A LIBERAL GHURGH MEMBER AT WORK.

BANISHES ILLS.

Therefor.

Singular Powers Attributed to a Young Alabama Widow.

THE HEALER SAYS CONCERNING THE SOURCE OF HER SEEMING SUCCESS.

"Am I not orthodox? Have I done anything to put me beyond the pale of the church? Is not the body the temple of the Lord? You grant that, I can see. Am I not justified, therefore, in healing the sick if the power lies within me? says Mrs. Comer in Chicago Chronicle A young woman with something more than subdued fire in her eye stood within the portals of the Church club in the Masonic Temple and asked these questions rapidly and vigorously of the Episcopal clergy and laity who were there gathered. It would have taken a spirit like unto that which inspired the Inquisition to have told the questioner that she was a heretic. She was a little woman, young, with the soft speech of the south, and with eyes and hair like the pine cones in her native State, while ther check was like the petal of flushed rose.

Mrs. Luverna Comer is probably the only member of the Episcopal church living who is unorthodox enough, ac cording to the conservative tenets of that body, to attempt to heal the sick, the lame and the blind by the laying on of her hands. The good churchmen who gathered in the clubrooms in the Masonic Temple stood a little aghast when this pretty woman suddenly stood be fore them and vehemently demanded that they pass judgment on her stand ing in the church. They were not gutl ered as a trial tribunal, and they told her unanimously that they thought she was all right. She seemed satisfied with the decision and passed on upstairs a flight, where she took up her work once more among a heterogeneous gathering of : Christian-Scientists, truth seekers theosophists and people representing all the known orthodox schools of the

Unlike so many of the alleged faith healers and Christian scientists who claim the power of removing disease by faith alone, Mrs. Comer does not assert her power for private gain. She at tends all who go to her without compensation of any kind. She says that she knows not whence the power comes but that it is hers for the sole purpose of doing good and that money will not compensate her for its exercise. She works absolutely without remuneration. ONE ALLEGED CURE.

One not being able to doubt the evidence of his senses it must be admitted that Mrs. Comer has done some startling things in that little room in the Masonic Temple. W. D. Avery, living at 487 State street, hobbled into the elevator on crutches one day last week. He had been a victim of rheumatism for years. The disease had been succeeded by almost complete paralysis of innate love for religion. He was so which Mrs. Comer was holding meetout of the room and to his home. He fatigue. has had no return of his paralysis since "I don't know how she did it," said Mr. Avery. "She touched me on the shoulder, told me to drop my crutches and to walk. I was afraid, but I made a 'brace,' as it were, and I walked, and have been walking most of my time her ailments." ever since, for the experience was a novel one to me, and I would rather walk than sleep or eat."

MRS. COMER'S MISSION. Mrs. Comer left Chicago yesterday, and is going about the country for a while trying to get 100,000 people to pledge themselves to go to Washington next year to attend a gathering which she calls an "arti ism" congress. She has a dream that some day there will be no dividing line between churches. Although she is a slaunch Episcopalian so she says, she doesn't care about having the new church founded on the lines of apostolio succession. All she wants to do, she declares, is to get them together, to acknowledge the Lord Jesus Christ and to think of nothing else. Mrs. Comer says that her healing power ought to give her some claim on the consideration of the people She has been out of Unicago barely

thirty-six hours, and one of her last works before she left was to talk to a little child named Eleanor Lasser. Eleanor had an affection of the eyes which Chicago oculists had declared incurable. There were external cyldences of the disease, which made its presence apparent to the casual observer. These passed away within ten minutes of the time that Mrs. Comer placed her hand upon the ch'ld's head. The child felt the change and instantly exclaimed: "I see you all."

Martin Moe of No. 558 Humboldt street. Chicago, had worn glasses for years and was getting blind rapidly. He went to Mrs. Comer within the week and she, in the presence of at least 100 people, put her hands on his head, said a word or two and Moe received back his sight. He said afterward: 'My eyes are now as strong as when

God made them." THIS WAS A PUZZLE.

die. She was taken to Mrs. Comer, beand walked. The locomotor ataxia left ing carried to the woman's presence in him. I have a letter from him. He And Makes No Charges away and is now apparently perfectly that he is to-day as strong a man as any well and is the hardest kind of a puzzle in the world and that he has been such lives at Fulion, Ill., and the residence of her parents is to be one of Mrs. son professing the power of healing is Comer's first stopping places while on able to cure a deformity where the surher journey. The clergymen of Fulton geon's knife and doctor's medicine are knew of the illness of Marjorie Sum-alike unavailing it will be time enough CHICAGO INVALIDS MADE WELL BY THE mers and have seen her since her al- to say that the cure is something be LAYING ON OF HER HANDS-WHAT most instantaneous recovery. They you the effect of simple will power have opened their churches and have A Washington child was born with a told Mrs. Comer that she may preach malformation of both ankles. She suf-

> the sick. single touch, and Mme. Albert will shock.

they say I cure by 'suggestion.' A man her doctrinal standing passed on that named Clarence McIlvaine is manager she did not know the meaning of the had locomotor ataxia in its worst form ple who are just now trying to study Dr. Prendergast of the Cincinnati board out how Mrs. Compt accomplished what of health told him that he would never walk again. I heard of his case and went to see him. I laid my hands uptending physicians that the child must on him. He got out of his wheel chair the arms of an attendant. She walked tells me to make it public. He says to her former physicians. This child from the moment that I touched him.

in them, and, if she is able, this qualifiered frightfully. The best specialists fying clause they put in—she may heal in the United States said that she was Mme. Albert, who has been at the both feet from the time that she was Palmer house, Chicago for years, suf- first allowed to stand. The instant fered eighteen years from paralysis of they were removed both ankle bones the face and one of the eyes. Mme. left their sockets, as it were. I touched Albert said that she had tried everythis child and she was healed instantly. thing that the best physicians could She described the healing feeling as one prescribe or do and her paralysis was like that given experienced when one no better. Mrs. Comer cured her with day she had been given a gentle electric



tell anybody so who chooses to call up

WALKED TO HER TRAIN.

nany things the matter with her that thought possibly time would cure her before she got through telling me of

· HER PECULIAR SYSTEM. The persons who by some means or I resolved then and there-that I would skeptical as to Mrs. Comer's powers. friends told them that they would not selves to any profession of faith, of religion or of belief in God or the power heal them. Physicians have been in above are those of persons who were healed in the presence of a crowd. The thing was not done under a bushel, and of proof. they have been willing witnesses to their cure without pretending in any way to account for it. All sorts of things have been put forward as the means whereby it has been accomplished. Suggestion, hypnotism and will power have been the favorlie ex-

planation advanced.
Mrs. Comer says: "It is pure faith on my part in the Nazarene. This power is in me, and I can account for it on no She was born in Pine Level, Ala., probother ground than this abiding ably about twenty-four years ago. belief which I have in Christ's power to talks like a southern woman and the ac-MajorieSummers, a child 14 years of cure through me on account of my im- cent lends a charm to her voice. She age, was in the last stages of consump- plicit faith in him. I am not a Chris- does not pretend to have much of an

PART OF HER LIFE.

"This healing is part of my life. have to do it. I can't help it. It is Mrs. R. F. Martin of Marengo, Ill., as natural for me to do it as it is for you came to Chicago last week and went to to eat your dinner. I am not a crank, one of the meetings which Mrs. Comer but perhaps I am an enthusiast. They held. Mrs. Martin had a complication tell me that the Episcopal church of diseases. She had been unable to frowns upon anything which is not the legs. He was not a believer and walk for years. She walked to her made no pretense whatsoever of any train, however, from the Masonic Temple, after Mrs. Comer had put her hands everything, perhaps, except in this one weak when he reached the floor upon upon the woman and had told her that use of power which some people might he Lord would heal her. A letter came think trended toward the uncanny. I ings that he had to be supported to her from Marengo Wednesday. In it Mrs. presence by two people. He talked to Martin said that she had just prepared her for five minutes and left his a dinner for forty-six people and that but once, when I was ill, my sister, well-said along the country well-said the country was a confirmed by Bishop Wilmer of Alabama. I was originally a Baptist, but once, when I was ill, my sister, crutches alongside the organ, walked she had done it without the least who was a church-woman, sent for a priest of the Episcopal church. He Mrs. Comer is not without a vein of prayed in a way which I liked. I found numor. In speaking of Mrs. Martin's nothing narrow in it and I became an Episcopalian.

Four years ago I was at the Buffalo Lithia Springs, Va. I had been in bed for weeks. The physicians at the place told me that I must die. I had all sorts of physical troubles, and as a last and fatal complication, blood poisoning was The peculiarity about Mrs. Comer's about to set in. I was in bed awaiting method is that while she says herself death. Then the remembrance of the that her power comes from the Lord New Testament promises came to me. I she does not require in the person remembered the "Knock and it shall be healed the possession of any faith opened unto thee," the "Ask and ye shall whatever. So-called faith cures of the receive' and the message about the Dowie and other stripes require that faith which can remove mountains the person who is to receive the benefit came to me. I remembered there in must believe on the Lord Jesus Christ my pain and sickness how people had with soul, heart, mind and body, and said that the reason we did not always give himself over to nothing else but get what we asked when we prayed the thought that he is wholly God's and was because it was impossible to feel can be cured alone by God's mercy. that perfect faith which was necessary. other have become rid of their body all-ments while in attendance at Mrs. be no room for doubt. I prayed for half Comer's meetings, have not been in the an hour. Then I arose, dressed myself main church-going people at all. Most of and went in the garden. For two hours them, on the contrary, have been of the and a half longer my spirit knelt in the nonchurch-going classes and utterly presence of God, and faith went with the petitions. I could actually feel the They only went to her when interested cure taking place within me. Strength came back and a feeling as if I were a be obliged in any way to commit them-child again. I went in to the physicians hours before incurable. They were as of the woman who was to attempt to tounded. I insisted upon an examination. At its conclusion they told me the place and have seen some of this that I was as well a woman as there healing done. The cases-enumerated was in the land. The external evidences of the disease had vanished This thing that I tell you is susceptible

WILL RETURN TO CHICAGO. "I am coming back to Chicago after a while to make one final appeal to the neonle to send delegates or to come themselves to the Washington confer ence in 1897. The conference will in clude the men. I hope, to whom the peo ple look up, and that out of the gather-

ing much good will come."

