of the philosophy and phenomena of Spiritualism and with a proper management and arrangement, we can do more than anyone realizes at the

present. Railroads must be seen and arrangements made for rates. These matters are not arranged in a day, week or month. Meeting after meeting passed before the railroads settled the question of rates for so important a matter as the World's Fair at Chicago. Money must be raised, and no small sum either, to defray the expenses of the meeting, and when we begin to count the labor to be performed, I wonder if people can be found who will be willing to sacrifice everything, forget themselves and their own comfort and live for the next sixteen or seventeen months with the one idea that this convention must be a success. We must enthuse over it. Every State and every society, yes, every Spiritualist and "in-

estigator" must be ready to work in it. The question of location is most important. True, from historical points, Rochester, N. Y., is the place for it to convene. But we must see to other. things. What will the people of Rochester do for us if we go there? What will the railroads do for us? If they will not do the right thing, there are other cities that will. Boston, with its thousands of Spiritualists and seventeen meetings advertised; Chicago, with its twenty-three meetings; Minneapolis and St. Paul, with their thousands interested; St. Louis and Kansas City. that occupy a position midway between the East and the West. If Rochester will not do what it should for the convention, other cities should be con-

sidered. We are informed that several cities are desirous of securing this meeting, and the Boards of Trade have made propositions for it. There is no question that either Boston or Chicago would furnish all that the committee could desire, while the railroads centering there would doubtless give a rate

of one fare for the round trip. Up to the present time we have made no determined effort at an exposition of our ideas. Now is our opportunity. But let us go at it with a will. Let us be satisfied with the best, but not with anything less. There are enough wealthy Spiritualists to assist in putting it on a good financial basis and the city in which it is held should give notless than ten thousand dollars in cash and furnish a suitable auditorium in which to hold the sessions of the meeting.

These are simply my ideas on this celebration. It will require in the vicinity of \$25,000 to carry them out Can we not find it and show the world that Spiritualists are alive? I believe we can. But to do so, we must be up and doing. There must be no rest The thing must boom from now until the thirty-first day of March, 1898 Springfield. Mass. W. H. BACH.

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

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

GOLDEN LAXATIVE GHAS.E.

And Many Liver and Kidney Troubles. It is a Most Pleasant Drink.

Among thousands of testimonials we receive; the following from W. H. Morse; Therapeutist and Consulting Chemist, of Garwood, N. J., speaks for

" et me commend to your notice the GOLDEN LAXATIVE CONFEE; manufactured at Ayer, Mass., by the company of that name. It is not only a grateful, refreching and ethnicating beverage, relished by sil, but, as well it is inhibly inxative, health-promoting and thoroughly solentifie in composition; in these escentials altogether unlike any other beverage for this purpose. It is well worthy of being brought before the public.

W. II. MORSE."

A small package will be sent to any address for 35 cents, and a larger package containing twice as much, for 50 cents. This package will go as far as four pounds of coffee. All can drink this coffee that pure coffee will not agree with, and it DOES cure constipation. State rights for sale to manufacture and sell this collect. A great money-maker!

Golden Laxative Coffee Co., AYER, MASS,

SAVAGE ASSISTING COLLYER.

Boston's Eminent Divine Goes to New York.

DR. EDWARD EVERETT HALE ROASTS THE ORTHODOX RELIGIOUS SECTS. New York, Nov. 30.—Altogether it was a notable service that of the historic Unitarian Church of the Messiah, Thirty-fourth street and Park avenue, held November 22. First, of all, the Rev. Minot J. Savage, D.D., pastor for twenty-one years of the Unity Church,

Boston, was installed as an assistant to

take the burden off the shoulders of the

venerable Dr. Robert Collyer in the presence of a congregation that filled the church to overflowing. And Boston's famous preacher-author, the Rev. Edward Everett Hale, took occasion in the sermon of the evening to broil his brethren of other Christian denominations on the hot coals of his

For some years Dr. Collyer has felt his age—he is 72—a bar to further continuing the work of his prosperous church. Time and again he has offered his resignation to the trustees, only to be begged to stay. This year, however, Dr. Collyer proposed to compromise, and the trustees accepted it.

It was that he should select an assistant, who in reality would be the guider of the church work, while he renained on as pastor emeritus. Dr. Collyer selected Dr. Savage, known as one of the most aggressive, up-to-date Unitarians in all New England. In honor of his advent all the ministers of this faith in this neighborhood were

Hardly had the Rev. Dr. Hale read his text, which was, "The common peo-ple heard him gladly," before he sailed into the religion of the other great Christian bodies without gloves.