Mrs. Comer is a widow with one child. tion and her mother was told by the at tian scientist. I am not a hypnotist, education and confessed frankly in the

I don't know what they mean, when church club when she went there to get of the Grand hotel in Cincinnati. He word heterodox. There are many peoout how Mrs. Comet accomplished what she certainly did accomplish in the healing line while she was in Chicago. If someone can find out and tell the rest of the world just what it is the subjectmatter will make mighty interesting reading and may be of advantage to many a young doctor in his practice.

TREATS OF TWO CREEDS

Western Philosophy Applied to Beliefs of the Hindoos.

VOLUME ON THE THEOLOGY OF THE RAJA YOGA PUBLISHED BY THE SWAMI VIVEKANANDA, WHO ATTEND-ED THE CONGRESS OF RELIGIONS AT THE WORLD'S FAIR-IT CRITICISES CHRISTIANITY WITH TOLERANCE AND EXPOUNDS THE IDEAS OF THE EAST-ERN FAITH:

There is something delightfully refreshing in listening to the philosophy of the East. We have so long been accustomed to send out missionaries to convert the poor, ignorant Hindoo that the idea of reversing the situation and taking the Hindoo as our teacher brings a mental shock which is most invigorating. It is only the lignorant, of course who really regard the religion of the Brahmin as little better than that of the Australian bushman and yet so many theistic shams and so much of the exploded mysticism of the last few years have been associated, with different parts of India that even the wise can hardly be blamed if they look upon any apostle of the great Indian creed as a fanatic or charlatan.

Without any personal knowledge of the Swami, who was such a familiar figure in the Congress, of Religions at the time of the World's Fair, without caring to inquire whether he came with due credentials from his home in the East, or whether he had a right to speak in the name of the great religion of the East, I can only say, that a perusal of the East, I can only say, that a perusal of the modest volume, lately published by him upon the philosophy of the Raja Yoga is calculated to open the eyes of pharisees and fangtics who set them-selves upon a plane of thought far above that of the native of India. Indeed, there are thousands of those who profess and call themselves Christians who have never in their highest and versal tolerance and love which is the starting point of All Vivekananda's to go into the details of the original Raja Yoga, nor would we find there the true essence of what its interpreter has to say. Vivekananda has attempted to apply the advanced ideas of Western philosophy to the old beliefs of the Brahmin religion, and although he might not admit it himself, he has read as much into the old forms as any commentator ever read into Shakspeare to look upon Western thought and Western creeds from an outsider's point of view. He has criticised us fairly and truly, just as we may criticise Brahminism; only he has shown greater impartiality than any Christian would employ in judging th effete East, And this, perhaps, is one of the great advantages of Brahminism. that it is so universally tolerant. It has kept its hold upon millions of people of very diverse habitation and intelligence simply because it embraces everything that runs counter with it. Indeed, it would embrace Christianity if we were only willing that it should be so.

DOES NOT TOUCH THE MYSTIC. The Swami succeeds, then, in getting the best out of our Western creeds in such a way that they may almost assimilate what is best in the philosophy of Raja Yoga. And what he tells us is nothing mystic, nothing esoteric, but something very simple if only it is true. We can, he says, by concentration ob tain such control over the internal mind that it will be possible for us first of all to abstract the mind from all outward sensation and finally make it master over the Prana of the universe-that is to say, the force which is one aspect of matter. It may appear at first sight as if this were merely repeating the well-known doctrine of faith. We are told that faith will enablesus to move moun tains. But the Yoga tells us more; it shows us how such power can be obtained by practice, and, indeed, if we are to believe Vivekananda, we have only to practice in order to become true Yogis. Now, obviously there must be some truth at the bottom of this belief because every creed gives place to something of the miraculous, and we are confronted in every religious history by men who have exhibited this power; nay, more, there are many who profess to wield it at the present moment, for what is hymnotism, or what is christian science but a minor manifes-tation of this control of Prana? Yet none can tell us how to attain to this height unless indeed the maxims of the Raja Yoga are to be taken as a practi-

This, then, is the aim of man: 'To ac quire the complete control of matter, and that not by the exercise of reason, but by not by the exercise of reason, but by the development of his superconsciousness. When we have fully realized this power our souls are no longer human, they become Om, part of the di-vine essence, and Om cannot reason; the omniscient can have no possible use for reason; therefore there is a state of superconsciousness above reason just as there is a state of subconsciousness below reason; the state, for instance, of a stone. There are many, of course, who would say that subconsciousness and superconsciousness are the same; in both cases reason is dead, and the passage to either one or the we have but the necessary patience; other is a movement of degenera-

as there are vibrations of light so low that one cannot see them, and then more intense so that they become light to us, and then more intense still so that they become darkness to us again; profit by reading the aphorisms of so it is with consciousness. And just as Patanjali we can at all events find the more intense vibrations of light are brighter far than the low vibrations, if wise teaching of Vivekananda. we could see them, so is the supercon sciousness of the Yogi a far higher state than the subconsciousness of the stone CONCURS WITH WESTERN PHI LOSORHY.

Now this is most true: We know that "the dead wall of reason" must some day be overcome, and from the days of Plato to the days of Kant all philoso phers have striven to find the key of this universal knowledge. Yet no one of the philosophers of the West has ever expressed so clearly the funda-mental difference between reason and omniscience, or shown so simply how necessary it is for us to divest ourselves of the raiment of reason. Rationalism is the constant cry of the present, although we have only to think for a moment in order to see that no change from our present state is possible which does not imply the breaking down of reason's barriers.

Granted, then, that this state of super consciousness can be attained, we are confronted by many difficulties. In the first place, since we can all apparently obtain complete control over matter.



SWAMI VIVEKANANDA. what is to prevent the universe falling into a state of hopeless anarchy when there are so many who have the power of gods? In the second place, how is the invisible, or, to be accurate, the seen best moments attained the level of uni- this state of superconsciousness to be acquired? Obviously we cannot accept the teaching of Raja Yoga on that point, and it is hard to see how Vivekananda the physical and the spiritual. None of us would tolerate the assertion that the can accept it, unless we bear in mind the fact that he is a Hindoo, and the Hindoo, as Hegel has pointed out, is like a child in his philosophy. He is nearer the truth, perhaps, because he is nearer the sea of immortality from which he came, but his methods savor of the pseudo miraculous, just as a child's endeavors are rendered ineffective by the faith he puts in his own childish contrivances.

SUPERSTITION THE WEAK POINT Now with all the good will in the world we can never be brought to be lieve that to breathe in through one ostril and after holding the sixfeen seconds to breathe out through the other will result in freeing our soul from the ties of the flesh, even though we should mutter words of pregnant meaning during the operation. This, of course, is the weakness of Vivekanan da's teaching-that even he cannot divest himself entirely of superstition. Yet it is hardly to be expected that he should do so when it is remembered that there are hundreds of well educated Hindoos who thoroughly believe such legends as that of Hunyman, the monkey god, who tried to carry off Ceylon and whose tail was set on fire by the inhabitants: an act of revenge which brought retribution with it, for the monkey god promptly retaliated by setting fire to their city with his tail. But Hindoos are not the only superstitious people. Is there a single religion in the world which is free from superstition fanaticism? We can well afford to let the Yogi believe in his breathing exercises if in return he will tolerate our religious observances. Besides, we may certain that we would gain, if only from a physical point of view, by his instructions. Imagine the effect upon the hard-worked business man of one hour of meditation spent in a clean, flower-bedecked apartment every morning. Such a practice would be a perfect cure for many cases of nervous prostra-

NO REAL RESULT. Still there is a stronger argument

Yoga, and that is the fact that, as far we know, there has never been any genuine result. Prophets have perhaps stumbled by accident upon the true path, but the ordinary Brahmin seems to be as far from Nirvana as ever. To this Vivekananda would reply by quot ing a parable, in which the impatient aspirant is condemned to a new cycle of probation, while the patient learner given instant release. In other words 4,000 years is no proper test; it is merely a period of temporary transition in the eyes of the Yogi. Vivekananda vigorously opposes all attempts at christian science or hypnotism as denoting the ruin of the soul. Where one soul gets command over another it must end in the annihilation of the weaker. Every soul must work out its own salvation Nor is it a fair criticism to call that salvation mere nihilism. Nirvana, as has peen already pointed out, is a state which at present we cannot conceive; even Aristotle, who call it "theoria," shrank from following it in its legitimate conclusion; yet it is none the less a state far higher than our present one, to which we may some day attain if The Swami is far more candid about tion. Not at all, says Raja Yoga; just his religion than most Brahmins, who

do believe in mysticism and think it secrets of the universe. This candon compels our attention, and if we cannot much food for humble thought in the

We Are Already Inhabitants of a Spiritual World.

Our Duty Toward the So-Called Dead.

A clergyman of the Church of England has written a book narrating his experiences with the unseen world, and in it he says:

"If the so-called dead are near us and appear, what is our duty toward them? Are we right in seeking fellowship and intercourse with them? What is the nature of their mission? Have they anything of surpassing interest to impart tous? Moreover, in what relation does the whole subject stand to revealed religion? * * * There are persons will ing to acknowledge that in an age in which men's highest interests are in danger of being lost sight of in the pur suit of temporal gain, a fuller light is being thrown on the truths respecting the higher life, and the all-important fact of individual immortality. * * * If those whom we call 'the dead' are in reality near to us and both anxious and able, under certain conditions, to communicate with us, it is right and necessary that we

should know it.' There is certainly a marvelous awakening of the world to a consciousness of the direct influence from the life just beyond, and there is no more extraordinary anomaly than that the churchthe church universal, as a rule, inclusive of each and all sects and creedsholds an attitude hostile to the careful and reverent investigation of the possible communion between the two worlds of the seen and the unseen. Here, on the one hand, is the vast organization of professed Christians; of those—pastors and people—who have definitely ranged themselves as accepting and pursuing divine truth; as holding faith in im-mortality and the infinite development and progress of the soul; yet who re gard as variously wicked or weak-sinful or silly-any definite pursuit to dis cover what relations, if any, exist be tween the two worlds of the visible and and the unseen. For the time has passed that we can actually designate them as physical and the spiritual. None of us would tolerate the assertion that the present life is exclusively a physical

THE SPIRITUAL WORLD. We all realize that we are inhabitants already of a spiritual world; that we are ourselves spiritual beings; that we are in perpetual touch with spiritual forces, but the further proposition that we may be in constant association and communion with those who have passed beyond death is deprecated, discouraged or denounced. Now and then i is even said of a clergyman who sincerely attempts to investigate this subject that he is very "brave," an expres sion not infrequently made regarding Rev. Minot J. Savage in his wellknown efforts to gain light on this prob lem, and to demonstrate, if possible sionate observer might well ask why in the name of all that is important should not Mr. Sayage-a professed minister of Christ, a teacher of divine truth, a leader in all that pertains to the not he of all persons, why should not all the clergy, of all persons in the world, make earnest and intelligent and rev erent effort to learn whether the potent truth of the immortality of the soul cannot relate itself to the present life as a factof infinite value, rather than remain fact of infinite value, rather than remain ing this question, one may be answered that the minister's supreme duty is to teach the lesson of living well the present life-of being just, generous, considerate, truthful, honest, and kind -of living with love to God and love to man. Granted; but would the further truth-if it be one-that there may be constant, natural, and recog nized communion between those in the seen and in the unseen, be in any way inimicable to not only moral, but holy living? On the contrary, would not the clear realization of the mingling of the two worlds- or states-be its perpetual check upon all that was unworthy, its perpetual stimulus to all that is and noble, and of good report? Realizing this constant communion, could one not say of those whom death had ro moved:

Regret is dead, but love is more Than in the the summers that are flown For I myself with these have grown To something greater than before.

TANGIBLE TESTIMONIES. In a book referred to by the English asserted experiences of his own; of ex periences of visible, audible, and tangible testimonies of presence and intelligent communication with those in the unseen. These chapters are entitled Knocks," "Spirit Voices," and "Spirit Forms The record is both scholarly and sincere. Its literary quality is unexcep tionable. The defect of the book is in that the author witholds his name. Presumably, he does this because o the unaccountable popular prejudice against a minister's concerning himself with the phenomena of spirit communion. But why should it require heroism for a man to give his name to what he believes to be true? And who so much as the clergy, should be sup posed to be the leaders and teachers of this next phase of spiritual truth in case it is proved to be a truth? The only practical difference

between the older and the newer phases of spiritual belief is this: That the one believes in the immortality of the soul, but regards the separation of death as final from those who still remain on this plane of life. If A is to outlive B for fifty years, then must he wait fifty years before having continued com-panionship with his friend, while the newer belief is that between B in the unseen and A in the seen there may be a perpetual intercourse of spirit to spirit, thus if A felt himself companioned in spirit, it would not only infinitely lessen all the anguish of bereavement, but would be the constant stimulus to live that higher life of the spirit-that life which is joy, peace, and love-that life whose joy, peace, and love can only be wrought out of the moral virtues of truth, honesty, courtesy, and flawless integrity. In fact, this belief gives the most remarkable impetus to the spiritualization of life.

The above item is from Lilian Whiting's correspondence in The Chicago Inter-Ocean. Miss Whiting never misses an opportunity of speaking a good word for the cause of truth, and large circulation of that paper among the people who do not read spiritual papers must do a great amount

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 covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains the lecture by Col. Ingersoll, given in a Chicago puinit. It scintillates through

The second page contains a highly interesting lecture by Mrs. Cora L. V. Richmond, on the "Dwellings of the

The third page has a splendid article on "Science versus Theology," in review of Andrew D. White's two superb vol-

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 three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrangements to have 10,000 copies printed to be sent out free to every new trial or yearly subscriber. 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 con-

tents 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 learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," ex hibiting many of the inside workings of dress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus-It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in refence to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents-Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land

should have these two papers. They will be sent to anyone for five cents per copy, or ten cents for the two papers. Stamps received. Remember, please that these two papers are sent out FREE to all NEW trial or yearly subscribers.

Nothing is such an obstacle to production of excellence as the power of producing what is good with ease and

rapidity.-Aikin. If a man has any brains at all, let him hold on to his calling, and, in the grand sweep of things, his turn will come at

Hawthorne spent from six months to year in the composition of each of his

romances, Hallam consumed thirteen years in collecting the materials for his "Liter

Lord Brougham commonly spent three or four weeks in study before writing a great speech.

Southey is said to have written "Thaaba, the Destroyer," in six months. Each on sees what he carries in his

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w. pe-

SPIRITS AND DISEASE.

Obsession and Obsessing influences.

Promiscuous Circles, Ignorance of Spirit Control and Causes of Obsession.

One great cause of sensitives becoming obsessed or being troubled with obsessing influences, is sitting in promis-cuous circles. Another cause is in trying to force mediumship, to bring out and develop it too fast. I have known persons that were hypnotized to de velop their mediumship, before they were centered in themselves and had a band of good spirits established about them for protection and guidance in their spirit work, to become possessed by lower influences and spend years in misery and sorrow.

In cases of hypnotism a great deal depends upon the character and principles of the hypnotizer, and people should be very careful to know whom they are being hypnotized by. I have seen it demonstrated and proven to my perfect satisfaction, that a person can be hyp notized to do evil as well as good. The obsession or possession of people by undeveloped forces is by hypnotism. dlums are often hypnotized by their spirit controls.

Mediums should be educated not only In the rudiments of a school education but certainly in the phenomena and philosophy of Spiritualism. The phe nomena of spirit control and influence should be carefully observed and stud This will help mediums to guard and protect themselves against the power of the lower forces. I know some mediums who have an

intuitive soul-development. brains vibrate in unison with the spirits of higher spheres, who deliver as fine lectures as any of the cultivated and educated ones on our platforms. But this is an exception, and not the rule. I heard one of our speakers on a public platform say that she did not believe in organization; that you could not organize a truth. Neither did she believe in the education of mediums, or physical culture. Those people who sat and lis tened to hear her murder the English language, and saw her awkward manners and gestures, thought a little more school education and a few lessons in physical culture would do her no harm. but much good, in the furtherance of our cause; and it was a great pity such mediums should take the field to become leaders and teachers before they were prepared for it.

We often find mediums and their controls who are ignorant and use a great deal of slang and street vernacular, and they go on from year to year in the same way, seeming rather to retrograde than progress. If these mediums would set about educating themselves, they would also educate their controls, who are also sadly in need of education.

The bands of conscious mediums, who have not the intuitive or soul-growth highly developed, are more dependent upon the brain powers of their mediums; and it is all the more necessary that they should be educated. I find on a close investigation and study of spirit phenomena, that the medium's own preconceived ideas and thoughts enter largely into all phases of spirit phenomena. Then liow important it is that we all lead good, true, spiritual lives that will throw around our mediums an aura of love and harmony which will make conditions favorable for advanced spirits to give to us through their instruments the grandest and best thoughts from the higher

I have not written this in a spirit of censure or criticism, but to call attention to those things which are of vital importance, not only to a medium enter-ing the field but to the world at large. A few years ago my wife and myself attended a few circles at the house of a friend. Coming to these circles was a lady with her two children-a young man and a girl of nine years.

This girl had previously developed clairvoyant mediumship. Some of the time her control would give very clear and correct readings to members of the circle; at other times they seemed to be mixed up and could scarcely give any thing correctly.

I knew there must be a reason for this, and my clairvoyant vision being opened, I saw a band of Jesuitical influences about her who were seeking to destroy her mediumship. On inquiry I found that many people out of curiosity, and others to see what she could them about their beaus, came to her, thus bringing a low order of influences. I told them they would see trouble if she did not stop sitting in promiscuous circles and reading for people who wanted their fortunes told. A few days after this lady moved to a distant town, with her children, to keep house for a brother-in-law. In a short time this girl began to have what the doctors called epileptic fits. She would fall backward upon the floor. every joint in her body would be stiff, her eyes closed, jaws set, and her body would be cold. The mother and brother would rub her vigorously and in a short time she would come to herself.

They soon noticed that she had these spells every time a certain man engared about the premises came into the house to do chores. This man had recently come out of the State's prison. Other men that were working about the premises were hardened charactersjust the right kind of element the lower forces could use to draw from to obsess this young girl. The spells became harder and of more frequent appear-

One day, while she was having one of these spells, her mother and brother about gave up her coming to herself ngain, when her control got possession of her and said to the brother to rub quick and hard and she would try and hold "medy's" spirit in her body; that there were bad spirits trying to kill "medy." They renewed their efforts, which in a short time were crowned with success. The control came in again and told them to pack up right away and go back; to not stay any longer; if they did, the bad spirits

would kill her "medy." The lady came back to Northampton and brought the girl in to see me While the mother was relating to me what I have previously written in segirl was thrown violently backward upon the floor, and by the manner in as though an invisible force seized her I stepped to her side; her body was rigld and cool, jaws pressed tightly together, her eyes closed and sunk in her head; and such a look of hatred, revenge and maliciousness, you do not often see depicted upon a human coun-

Knowing it was a spirit controlling her, and wishing to retain, educate and develop him out of his low condition, instead of using force to drive him away, I picked her up and laid her upon

Louis St. Por Sair- Company

the spirit of a man opened her eyes and cursed me for breaking his power; then turning to the mother he applied to her all the vile epithets he could think of and bitterly cursed her for bringing her Man Should Be Able to daughter to me. After reasoning with him he promised to let her alone and ald us all he could in breaking this power that was holding her, and in restoring her to health. For four consecutive days I treated this girl, and each day from nine to twelve spirits, similar to the one above described, controlled this girl and my wife, besides those which were helped by our bands in spirit, who did not control.

The snow was quite deep at the time, and these vicious spirits would control her to run out doors if she was not closely watched, tump into a snowbank up to her waist, and then leave her. A watchful eye had to be ever upon her, as one moment she would be conversing with me or someone else, in a conscious state or controlled by her little familiar spirit, and at the next moment she would be controlled by one of the vicious spirits, and a slap in the face would be the next result.

After four days the conditions were completely broken and she was restored to perfect health, and has had no trouble from that time.

Try the spirits-do not swallow everything that spirits say, simply because they are spirits. I accord the same courteous treatment to spirits that I yould to mortals. Prove all things and hold fast to that which is good A. A. KIMBALL.

Northampton, Mass.

THE ETHEREAL BODY.

Interesting Thoughts and Speculations Concerning It.

To the Editor:-In an article published in The Progressive Thinker of November 21, I endeavored to reply to one of a series of questions propounded by 'Alcinous' in a previous issue. I will now attempt to throw a little light upon some of the other points on which your corespondent seeks for information.

His second question reads: "Do the phenomena presented by the ethereal body represent the true ego of an individuality, or is it stupid or more intellectual?

The phenomena presented by the ethereal body, inasmuch as they are produced by the ego employing that body as its instrument must, in the main represent the true ego. It should, however, be remembered that this instrument has its limitations and imperfections. Like the physical body it is mutable and perishable, therefore is affected by conditions and environments, and is subject to influences brought to bear upon it by other egos. The more the ego develops the innate power which it possesses, the more perfect control it is enabled to exercise over its own. Hence the phenomena presented by the ethereal body, similarly to those presented by the earth body, represent the true ego of the individual affected more or less by other positive wills and by conditions over which it has not yet ittained supremacy. The more nearly the individual approaches perfection in the mastery over his animal propensities and lower self-will, the more completely will all the phenomena present ed by him, whether through the physical or astral bodies, or by mental operation, represent the true ego.