"It is more than seventy years ago;" said he, "that the first Unitarian doctrine was heard in New York City. It was very bold, said people. It was regarded as rank New England heresy. Not so; it was the outgrowth of our po litical freedom.

"The Christianity now preached in three out of four pulpits in this eighty years ago would have been heresy. The great religious corporations know their doom is sealed. What chance has a young preacher in New churches to-day? Penances, named and unnamed, are in store for him if he says, "Thus God saith!" I realize that if he is three score and ten and has a stronghold he may found an independent church. But what can he do if he is a young St. Paul?

"Fifteen years ago the most learned men of England and America revised the old Bible. How was this great work received by the great religious corporations? Did they melt down the old stereotype plates that preserved the errors of the Dark Ages? What did the great Bible Society do? It pointed out that the charter forbade the new Bible They are printing the old Bible to-day; they'll print it to-morrow.

The Church of Rome, the Church of England, the Presbyterian Church, the Mormon Church-they're all the same. Despising the things that are before they worship the things behind. Our Preslivterian brethren, with prestige, wealth and dignity, clamp the dogmas of the Dark Ages over the mouths of men taught by Darwin, Le Compte and Emerson. Our Baptist brethren are so afraid that they won't permit convocations or conferences. Our Methodist friends have to do away with creed; theirs is a religion of love.

"We and our friends, the Universal ists, are one in preaching the truth. The kingdom of God is at hand."

DEAR ONE'S GONE.

Friends I once loved in days of old, Hands I once clasped, now still and Forms I have pressed, have passed

away, All that remains is their body of clay. Soaring away to the unseen shore. They are with us still as in days of yore Fleeting away to the spirit land, Sweetly mingling with the angel band. Dear are the memories still in our

home, Though they have left us, we are not

alone; On to the realms of beautiful day, Softly Death's Angel bore them away. Ah! I remember well, when death drew

Softly and sadly we whispered good-by; Over that stream that seemed darker

than night, Silent we watched them fading from sight. Vonder the pilot, stern and pale

Stood by a boat with a snow-white sail, Waiting to bear them over the foam; Gone are the dear ones to their angel

Soon will the shadows of earth life be passed, And sorrow and partings be over at last; Soon we will meet them in vonder fair

Soon we will walk with them hand-inhand. JENNIE PETERS.

"Human Culture and Cure. Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., A most excellent and very valu able work, by the Dean of the College of

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knowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease. ANOTHER REASON is that he has

his patients write him each week, and he sends them weekly instructions, thus showing that he watches each case closely. ANOTHER REASON is he gives

only the purest medicines and in the

smallest doses that will produce the desired result. Some cases are cured without any medicine. ANOTHER REASON is he makes

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The Famous Healer's Great Work.

A Few Letters Showing Dr. Watkins' Great Skill in Curing Disease. ...

C. E. Watkins, M. D.-Dear Sir:-You have helped Miss Jamison very much, and I am well repaid for securing health for her for what I have paid you.

Yours respectfully, J. C. MORROW. Washington, Pa., Nov. 17, 1896.

C. E. Watkins, M. D .- Dear Doctor-I feel so grateful to you for what your medicine has done for me. The discharge is completely gone after two vears trying to cure. (This after one years trying to cure. (This after one month of Dr. Watkins' treatment.) Thanking you very much for what you have done for me. I am.

Sincerely yours, MRS. LOTTIE SHAUT. Chicago, Ill., 234 Hampden Court, Nov.

Dr C E Watkins-As the humor on my face is well, and I feel so much bet er than I did before I commenced to take your medicine, I don't think I care to keep on another month. Thanking you ever so much for what you have done for me, and the low price for which you took my case, I remain,

Yours respectfully F. H. HARRIMAN. Georgetown, Mass., Sept. 14, 1896.

Dear Doctor-I will do all in my power for you by telling all the people I meet what you are doing for me. I cannot find words to express my gratitude to you for what you are doing for me. The tumor grows smaller all the time. MRS. MARY HOLMAN.

Winstead, Conn., Nov. 4, 1896. [This case is one that I diagnosed very near two years ago, but as my price was too high, she placed herself nder the treatment of another doctor After months of treatment she grew vorse, when she came back to me treatment. I could hardly promise a cure, but said I would do my best, I am much pleased to be able to say that there is no question now of a rapid cure. -Dr. C. E. W.]

Dear Friend-I thought you might be pleased to know that I am feeling as well as ever, and that it will be a year the last of this month since you cured me of those dreadful headaches, etc. God bless Dr. Watkins.

SUSAN E. HULL. Dennis, Mass., Sept. 11, 1896.

These are only a few of 1,110 cures since November 19, 1895. Dr. Wankins' books and record of patients cured and not cured proves this statement to be a fact. There is no question that these doctors who are honestly gifted with psychic powers are the ones that make the cures. The other day Dr. Watkins gave positive proof of this power. He met Dr. Parsons and Dr. Shattuck, the famous consulting physicians of Boston, and without examination with instruments told every organ that was diseased. Shattuck and Dr. Parsons made their examination, and their diagnosis, made with the aid of scientific nstruments, agreed with Dr. Watkins diagnosis perfectly. Dr. Watkins is constantly asked to go here and there to consult with this and that doctor over to consult with this and that decor over some difficult case. How do their prices agree with Dr. Watkins price? Dr. Watkins seldom gets \$20 per month— more often \$5; Dr. Shattuck's price for that one consultation was \$50-\$10 an hour. Family doctors usually get \$2never less than \$1 a visit, and their vis-We believe ts are usually quite often. that in the future none but those having psychic powers of diagnosing will be allowed to practice medicine. How can the ordinary M. D. cure when he doesn't How can know what ails the patient?

***************** & BURROUGHS.

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-Depend for their remarkable cures, not upon the old drautic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psy-chic forces. remodles—upon science and the mer nor chic forces.
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Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

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The Watseka Wonder and Other . Wonders.

Every well-informed Spiritualist, Lib eralist and Freethinker has read of the Illinois "Watseka Wonder," called by some a case of "double consciousness"-when Mary, the spirit daughter of A. B. Roff (a lawyer by profession), en-tered the body of Miss Vennum (a neighbor), residing in and controlling this body over ten months—the real owner, the meantime, being in the spirit-world. The proofs of this psychic fact, this marvelous phenomenon, are irrefutable and ungainsayable. And no family in Watseka to-day is more highly

esteemed than the Roffs,
Under date of October 20, Mr. Roff
thus writes Dr. Peebles: "I was taken with the shingles, which was followed by a kidney complaint, and later the rheumatism of shoulders, hips and limbs. The remedies of different doctors did me little or no good. At length I could not get up stairs nor down, and I continued getting worse until November, when it became certain that I must soon get help, or die. Life with such pains was a burden. My neighbor, Mr. H. Garner, a justice of the peace, across the street, and others said: 'Well, that's about the last of friend Roff;' and my family had no hopes of my recovery. I then wrote Dr. Peebles for a diagnosis of my case. It was entirely and wonderfully correct, and I at once commenced taking his medicines, and kept on until this October 10th, when I discharged the good doctor, cured-cured I can now walk as well as I ever could, with no stiff joints. And while my family and neighbors are happily surprised, I am so thankful, so very thankful. Dr. Peebles has never asked, nor even and for the good of humanity I felt that I ought to give it to him, that others seeing the published account of this cure might apply and be helped, or cured by him as I have been. As A B. Roff. "Watseka, 111., Oct. 20, 1896.

Now, Doctor, I want you to treat and cure my husband, as you did wonders in my son's case last winter. His health is the best it has ever been. You have the thanks of a grateful mother; have saved and made a true friend of my boy. MRS. MARY G. MILLER.

Anacortes, Wash., Sept. 14, 1896. I've had the best season with my hav fever that I've ever had, and I more than thank you for it. Your medical

assistance came in the right time. May

you long live to thus bless humanity.
REV. WILLIAM BRUNTON.

God bless you, Doctor, and bless the day also that I placed myself in your charge. A few months ago it was thought by all who knew me that my was critical and hopeless condition would soon carry me to that world where there's no physical suffering. But what a change! Your medicines have done more for me than I could ever have expected. You have given me a new lease of life, and I wish my name and testimonial to go to the world, that others may receive the benefits of your treatment. If any want further particulars of my case, I shall be glad to answer their letters. I feel deeply the debt of gratitude I owe you, doctor, and I say again, God and his good angels bless you.

MRS. MARY E. JAQUE.