The intellectuality or absence of it

(stupidity) manifested in phenomena is, consciously or unconsciously, estimated by each person according to his own inellectual and spiritual growth. The utterances of the wisest philosophers, being unintelligible to the ignorant and clownish, necessarily appear to them to be the expressions of folly or destitute of meaning. The wisdom of the spirit is folly to the worldly-wise. The ethereal body is capable of expressing more than the reical but if highly spiritualized its intellectuality is of a superior order. Being finite it cannot operate equally upon different planes. The loftier its spiritual development the poorer its judgment on merey material matters is likely to be measured by the capacity of an ordinary earth brain. Objects viewed in shadow of materiality and in the light of the spirit present totally different aspects. The intelligence of the one may be the stupidity of the other. In the full flood of spiritual light to which the ethereal body may ascend, it is not impossible that oblivion concerning earthly things may be attained. This to the materially-minded would be perfect stupidity. To the spiritually developed ego, in whom the less would be in this case lost in concentration upon the greater, the same condition

would be one of sublime intellectu-The question next in order is: "Can the ethereal body entirely escape from its denser factor, the earth body, and leave the latter functioning for years?" To this question, qualified as it is by the word "entirely," it would appear that only an answer in the negative can be given. An entire escape implies the severance of the magnetic cord which unites the one with the other. This would constitute physical death from which there can, for the individual, be no physical resurrection. Without the rupture of this magnetic cord the ethereal body can sometimes quit its denser factor and travel great, although limited distances. It may remain absent for longer or shorter, but in every case still limited periods. Through the connection maintained by this cord the earth body continues to perform at least involuntary functions The heart and the pulses beat, and breath is drawn, although possibly in so feeble a manner as to be imperceptible to others. Whether voluntary functions can also be carried on; whether in the absence of the ethereal part the physical can converse, reason and work, may be considered open to doubt. I do not think in this infancy of what might be termed modern psychical research we have sufficient data to determine it. It is, however, possible that other spirits, clothed in their ethereal forms, may take possession of a body quitted by its own ego and retain that possesion for a long time. The well-known case of the Watseka Wonder would warrant us in concluding that the ethereal body of a decarnate spirit may assume the yet living physical body of another and occupy it during the absence of its owner, performing for several months all ordi nary physical and mental functions. There appears to be no reason for fixing any time limit to their power. Experiments in this direction should be undertaken, if undertaken at all, with extreme care. Each ego owns, in this life, an earth body, capable of good and of ill works. It is itself responsible for the character of those works and should

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never surrender its control except for

brief periods and sufficiently important

reasons.

E. J. BOWTELL.

THE FUTURE.

Predict It.

ANALOGIES OF NATURE-THE VEGE-TABLE-THE INDIANS-FISHES, SER-PENTS AND BIRDS-CAPTAIN KANE'S

A false education has taught us that the future belongs to God," and that t is blasphemous for man to even attempt to pry into it. Trained from earliest infancy in this belief, probably nine-tenths of the people of the United States are disposed to doubt when they hear it asserted that the future can be predicted. They occupy a position simlar to the people before the time of Galileo. Educated in the doctrine that this earth was flat, they looked with abhorrence upon all who maintained that t was a sphere, and when Galileo was imprisoned by the Pope and Cardinals for maintaining that it moved in an orbit around the sun, revolving upon its axis at the same time, the common people felt that this early martyr to science was properly punished. I have not a doubt that there are millions in the United States to-day who, should they hear me assert that man ought to, or can, predict the future, would look upon me as an enemy of God. and foolishly imagine that they could win the favor of that God by injuring me through any means, fair or foul.

I start with the proposition that man should be able to predict the future, whether he is or not. I base this upon all the analogies of Nature, wherever, in her ample domain, I have been able to explore. Commencing with the vegetable, I observe that it predicts the future, growing in a way best adapted to the contingences of that future. In New England, if the winter is to be mild, the corn husks grow loosely about the ear; if severe, then they grow closely, uniting beyond the upper end so ompactly as to exclude the rain. The Indians observed this much before America was discovered by Europeans,

and it was one of their "signs" for

judging of the weather, the seasons, etc. Fishes predict the approach of a storm the changes of seasons and many other things. Serpents and birds do the same thing. Rats desert a building when its destruction is pending. Ground squirrels and gophers abandon ottom land that is to overflow the following spring, but remain if it is not to overflow. In Maine the wood squirrels lay up a large store of nuts in the fail, if there is to be a hard winter, but are not so provident if the winter is to be open or mild. Captain Kane's bull dog lost his coarse hair in the arctic regions. and in its place came out fur as fine as beaver's. This was a case where Nature herself predicted, and in her bountiful care provided for the contingency. The otter, or any furred animal, taken to the tropics, soon loses his fur. receiving in its place coarse hair When there is to be a high flood in the spring, the muskrats and beavers provide for it mouths in advance, by choosing high ground for their houses If there is not to be much of a flood

I might multiply facts of this kind, but deem these sufficient to make out my case. Suppose some one objects, that in the cases cited, it was not the power of prediction, but that instinct with which God in his merelful providence saw fit to endow the lower order of animals for their protection Well, that is a poser, sure enough! It s also a fair specimen of the clerical logic with which, from our earliest recollection, they have been accustomed to silence all spirit of inquiry or investigation in answering the objection hoping that others may profit by the

then they build on lower ground.

example, and learn to reason. Prediction simply implies a knowledge of the future, and it is not of the slightest consequence whether that knowledge is justinet or reason. Such quibbling is on a par with the swell elergyman who corrected a gentleman who inquired how he traveled, by replying, "I did not travel at all; I came in my own private carriage." No matter whether the knowledge is instinct or reason; whether it comes from God or the Devil; whether it is exercised by an animal or human, so long

as it foretells the future it is prediction. We next consider that knowledge in the animal is based almost entirely upon instinct, while in man it is based al most entirely upon reason; it therefore inevitably follows that what the former does through instinct, the latter accom plishes by reason. This proposition requires no proof. I next lay down that it is just as necessary for the well being of man that he should be able to predict as the animal: further, that, as reason is a higher order of intelligence than instinct, it is far more rational to conclude that man has been endowed with the power of prediction than the animal. Intelligence in both man and beast has been found to be in the proportion of the brain to the spinal marrow, increasing as the difference increases. Thus, in the fish, the brain is to the spinal as two and a half to one; in the bird, as three to one; in the mammal, as four to one, and in man, as twenty-three to to one! Therefore, to assert that God has conferred the power of prediction upon the lower order of animals, yet

denied it to man, not only sounds illogical, but blasphemous. The animal predicts by the aid of intinct: the man who advertises himself as the same. So, too, a Brigham Young, and the whole school of modern prophets, from the Indian medicine-man to the aristocratic fortune-teller, who turns up son that instinct in the human is so much more feeble than in the animal. The status of the infant proves this, for, during the first few months of human life we are incapable of exercising one particle of reason, being dependent entirely for all our intelligence upon instinct; and mark, what imbeciles we are greater fools, even, than sucking pigs! There you may see the exact amount of intelligence put forth by the fortuneteller, for not one of them knows any more about the future at forty than when an hour old, aided only by instinct. Instinct never expands, never progresses, never learns anything, never makes a mistake. These characteristics all belong to reason. Whatever knowledge an animal may gain by experience or training comes through

instincts. If man would predict the future he must do it entirely by the aid of reason. The barometer predicts, but it is exclusively a product of man's reason. There are, so to speak, natural barometers, but we cannot read them by instinct. When the mariner perceives the mercury rapidly falling he knows that a storm approaches, even though not a cloud is in sight; if very ignorant, he may imagine the barometer as the When the astrologer observes that Mercury is about to transit the disk of Saturn, he knows that there will be thunder, lightning, and electri-

its feeble reasoning faculties, not its

barometers or linger-boards. Thou-sands of them having been learned, they Meanwhile, so far as I knew, I was constitute the science of astrology; but pointers have allibeen learned by oblearned by observation that when the mercury rises in the barometer fair of Bright's deadly disease and

weather approaches.
-PROPARY. H. CHANEY.

DEAD MAN'S TALE.

Steps of the Process of Mortal Dissolution,

As Related by an Astral Entity.

The following very interesting account is worthy of attention as a study of the process of the dissolution of the bonds between the mortal body and the immoral spirit, as set forth by Poliuto in the Chicago Herald. The narrative is weirdly realistic:

By what means the subjoined reached me is a matter of no consequence. It relates to commonplace experiences which are not often elaborated, and which are possibly curious enough to warrant publication. As to the existence of astral bodies

there is unquestionably a general unbe-lief. Still, there are thousands of men and women of high culture and intelligence who are firm in the faith that each human life is composed of at least two entities, the physical body and an astral body, which is semi-physical and semi-spiritual, and which is very like the ordinary frame of flesh-blood, nerve, muscle and tissue-and which differs from the other in being more attenuated in fiber. It is an ethereal ized quality, with human elements and the capability, at times, of separation from the cornorcal frame and an independent existence. At death it does not lose its individuality, and continues to live either for an indefinite period or, possibly, forever.

It is in the nature of a vitalized sentient shadow of the body, and yet with a species of tangibility that permits it under certain favorable conditions, to become perceptible to, and hold converse with, some in the flesh. Such are the beliefs in regard to this double of the human being that are held by some of the most eminent thinkers of the day.

I who write this am the astral body of a man who lies dead before me. As his double, although I am living, I am, in a sense, also the dead man, and as if I were he, I shall speak.

The gradual approach of dissolution, the illness, the physical, mental, moral and emotional disturbances which precede and accompany it, are rarely related with exactness. What is often presented as gharacteristic of the moribund is a perversion of the facts.

My life, including its course and eating, was not especially remarkable. I was of robust youth; was religiously educated in the straightest fashion; had

a fair education in the schools and business, and pursued an occupation which without over-exertion furnished me with a moderate competence. I enjoyed, as a rule, superb health, and also enjoyed an almost tofal exemption from injuries. Life thus passed equably and uneventfully until Lhad reached a halfcentury.

It was at this period that slight ripples began to disturb the level of the hitherto pacific surface of the sea of life. Sleep, always undisturbed and refreshing, began to be broken. Always had I fallen asleep when my head touched the pillow, and the rest would last for hours without interruption. Now it would be hours before I would drop into a fitful and restless slumber, which would be haunted by frightful visions of domoniac forms, bottomless chasms and towering heights, adown which I was hurled like Lucifer from the battlements of heaven.