11 Abingdon Square, New York City,

James G. Clark, who has a national reputation as poet, singer and writer, says that "Dr. Peebles' catarrhal inhalations, gargles and general treatment have done wonders for him: his voice is now at its best." He cannot speak too highly of this catarrh remedy, and rec-ommends it everywhere. Dr. Peebles llows no case of catarrh coming into his hands to go from him uncured; and this is all-important, because catarrh, as every physician knows, tends toward and precedes consumption.

The gift of healing possessed by Dr. Peebles is truly startling. He is now treating Prof. J. R. Buchanan psychic-

Thomas G. Newman, editor of the Philosophical Journal, says: "We have seen and inspected letters to Doctor Peebles, from which the following extracts are taken:

"I had suffered great pains a long time from a prolonged sickness; but when I was sitting Thursday evening for your psychic treatment, the pains all left me at once, and I was instantly cured. Although there is some little soreness, I've had no pain since.

MRS. S. A. JEWETT.
"Pittsburg, Pa., care of J. J. Shipley, B. & O. Railroad.

"'My foot was very, very painful, and when your letter came I took and bound it on my foot, and it was perfectly easy right off, and it has not troubled me any since. It is wonderful and I feel very MRS. R. IRVINE. happy over it. MRS. R. IRVINGE 65 Coryden St., Bradford Pa.

"' At my first sitting for your psychic treatment, Doctor, my hand by some in-visible impulse was lifted to my head, which was very core and painful, and believe me, before the half hour was up I could press hard as possible on my head, and there was no soreness, no pain -all had left. It was wonderful.

G. W. ACKERLY,

Mrs. Dr. Oobson-Barker, Gifts for the Holidays!

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SUCCESSFULLY THEATED OVER ONE

THOUSAND PATIENTS.

of all diseases that flesh is helr to, and will give you proof of her powers, by sending requirements as per small advertisement for disgnosis of your case. Here is one of her many curres:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose \$1.15 for another monutir's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but after a week she was relieved and we are convinced if she had not the medicing she would have had a retious sick spell as Ilver, stomach and bowels were in a had condition. Now everything seems is good order; still we feel as it more medicine will eventually cure all her aliments. We thank you sincerely for prompt reply, and wish you all the success you so well morit.

With affectionate regards, very truly, REBECCA LEVY.

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The doctor has hundreds of testimonspiritualist spiritualist spiri literature tells people how to get well and how to keep well. Diagnoses are free by enclosing name, age, sex, leading symptom and stamp for reply. Address Drs. Peobles & Burroughs, Indianapolis, Ind. P. O. Box 117.

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

Dr. E. J. Worst, relieved and speedily cured. Don't pay big prices for worthless inhalers. Ad-

DEMONS! DEMONS!

And the Part They Played in a Direl.

incidents, some of which may be referred to at another time. An interest-

this connection.
"I was born in the South," said he, There Will Always Be New Fields "and raised in mocord with Southern notions. When about 16 I had a friend named Willis Garrison, a boy belonging to our neighborhood, of the same age and tastes with myself. For two years we were inseparable, hunting, fishing, hinted that he wanted any testimonial nutting, eating and sleeping together from me; but in duty to my conscience and imitating each other in everything. nutting, eating and sleeping together, Then, almost simultaneously, we fell in love with the same girl, and between our own hearts the bond of friendship suddenly snapped-identity of taste refused to work well when applied to a single member of the opposite sex.

> is claims to Fannie Watson's regard, but he would not entertain such a proposition. Then each assured the other that he was the favored one, and would come out of the contest triumphantly. This was mere bluff on both sides. The girl was only 15, and could have had no idea of the comico-tragico notions she rison remarked that blood must be shed to settle the dispute, and I agreed with and without seconds, and pitched upon an old, disused tobacco barn as our theater of valor. A couple of old-style horse-nistols were the only weapons we could command that were equally natched, and with these we went to the barn and arranged details. We chose a room for the meeting on the second floor of the building. It had two doors opening out into the drying room, and

> "We tossed up for choice of positions and Garrison won. Then for who should give the word, and it came to me. It was a dark, cloudy, depressing day, and both felt its influence, but both professed to feel overjoyed at the prospect of blood. Garrison took his position in one corner of the room and I selected the corner diagonally across from him, making the distance all the place would permit-probably a dozen

paces. give the word after counting one, two, three, said I. Then I counted and gave the trigger of my weapon. Garrison was equally prompt. Both caps exthe room was pushed partly open and a issued from its mouth like the echo from a cavern.

" "Tob bad! Too bad!" it exclaimed. When one fellow wants to shoot another he ought to have all the encouragement hercan get. Ha! ha! ha! It scowled and exhibited teeth like tusks. 'Give me the pistols and I'll kill you both.' it hissedn .

other door with all possible speed. It was locked firmly, although fifteen minutes before we had come through it. Looking around we saw that the demon who had disturbed as was entering the room, followed by another equally as hideous, and no once they possessed themselves of the pistols we had thrown down. They took the same positions we had occupied only a minute before, and, without waiting for any ceremony, fired upen each other with those capless weapons. There was a loud explosion and both fell to the floor. The door we had tried to leave the room by then flew open and in trooped a orde of shapes so withered and so wild in their attire and with such skinny lips drawn over their teeth, and eyes unspeculative, that we were overcome by the accumulative horror and unable to move. Hoarse voices made discord unlike human sounds, and there were shrill yelps from those throats like Stygian dogs in chorus. Both of us swooned. More than an hour later, just as night was about to envelop the earth, I felt a dash of cold water in my face and heard Garrison's voice begging me to wake up. I sat up and looked at him; asked if he was hurt, and when he answered in the negative I thanked God.

Studies in the Outying Fields of Psychic Science. 3

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"'Yes,' I assented. 'Have all the devils gone?"
"'All but us. They may be waiting in the next room, though. Let's go

home.'

"We gathered up our weapons and left the barn as rapidly as possible, without further hindrance. On the way home we again swore eternal friendship for each other and mutually agreed to relinquish all pretensions to the love of Fannie Watson. That young lady did not suffer from our desertion, for some three years later she captured a Nashville merchant and made him a model wife. If there is any moral in this story you can extract it as readily as I, but I will say that it is only one of a long series of ghostly incidents which have come to me in the past twenty years, and when opportunity presents more of them may be related.".

ETERNAL TRUTH.

to Explore.

To the Editor:-Yes, you are battling against error and I appreciate, as I am able from present position in the University of Thought, your untiring efforts to throw the light of the living truth over the shadowed minds of earth, and, as well, I am glad to be able o offer my mite of strength to aid the exhausting energies of those aiding you in the promulgation of a commonsense edict of natural salvation to all

mankind The echo of an infinite and ever-inspiring impulse is resounding in the spiritual avenues of the incipient soul, offering up, maybe, many vague theories to the eternal throne of grace, only to be badly slaughtered by the just criticisms of advance thought as to what is the truth, and where to find it?

These ever-recurring questions may

be fully answered only by the slow experience and the gradual evolution of each individual soul, separate and apart from the great floodtide of crude definitions offered by the ruling(?) masses "Truth is eternal and shall prevail" and the "Truth will make us free"(?) If, then, truth is infinite verity, shall not all of us, as a part of the great oversoul, have to experience the infinite ultimate of all eternal problems-of all time and space in unending worlds? If eternal progression is a self-evident and accepted fact (among Spiritualists). it argues the unending continuance of an all-inspiring energy towards greater and grander fields of knowledge, and pre-supposing this inevitable need to be always existent in any realm or condition which the mind can conceive, man nor archangel can ever hope to find or experience, in but small degree, the infinite ultimate of the great unknowable Therefore, argument may be but a wenk, senseless hireling in delving in

this great field of thought, and well

may all ask: "Where shall we find," and

"What is the truth in the infinite sense?" In a sense, all minds, of whatever stage of development, are primitivebelonging to a primary class, as comthe all-pervading, or infinite mind. Thus we cannot solve the deep problems of ultimate infinity, else I am impressed that the great moving power of immortal life would be lost to us. (that is, our existent energies for greater knowledge), and thus we become slaves. habes in wisdom, groping in partial, if not total darkness-making endles blunders and frightfully dead to all deep, spiritual issues and the vital principles of the living ego within us. Truth delves deep and silently, while Error keeps to the surface and howls! In all ages different individuals (manmade gods), have presumed to trace the great fountain of light, truth and wisdom to its very source and highest pinnacle eternal; but does not all mankind finally awake to the simple, but humiliating fact that there are still grander and greater gems of knowledge-infinite issues to solve beyond any and all points of material, or even spiritual vision which may ever be in their power

Long may the flag of Truth wave. and The Progressive Thinker be its BURR CHAAPEL. Waverly, N. Y.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price, 75 cents.

A new edition of "Three Sevens," by the Pholon's, is just issued. The May Arena says: "The gist of such books as Dr. Pholon'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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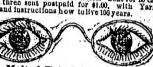
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