My splendid appetite began to fall; my disposition for physical and mental exertion lessened; my average good nature became tainted; my nerves, always sheathed in impenetrable defenses, became bared, as age wears the enamel from a tooth, leaving its tender fibers exposed to incessant and painful contact. Irritation took the place of the ordinary endurance of my nature. Strange and violent pains at times

seized me with ferocity. All these changes did not come in nonth, or a year, or in five years. They were almost imperceptible in their approach. It was a half-score of years before all these changes forced themselves on my attention, and I discovered that I had grown thin and was losing my strength.

Well-meaning friends contributed to the hastening of my awakening from the unconsciousness of falling health. "What in the world alls you? Have you been sick?"

"No. I never felt better in my life," would reply, at the time a chill shuddering along my nerves as their re-marks forced themselves on me as a portent. "What makes you think I am not looking well?" 'Why, you're so thin and pale. You

vant to see a doctor." acquaintance: Another effusive Why, old boy, you're getting old. Anything the matter with you?"

Then I suddenly began to notice the tinct; the man who advertises himself as deaths among my acquaintances. It the only living Astrologer," tries to do came to me with the suddenness and pang of a dagger-thrust that So-and-So, who were younger than I, were dead. I glanced about among the people I aristocratic fortune-teller, who turns up a tea cup or cuts a pack of cards. And my chums and companions ten and sell these must fail for the clumb se must fail, for the simple reat twenty years before, and I discovered with a throb of pain that only here and

there one remained at I began unconsciously taking an absorbing interest in the death notices. Younger than I!" was the sinking comment when such was the fact, and for a moment I came to the verge of hating those who had thus, set an example of death at their age. Note the decease of the octogenarian, and those who climbed to the kery summits of the century was announged, I warmed to their memories as those who afforded examples of the capacity of men for

ong life. I grew weaker in health and demoral ized in temperament. The slightest obstacle ruffled me, I fell into despondent moods, and lost my taste for society, amusement, labor and study. The inevitable burdens of life became unen durable and I lost all ambition. The once-populous future changed into

Prot. W. B. PEEKE, F. D., 4 Cedar St., New York

cal disturbance; this is one of Nature's a waste in which there was nothing

possessed at that period of no malady, to learn them, man must exercise his and yet my fancy supplied scores of reason. Astrology is founded purely diseases. I felt the languor and waste in the laws of induction: that is, the of consumption, knew absolutely that I was effected by organic heart difficulty, servation, the same as it has been and at times felt the premonitory gnaw ings of a cancer, the insidious symptons warnings of paralysis. In this laby-rinth of imaginary evils I wandered constantly and suffered as polgnantly as if they had been real.

III. I consulted medical men who examined me and found nothing—"a low, nervouse tone; a little tonic, less work and a rest. No organic trouble, some little functional disturbance of no consequence." At times, after awhile clouds as is were, drifted over the sky of my brain and shrouded everthing in mist. I could not always think with clearness. I now and then lost cohesion in thought; my memory occasionally was impaired, and I would forge names, dates and faces; I apprehended softening of the brain. It was at this period that night be-

came a gloomy and dreaded inferno, with infinite tortures. Sleep was in brief snatches, disturbed by atrocious visions. I swung over the brows o heaven-high precipices; I was chased through caverns of hideous night by monsters, and constantly awoke shiver ing and sometimes screaming with affright and bathed in perspiration. The waking period between the mo-

after a time than the nightmare of trospection in which memory and conscience fought unceasing battles. A blow that I had given a haby brother; a flying cripple in the playground whom I had kicked in a moment of rage; the reproachful, gentle blue eyes of a dying dove, that I had wantonly shot in a grove, one glorious June afternoon; meannesses that I had been guilty of even to the most minute details: opportunities; misdirected neglected action-all these on such occasions gathered about me and broke the solemn stillness of the night with clamorous upbraidings.

After a time the most terrible phantom, the most pertinacious monster of them all, made its appearance, and hovered leering at me in the somber night It was the suggestion of death. "You must die!" it said and flew away.

"Well, what of it? Tens of billions have died, and everybody living must also die. There's young Blank, with all his youth and wealth, he is sure to die some day, and so has the beautiful Miss Fleurette and the newly married one of them will be spared! Suppose must? They"ll all follow along sooner or later."

And yet these reflections that every common lot; I wanted to live—just to live, only to live! It may be that I was mind. not more of a coward than the majority of human beings when they first begin to contemplate the approach of the great butcher. For months and months fought his appearance; I felt for myself a great commiseration, an acute sorrow that I was obliged to die. It was only when I found him close enough to feel the breath of his nostrils that I ceased to fear him.

Early, orthodox, religious training made itself felt potentially, and there were moments when the child-taught idea of an "angry God frothing with rage," and an ocean of flame rolling on forever, its sulphurous billows, with its shricking and damned souls, filled me with indescribable horror and apprehension. Again, the suggestion of annihilation world possess me with its awful rated forever from friends whom I loved was even more terrifying than the anticipation of eternal torture.

In time the inspection of these various horrors dulled their hideous intensity, as the victim on the wheel is said to become insensible to pain after the first few blows. A species of numbness, a lethargy permeated me. The subject grew wearlsome. I said:

"I am but an indescribably minute speck in the universal collection of human atoms. I am of no possible consequence compared with the stupendous nass. If there be a future in which there is a judgment of human actions. it is no more than just that I pay the penalty of my offenses. All the trillions of specks that have lived and died, and who will live and die, will have to meet the same fate. Why should I distress myself in regard to a future life any more than one of animalculae which inhabit a drop of water in the midpacific I am of no more consequence in the mighty aggregate of the illimitable universe than this tiny and invisible creation. I will worry no longer."

In time all these phantasms, visions doubts, and apprehensions disappeared. Then a profound peace took possession of my soul. It was not the pacific re-pose of hope, but the relief which came from the disappearance of the black broods that incessantly threatened dire results. It was a subsidence of the thundering waves and the castigating

winds. The turbulent sea melted into gentle swells which bore me on with a soothing, craddle-like motion. The ingoing tide drifted me along a shore from which delicious perfume, balsamic and lethal, filled the atmosphere. Twilight came, as, tranquillized by heavy odors, I floated languidly and painlessly on and on, till the twilight deepened into

It is but natural to suppose that early orthodoxy,-with their indescribably horrible ideas concerning an angry God an endless Hell of torments, surrounded by sulphurous flames and devils, and so on through the black catalogue of damnable doctrines peculiar to orthodox creeds-must have a most lamentable effect on the mind and mental experience of a dving person not wholly delivered from their influence.

The deaths of terror resulting from orthodox teachings should be sufficient to damn the whole orthodox system, in all its shades, in the minds of all right minded people.

To him that has no employment, life in a little while will have no novelty; and when novelty is laid in the grave the funeral of comfort will soon follow. Believe nothing against another but

on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it. -Penn.

Friends should not be chosen to flatter. The quality we prize is that recti-tude which will shrink from no truth, Intimacles which increase vanities detroy friendship.—Channing. Sorrow has not been given to us for

are to learn somewhat, which once learned it ceases to be sorrow.-Carlyle When fortune means to men most good she looks upon them with a threatening eye .- Shakspeare.

sorrow's sake, but as a lesson which we

THE LYCEUM.

Hudson Tuttle Replies to President Barrett.

In the voluminous message of President Barrett to the National Spiritualists' Association, he at some length introduces the lyceum movement, and reflects on the books used as the cause of its not meeting with greater success. He says:

"The decline of the lyceum is no doubt due to the lack of spiritual instruction in the text-books used as lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children, If different text-books are needed, let us supply them; if different methods of work are required, let us resort to them.'

It is true the lyceum work has not ad vanced as rapidly as we wish, nor kept pace with the splendid achievements of our English brothers; but it is misleading to say it has declined. To, as admitted by President Barrett,

spleudid work done by the lyceums of Boston, Philadelphia, Baltimore, Cleveland, Denver, San Diego and San Francisco," must be added at least thirty new lyceums organized in the Northwest alone. Deficient as are the books in use, ac

cording to President Barrett, these ly

ceums base their success on them. The lyceum is a direct inspiration of the rements of sleep were more intolerable markable seer, A. J. Davis. and he transposed the children's school in the slumber. They were the arenas of restrospection in which memory and commodel. Will President Barrett tell us how anything can be brought forth by the "talent" which "ought to be en-couraged" in the ranks of the National Association more spiritual? manual Mr. Davis presented the plan of a working lyceum, It was while en gaged in conducting a lyceum of four hundred members that Mrs Tuttle felt the want of appropriate music, and the repeated inquiries from those desiring to found lyceums showed that further nstructions were needed. After years of labor she finished the "Lyceum Guide," as an adjunct to the manual. Any person of ordinary intelligence with the help of the "Guide" can organize and manage a lyceum without other assistance.

It is most true that should a society desire to annex a Sunday-school on the lines usually pursued by such societies, the "Guide" and the manual will prove far too "spiritual" and advanced in thought.

A Spiritual society with a Sunday-school on orthodox lines is an anomaly. There are those in high places in Spiritcouple, the Jeunesses-all of them; not | ualism who disfavor the lyceum, and would substitute a half-way Sundayschool to gather in the weak brethren who lean toward the church and have not manliness to openly stand up for son and every daughter of man must their convictions. Such Sunday-schools undergo the same fate gave me no con- are in need of books especially com solution. I was not willing to share the posed for them, but we cannot infer that President Barrett has such in The "Guide" is for the home, the ly-

ceum and societies, and a manual of physical, intellectual and spiritual cul ture. It contains seventy-five pages of spiritual songs and music, Golden Chain recitations, Memory Gems, Cho ral Responses, Programme for Sessions, Calisthenics, Marching, Banners, Stand ards, Band of Mercy, etc. It seeks to outline the work, leaving the leaders to extend it to the fullest. In this it in structs on purely spiritual lines, for Spiritualism is evolution from within, and not the folsting of something for eign from without on the mind. Hence lesson papers or a book of lessons, however wise, soon become wearisome. Th leaders must train themselves and ther lead up their groups. It is because of the labor this demands, the want of no eachers, that the lyceum cause not make swifter headway.

If there was in the hearts of all Spir itualists the zeal of the mother away in the pine forests of the Northwest who ordered a copy of the Guide, saying, parenthetically, that she had a little son, and there were no near neighbors, but with the Guide she intended to hold a lyceum every Sunday morning, herself and boy being the only members, what an advance there would be! Instead of such zeal, according to President Barrett's own words:

"It is a standing disgrace to Spiritualism to find so many children from Spiritualistic families in the orthodox and Unitarian Sunday-schools.

"Several of our most prominent platform workers are educating their children for the ministry in some church. upon the money earned by their parents apon the platform, contributed by Spirtualists.'

I intended to request President Barrett to state wherein he considered the present books deficient in spiritual thought, but coming to this passage it is not necessary, for does not this admission give the cause clear as the noonday sun? If the parents do not respect the cause, can they ask it of their children? The lyceum is almost always held in a public hall, while the Sunday school is maintained in the beautiful church, and supported by the whole power and influence of its members The prestige, favors and inducements are on the side of the church, and

against the lyceum. Hence it becomes the duty of those who would sustain the latter to make more than ordinary effort. The sens tive child should be shielded, as far as possible, when he is put forward as the advance guard in the terrific struggle between free thought and superstition I recall, while lecturing before a soci-

ety in a large city, that I attended the lyceum session with the conductor, who was also president of the society. On returning. I asked why his own three children did not attend. "Oh!" he replied, "they belong to the Episcopal Sunday-school; all their playmates beong there; the minister is very liberal, and the fact is they feel ashamed to go to our lyceum!" And yet this man had assured me that he had never been happy until he had partaken of the bread of Spiritualism! He willingly gave his children a stone. I repeat what said to him, that were I conductor of that lyceum I would never cease from my labors until I made a society to which my children and anyone's children would be proud to belong.

Books may be had for money, but money will not buy the zeal which is essential for the prosperity of the cause. The "Manual" and the "Guide' have received the fullest endorsements of the Spiritual press, and the only criticism that has ever been made has been by those who did not understand that they were not for the purpose of furnishing a book like the Bible, where texts and passages were to be taken out and crammed into the mind, but a plan to be pursued, with illustrations sufficient to lead on the way. The whole library of Spiritualism, and of the world is at the disposal of the leaders, all "revelations" and the infinite book of Nature.-Banner of Light.

If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—Swift.

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CRITICAL ANALYSIS.

Mediumship, Hypnotism, and Progress.

There has been so much said on the subject of mediumship that one would hardly expect anything new in the way of throwing light on the dark places. We feel impelled to assert that, like many other matters of deep import, it is vastly beyond the understanding of many who profess the possession of a peculiar gift, and, also, that the teachings of spirits, so called, through alledged mediums are full of fallacies. We as Spiritualists have to submit to fallacles and unreasonable declarations purporting to be authoritative utterances of those of the higher life, when they are no more than drivelings of an undeveloped brain in the earth sphere. We must respect such crudities or be censured. We should not suspect perinatetic mediums of fraud had they no inducement to commit the same, nor would we on that account if they had not done so in thousands of instances. We should not lay to the charge of mediums and their spirit influences gross ignorance and pitiable and miserable attempts at guessing at the past and future of persons and events, if they were not constantly displaying these qualities.

see individuals hunting soothsayers, here and there, wanting to know their coming luck; some to hear from their departed friends, but mostly the former, a number of whom are ready to start a bank as soon as they have been with the diviner. The fact about all this, or nearly all of the so styled business mediumship, is that it is cheap fraud. Those who take pay for such delineations are imposing on the credulity of their victims. It may be all right to do so if a person is forced to it from impecunious circumstances, and there are those who want to be made temporarily happy for a small

should not be given to Sphitualism. Spiritualism is nothing more nor less than the all-science. It is the "to know" the all of the truth, the great and awful facts of all things, of the whole of nature its growths and products. Mediumship is the door to the great arcanum. The gift is not universal. Many knock and it is not opened unto them. It is a sad reflection that many do not know, their position when brought near the opento the greater and grander light. He or she who has the power of susceptibility to become psychologized or psychometrized, may not, and, in many instances, has not the discrimination to discern that the impressions which are received upon the brain are only those given by external forces, other than the minds of individuals, in or out of the body, or perchance, or per necessity, in obedience to the wish of the medium at that or some other

Every person who has studied mediumship intelligently knows that it is impossible to keep the theories of the medium's mind out of what purports to be messages from the spirit world. It is a task requiring very fine analysis to divine how far this goes; that is, to determine whether certain utterances are from the medium's mind, illumined or not, as the case may be, or whether the same is sensitized recipient, or to take a somewhat different view, to decide where the mind of the medium ends and the spirit correspondent begins If those to whom so called spirit messages are given possessed the acumen of mind necessary to enable them to tell this, all would be easy sailing in

the spiritual school; but they are not. It may be stated as a fact incontrovertible that, generally speaking, the intelligence of the messages given by lectual endowment of the psyche. The capacity of an individual to become inspired depends on the sensitiveness and strength of the brain. Andrew Jackson Davis, referring to his strange power of discernment by which he wrote his first and greatest work Divine Revelation, called it the superior condition. He did not attribute it to the intervention of a spirit nor of spirits, but to his own personal gift, enabling him to get in rapport with persons. things and principles.

Conception is only limited by want growth and development. The former may be construed as referring to physical machinery of the brain and the latter the means to unfold the spirit. Could human society become fraternized education might be amplified and genius would not be accidental Then there would appear no prodigies, but all would know now the Lord (spirit), whom to know is life eternal. Spirit evolvement passes from symbolism to definite thought and ultra speech. Incinerating passion bursts out into fiery volumes that wrap the soul in flames of love. The fragments of broken hopes and despotled ambitions seem only like the gems to a fadeless crown when one has ascended this third heaven of divine truth and elysian, yet when the cord that binds to the eternal is severed we shrink back to a physical life, "fond of our prison and our clay," and question all evidence of the positive existence of a future life. A memory picture of a medium or a sitter, produced on the medium's mind, is no proof of a present reality. The apparent form of a departed friend stands before us and we are startled, but some scene of inanimation is brought as plainly to wiew. And should the person, or the appearance, apparition, begin to talk, might it not be an extension of the picture? A dog or any other animal is liable to intrude itself into the field of the vision of the clairvoyant. In such a case is it necessary to discuss the question of the immortality of animals and the matter of a dog heaven? If one should have a symbol presented to his mind it might contain the history o a life in epitome.

I was once listening to a sermon by an elder in the Christian Church; not thinking much of his arguments, yet giving good attention. Closing the eyes a large peacock strutting around with the tail feathers spread out full This was intended by some intelligent force to represent the prominent feature in the preacher's character. At another time a friend asked a silent question concerning a person of a bad odor morally speaking, and I saw a meanlooking dog getting over a fence. It is hardly supposable that these visions were the work of spirits, although, they were truths more or less perfectly illus

trated. My experiences with slate writing and materialization have been meage and unsatisfactory. If it remains for those phases to demonstrate the after life as a fact, many Spiritualists must remain hopeless doubters till there is something better than dark seances and the far betweens of the regime we have been having for lo! these many years I have had but three slate messages and two of them had the name of Paul Castor signed, a man I never knew, but who seemed to be the stock control of

every medium who claimed to heal. In the trumpet seances I have at tended I have been sure that, I could detect the voice of the medium in the

horns. But I conceded that the messages might have come from the spirits purporting to communicate and yet

ising the medium's speech. In all the search of many individuals of the intellect and good conscience some of them having investigated in Europe and America, there remains a serious doubt as to the possibility of spirit materialization. That there is fraud we know; but as to the actua fact of materialization, it is in doubt. If the medium is capable of superior judgment the conscious trance is far more reliable than the unconscious This is true from the fact that the medium's mind is not subject to the light drafts that may be moving round when

in the conscious state. A person may be hypnotized to the extent of abnegation of the reason and intelligence, and yet speak the dictations of a lying spirit and of an ignor

ant one. The hypnotic state is not conducive to intellectual development; that is, the complete degree of hypnotism. Development of mediums by association with the higher spirit intelligences improves the powers of thought and the moral sense. The practice of submitting to complete hypnotism deteriorates the mind and narrows the scope of intellect, and conduces to the enslaving of an individual to a state of subserviency not consistent with the happiness one should be entitled to as his or her birthright. Hypnotism (complete) is derived from the mal-application of a law of nature and stands, from a moral point of view, in the great catalogue of crimes by the side of human chattel slavery. Hypnotism is only valuable as one of the beautiful and powerful influences in the highest and purest education of the human race. It is a great misfortune for a person to become a psyche without the necessary instructions as to the uses and relations of the same. The dangers of mediumship are many and but poorly understood by some of the most valuable instruments for spirit communications. Were hypnotism an easy science many of our religious and amount, but the house nor the smirch political evils would disappear. The magnetism of a party name and the wand of the mitre often carries the

day for a false and an inhuman cause. Spiritualism already seeks to en throne organized authority and to raise to command dictators of methods. The persecuted and downtrodden of the old world in the last throes of political and eccelesiastical agony fled from their native homes to the wilds of America that they might break the spell of the dream of a false and miasmatic sleep and become free from the hypnotism of the ages and find a home in the new domain, there to foster a new race and cultivate new principles. But the world was not yet to awaken from its lumber. Greed and avarice and a thirst for power and the spirit of domination followed the emigrant ships as he white caps trace the storm's current through the mighty depths. Unhappy America is an arena for the exploita tion of the schemes of the sharks and the land pirates. When Spiritualism adopts hypnotism it makes no step of advancement except as it learns and teaches its higher uses and the avoidits abuses. In the present state of spiritual literature the world knows nothing about it, definitely. The average man and woman, even among sincere investigators, look upon it as game of chance. They contribute to he fund for the support of a medium much as they would to a wheel of forture.

When they go to a meeting they often eturn saying: "I did not get anything." They are kept guessing all their lives state not far superior to the pearly gate and gold stock of the creedists The reason of this failure of Spiritualism to reach the intelligent masses is that there are no schools of philosophy nor any methods of developing mediums. What few societies we have any medium is measured by the intel-Instead of employing and unfolding the silent powers which are known to exist of life and its destiny. Man is by nature in every community, they are, too often, a child of divine power, needing only taxing the truth seekers to foist upon them a costly mediocrity which is no credit to the cause. Mediums abroad to teach when they should remain at home until they know something to teach and how to communicate

it. Whenever the desire to organize predominates over the wish to enlighten the community, then the church is the place to go to.

Spiritualism has many blessings in store for the world of mankind in society organization, but the nail of the coffin of freedom of speech is sometimes adroitly concealed in the sleeves of some self-appointed leader or leaders. The pleaders for harmony make a trav esty in which argument is silenced and progress has the door slammed in her face. If those whom we essay to instruct were posted as to what mediumship is, and were hypnotism understood the curiousity seekers who go to spiritual lectures and entertainments [?], the light would break out from the rift in the wintry cloud of spiritual doubt and gloom and religion would unfold her plumed wings and liberty would shout from the mountain tops and the valleys would sing a new song to the praise of the eternal gods.

Angels assist our mighty joys, Your sweetest notes unfold, But when you raise your highest strains All truth has not been told. SAMUEL JOSEPH DAILY, M. D.

MY CREED.

do not know if future life Has weal or woe for me: only know His laws of love Forevermore shall be.

Springfield, Mo.

I do not know that for my sake A Jesus bled and died; think of all whom, for Truth's sake, The world has crucified.

do not know where God abides, Nor of His great white throne: stretch my hand in darkness out And, child-like, touch His own. do not know if works and faith,

Can buy me heaven's joy; The holy right to bless mankind Is heaven without alloy. I do not know that earth's frail ones, In endless pain shall moan;

only know that God is love And He will claim His own. I do not think for one man's sin, Labor a curse was made: 've found this true: Those who wor

In blessings sweet are paid. do not wish that for Truth's sake, I constant praise shall find; f no reproach came to my name,

The blessing were not mine. ask not anyone to bear My sins of word or deed: The way of right and truth so plain

Is mine with care to heed. If I my path have crooked made, In proud self-will and vain, O. glorious thought! that I myself Can make it straight again. Among the pitfalls 'round our way,

All of us blindly move; Be careful! If your brother fall, Give him your hand in love. DORCAS LEONA BURROWS. Gibson, Pa.

CHRISTIANITY.

ts It of Divine Origin? That Is the Question.

The Testimony of Ancient Spirits About It.

[CONTINUED FROM LAST WEEK.] Spirit Damis, the friend and companion of Apollonius, says; "Apollonius vas endowed with marvelous spiritual powers, and his deeds or acts of spirits brough his physical and mental organism transcend belief. He was the chosen medium of a band of ancient Egyptian and Chaldean spirits who wrought through him the utmost possibilities of spirit power, known to them, over the physical realm. He taught the purest morality and spirituality as the nec essary condition of future happiness He was Pythagorean in his methods of teaching, and was the equal of that philosopher in wisdom, and I believe his superior in spiritual knowledge." Vespasian, Roman Emperor from 69

o 79 A. D. says of Apollonius: "His was one of the greatest minds that ever lived, and he drew to his aid both in mortal and in spirit life the love and sympathy of the wisest and purest. His life and benign influence always enlisted in behalf of goodness and truth. His virtues were made resplendent by purity and humility, and none knew him but to love and reverence him for them. He was my con fidential friend and medium (as von call it) for divining futurity, and I valued his services so highly that I caused a record of his life and writings to be placed among the archives, and his statue to be placed in the temple among the tutelar divinities of the Empire. I did this, not as a superstitious act, but as a recognition of his worth as a man, philosopher and magician. The statues and pictures of Apolonius were the models for the Christian esus: this I am sure of.'

On the non-existence of Christiantity previous to its invention by the priesthood there is an abundance of spirit testimony, short extracts from which I will

Apollonius says: "Not in a spirit of contention or with a desire for earthly fame, is the true history of ancient religions to be revealed, but that all may know that spiritual gifts and spiritua truths are the inheritance of all nations and ages. The world may construct its gods and religion, but spiritual light will ever reveal their true origin.

"Jesus of Nazareth should have been ny contemporary by nativity, and certainly should have been known to me by virtue of the great spiritual powers which enabled me to designate in all nations the chosen instruments of the world of spirits. I traversed that coun try where he is said to have lived, and indeed conversed with the chief priests and rulers of the Jewish nation. I also conferred with the Rabbi Gamaliel, but I never saw or heard of this wonder worker of Judea.

"Let not the world misunderstand the object of our work; it is not to destroy but to build an edifice that shall not depend upon mystery to conceal its "Could I forget that millions have

been deluded and suffer from disaphopes, I would not seek the presence of mortals to warn them against trusting in any form of worship o ensure future blessedness.

"Christianity has no right to sit as a pueen ruling over the earth and denanding the homage of men. To bind the plastic intellect to a fictitious stand ard of faith, or to limit its fields of injuiry, is the great error of all religious ystems, and notably that of Christian-

"The time is at hand when creedal bonds must be dissolved, that man shall be able to rise to a higher conception such instructions as shall direct his mind to a consideration of the principles governing the universe."

Calaphas, the high priest who, it is said, accused Jesus before Pontius Pilate, says:

"I ceme to aid you in your efforts to unravel the mystery which surrounds the connection of the Christian deity with Judaism.

"As for the records which say that I was either instrumental or accessory in accusing anyone for the crime of blasphenry before Pilate, with other charges, repudiate them as fabrications of after generations. No such person as Jesus was ever accused before the Sanhedrim, nor would such accusation have availed anything, for the Jewish laws were annulled in all cases where they conflicted with the laws of Rome."

Pontius Pilate, himself, says: "I come to say that all statements of any person having been crucified for attempting to found a religion or for any cause save crime, while I was Procurator of Judea, is false. I never heard of any such person as the Christian Jesus when I was in the mortal life.

"The Jews were a bigoted, turbulent race of people, continually revolting against the Roman authority, and constantly engaged in controversy among themselves about their religious super stitions. I governed them in accordance with the general Roman laws for the Province, and had such a person as is claimed been brought before me. I would have crucified his enemies before I would have allowed him to be harmed.

"I had no love for the Jews, and no fear of their auger, and all statements relative to my delivering an innocent man to them to be put to death as a malefactor, are infamous slanders." Josephus, the Jewish historian A D 50 to 90, relative to the paragraph that appears in his "History of the Jews"

"Is it likely that I should have penned so short a paragraph about so important a matter, when I gave chapters to things of less note? No! I did not write that paragraph, for I had never heard then, of any such person; nor would t Jew of my age and station have been ignorant, for I was well acquainted with all the principal events of my nation, both in that and previous gener ations.

concerning Jesus the Christ, says:

"I know not who the author of this paragraph may be, but the early writers of the Christian charch can tell if they will. Certainly I did not place it there and the world should know from this that however skillfully a lie may be concealed, truth eventually will uncover it.'

Tacitus, a Roman historian in the first and second centuries, concerning a line that occurs in his reads, "Chrestus (Christ) the founder of the Christian name was put to death as a criminal under Pontius Pllate in the reign of Tiberius," says:

"This is one of the errors that hav been handed to posterity as emanating from my pen. Not only did I not write that, but much more which has been attributed to me. Could I come again as powerfully as if I had an earthly body of my own, I would rewrite the his very interesting effort of some of history of that era. You will find no mention of the Christians as a sect, by at this office. Price 50 cents.

any authentic writer previous to the

third century. third century."

Suctonius, a Roman historian, A. D. 70-130, relative to what he is made to say about certain temperors of Rome punishing and banishing from the empire the sect of Christians, says:

"These quotations, from my are forgeries. I never heard the title Christian appled to any religious sect. and such statements bear their own refutation in the fact that no punishment for religious peller was permitted by the Roman laws, and that people from all nations were permitted to dwell freely at Rome."

Trajan, Roman Emperor from 98 to 117 A. D., concerning the letters ascribed to Pliny and himself, says: "The ascribed letter to Pliny is a forgery, for I knew nothing of such a sect, (the Christians), nor should I have written anything at variance with the established law for such cases. I did not persecute or authorize the cution of anyone because of religion. nor was it the custom of the governors write such letters as have been

ascribed to Pliny. "Religious toleration was granted to all sects and individuals. It is an infamous policy which sought to blacken the reputation of rulers who governed in accordance with this principle; and that policy can be traced to the writers of a subsequent period who fabricated the religion, and sought to substantiate its claims by mutilation of the records and wholesale defamation of the characters of men who never heard of the sub ject of Christianity during their earthly lives. I know whereof I speak in this matter, and defy any mortal to point to a fact in history that contradicts my statement relative to the policy of the Empire towards religious beliefs." Domitian, Roman Emperor from 81 to 96 A. D., relative to the charge of

persecuting the Christians, says: "I have been accused of persecuting the Christians, but the truth is I persecuted no one who obeyed the civil authorities, nor did I ever authorize such action. I cannot account for the deas prevalent among mortals which class some of the Emperors of Rome as fiends because they did not know and receive the Christian faith as truth while those who did accept it have een recorded in history as models of sanctity, although their lives were stained with the blackest crimes.

"It may seem to many useless to deny what Christendom has been taught as truth concerning the attitude of Rome towards Christianity during the first three centuries, but as far as I am concerned I hurl back their accusations of persecution as a base fabrication. Criminals met the punishment they deserved, whatever their creed or national

"It illy becomes the teachers of a faith which destroyed the records of Grecian and Roman civilization, or nutilated them almost beyond recognition, and sank the world in darkness for a thousand years, filling it with woe and bloodshed, to accuse the early Emperors of persecution, when the remaining Roman records bear witness that ersecution of religions was not nolley of the nation under the Pagan rulers. A religion stich as this has reason to fear the advent of spirits, for the truth once told by the men of that age will unravel the mystery which surrounds its origin, and unmask the deception practiced upon the race.' This spirit testimony on the origin of

Christianity and the Characters of the originators and promulgators, in the lack of moral punciple, agrees well with that which has characterized its leaders all along the ages down to the present time; and it scatters the Chrisian's claim that it is a heaven-ordained and divine institution, as the night mists are scattered before the rising sun. It was easy to say, "as in Adam's fall we sinned all, so in Christ's righteousand divine institution, as the night mists

ness all will be made righteous," but saying it is all there is to it. It has been proven by science that the Garden of Eden story, the flood, and a hundred contrary-to-nature stories other like recorded in the Old Testiment, are ut terly false. And the application of the "higher criticism," which is the exercise of a little common sense, to the contraryo-nature stories in the New Testament about a virgin-born man and God, his death on the cross for the sins of the world, and his ascension bodily to heaven, will prove them false also.

This higher criticism has made great many infidels, but the Christian is not allowed to use it, for he would lose his soul's salvation which consists in being in a spell of ignorance necessary to Christian piety.

Prof. Buchanan says, "Paul was inspired by Jesus and taught the same religion.

They are made to agree on somethings and pointedly disagree on others. They argree on the force or terrorizing "believe or be damned!" to make converts. But in my experience with communicating spirits, I have learned that those who tried to enforce belief in their declarations were of a low order, while those who asked the listeners' consideration of the subject of their discourse, by the exercise of reason, were much higher in the scale of being. There is no better proof of the untrustworthiness of trance or inspired utterances than the use of authority to compel belief in them.

Those Spiritualists who are so sensirively fond of the term Christian have in their minds the belief that the Chris tian religion was God-inspired and originated in the "Holy Land;" for this they should not be blamed; but when they learn the truth that what its reputed author, Jesus, is made to say in the Gospals he never said as a man but it was all placed there by the priesthood, who were the real originators, to hold control of the religious emotions and intellects of mankind, in the lust of greed and thirst for power, they should be willing to drop it as a misleader, and take up a direct line of march upward and onward in the search of truth and right living, as true Spiritualism directs.

Indeed, if they needs the Christian definition of Christianity in toto as true, what is there in it that has a juster claim on their attention, as progressive beings, than What is coming to is every day from the spirit realms through intuition, inspiration and trance mediumship? If there are those who think there is that in it which transcends the truth or moral ethics of Spiritualism, they should not call them selves Spiritualists and complain be cause some brother or sister has learned truth or two which they cannot grasp. They should remember that Spiritual as no creed; its field is the world and its mission to educate mankind Hence, the more we know and the better we do; the happier the future

H. A. BRADBURY.

"The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deut eronomy." The contrast between the thoughts of these brave women and the eronomy. thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize

Both Ancient and Modern in Their Origin.

Compiled from the Secular Press.

HYSTERIA AND SUPERSTITION. Mental diseases, and especially hysteria, have, from the earliest time to the present, exercised a tremendous nfluence upon the current metaphysical conception of the universe and upon the whole mental development, and that precisely because they not only occurred sporadically, but, as we shall soon see, attacked the masses in the form of epidemics, and so became of the highest significance and importance for the life of society as a whole,

says Popular Science Monthly. Religious enthusiasm and prone ness to the mystic and the occult formed, even in the highest antiquity, an important factor of those degener ate and hysterical individuals who entertained the delusion that they were in communication with good or with bad spirits, and who by that channel influenced the masses not a little. A great number of priestesses who delivered oracular responses to the Greeks 'with strong quaking of their bodies' vere psychopathic subjects undergoing the hysterical convulsions well known to us to-day. Hence, epilepsy, which in those days was not discriminated from hysterical cramps, came to be called the morbus sacer, or sacred disease.

Plutarch, in his description of the Pythian priestess, delineates the typical image of a hysterical subject who in ecstatic convulsions stammered unintelligible words, into which the priests injected some sense. But hysteria, with its inclination to religious enthusiasm, was not limited to separate persons. On the contrary, we meetwith it amongs all peoples and in all periods of history, and among all epidemic of various kinds. But never did this disease find a better or more fertile soil in whech to thrive than the middle ages of northern Europe, marked as they were by ignorance and superstition, and accordingly we assumed dimensions surpassing those of any similar outbursts in other centuries. A great many fine books have been written about the individual and researches into the matter.

Calmeil describes a great number of One of the principal eruptions of Germany was demonomania, or teufulswahn. "In the year 1549," says Calmeil, "a delusion called vaudoisie prevailed in Artois, that the devils carried many secretly in the night to not mean secularization of the people; the assemblies, where compacts were it means only the separation of the made with Satan. Without knowing how, the participants of the nocturnal meetings found themselves next morn- creed to worship as they wish or not to

ing back in their dwellings."

HORRID SUPERSTITION. past, which was that of human sacrifice in conjunction with the erection just and equal rights of others. bridge. It was supposed that no such superstition was discovered among spondent writes to Nature that this belief does exist, There was a ridicsome purpose unknown, wanted the heads of five children from each village. All the villagers hid and were prepared to fight for their children. It be made to believe how utterly absurd terests of the people. was the story. After awhile it was discovered that among the people livto sacrifice a victim when anything of undertaken, Then the stories of former ages, when these acts were carried on, had not passed away and they remain in folk-lore. At least the dread of the Bengali coolies was based on tradition.

ODD SUPERSTITION. The most remarkable belief or superstition concerning the human eye with is one that is current in Aus- which once prevailed throughout Christralia. Among the natives of that tendom include many who do not accept country it is the general belief that the left eye of every chief becomes a star the moment the chief in question is done with it. The sun, they say, is the eye of the "greater god," and the moon the eye of the "lesser god." All the stars were once the left optics of human beings of high rank. Shungle, a celebrated chief, once ate the eye of a valiant chief, thinking thereby to increase the brilliancy of his own "eye-star." But the eye burned through Shungle's belly and killed him, whereupon his own left eye became joined to the one he had eaten and the two may now be seen as a beautiful double star, lying just to the east of the southern cross. CURIOUS TRADITIONS.

Traditions are not good things to go on in the writing of history, yet tradi-

some legends, the capital of France derives its name from Paris, son of Priam, who is said to have fled there Twhen roy was captured. These also Trojans; that Nuremburg was named after Nero, Jerusalem after King Jebus, and the Humbert after a king of the Huns, who drowned in it. From the same sources we also learn that the Gauls derive their origin from Galathia, a descendant of Japhet, and

brother of Augustus; that the Scotch are descendants of Scota, a daughter of Pharaoh, and that the city of Naples was founded on eggs.

THE OPAL SUPERSTITION. A Topeka, Kansas, man, who has always laughed at superstition and even made his engagement ring an opal one, has been gradually getting poorer all the time until a short time ago, when his wife-he had married her since-broke the opal and threw the ring away. Since then his salary has been unexpectedly raised, his wife has secured three boarders, his widowed mother has secured her long desired pension, and two of his heaviest creditors have died. Now he is picking up pins and carrying rabbits' feet and buckeyes.

EUROPEAN SUPERSTITIONS.

Tales of superstition from darkest Europe are more plentiful than black cats. The latest is from the Bukowina, a dependency of Austria. A soldier of the reserve died lately at Bojane and the military authorities requested his parents to send back his passport. In reply came the information that the order could not be complied with because the passport had been put in the coffin "that the dead man might have the less difficulty in entering into heaven.'

KEEP CHURCH AND STATE SEPA-RATE.

Those who call themselves freethinkers and advocate the principles of State secularization, writes B. F. Underwood in the Chicago Record, in reply to a Rev. Behymer, are opposed to the recognition by the State of Sunday as a Sabbath or sacred day, and to the compulsory observance of Sunday as a day of exceptional sacredness, but one rare ly hears among these freethinkers any objections to Sunday as a legal rest day or to its observance as a sacred day for religious worship by those who so wish to observe it. Freethinkers claim the right to enjoy Sunday and all other days as they see fit, provided they do not disturb the rest or worship or interfere with the rights of others. They are opposed to such laws as those under peoples we meet with it in the form of which in Tennessee, Maryland and other States, Seventh-Day Adventists honest and honorable men, have been imprisoned for doing such work on Sunday as infringed on the rights of no

body. It is not necessary that one should be an atheist to be opposed to amending the Constitution of the United States s find that epidemics of hysteria then as to make it recognize God as the source of all authority, Jesus Christ as the ruler of nations and the Bible as the supreme law of the land. The great mass of Christian people are opposed to thus evangelizing the Constitution, be epidemic crazes of those ages. The cause it is a secular, not a theological French have made particularly careful document, and because government and theological creeds should be kept separate in this republic, where the church and State are not supposed to have any hysterical epidemics in different forms. legal connection. We have the author ity of Washington that the word God was deliberately omitted from the Constitution for these reasons, and not be cause those who adopted it did not be lieve in God.

Secularization of the government does functions of government from those of the church, leaving the people of all denominations and those of no religious worship at all, the only legal requirement being that in following the dic tates of conscience in religious as in all We all know a horrid custom of the other matters worshipers and non-wor shipers must avoid interfering with the

of a building or the construction of a French revolution, he should study the social and political conditions which preceded that great event-conditions the Dravide Tibetan races. A corre- for which the church was largely responsible and which at length became intolerable. Religious disbelief was not the cause of the excesses of that revoulous story rife in Bengal, not so long lution, which brought a religious freeago, that the Queen of England, for dom that had not existed from the days of Constantine, the distribution of land which had been held by the church, and other great reforms, and proved to be one of the most beneficent movements ever inaugurated against took months before the people could kingeraft and priesteraft and in the in-

Of course, the person who said that he would "rather breakfast with the found out that the report of children Devil than with a clergyman" showed having been wanted arose from the an "anti-theological bias" quite as offact that a foundation was to be built fensive as any of the usual expressions for a great railroad bridge. It was of religious bigotry. Much that was said at the convention referred to was erude and said not in the best spirit. ing in the past it had been the custom | For this freethinkers should not be held responsible, and by this the princiimportance in the way of building was ples of secular government should not be judged. Some of the speakers per sistently confounded with the principles of secular government what is called secularism-a system of thought or a kind of practical philosophy which Mr. George Jacob Holyoake some fifty years ago formulated in opposition to the too much other-worldliness, as he thought. which existed at that time in England: but those who are in favor of completing the secularization of the State the removal of all those vestiges of the which we remember of having met union of church and civil government secularism-many, indeed, who are in the Christian churches. Not a few orthodox Christians believe with Grant and Garfield in taxing church property. "Sabbatarianism" is to-day vigorously opposed by some of the most devout Christian believers, as is also the judicial oath, the issuing of religious proclamations by the president and governors of States (which Jefferson refused to do and condemucal), the employment of chaplains to pray in our legislatures. the use of the Bible in our public schools, etc. Neither secularism nor materialism nor Spiritualism, nor any other ism, can be fairly identified with a reform in which all who are in favor of keeping the government separate rom religious dogmas may consistently join.

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EATURDAY, DEC. 12, 1896.

THE NINE DEMANDS.

Inquiries are frequently made as to the distinctive teachings of the American Secular Union. They are embodied in what is known as the Nine Demands of Liberalism, which we quote below. Their object is to divest the government of everything sectarian, and place it absolutely, as its founders intended, on a labor is more exacting on Sunday than secular base. They propose no war upon the churches, but are unwilling to list. Instead of one-fifth being engaged share in the expense of sectarianism. which is ever struggling to subordinate everything, including the public schools supported by monies drawn by taxation from all the people, to their narrow creeds. Spiritualists, without probably an exception, will cheerfully indorse these Demands:

1. We demand that churches and other ecclesiastical property shall be no longer exempt from taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the Navy and militia and in prisons, asylums and all other institutions supported by public money, shall be discontinued.

We demand that all public approprintions for educational and charitable institutions of a secturian character

4. We demand that all religious services now sustained by the Government shall be abolished, and especially that the use of the Bible in the public schools, whether ostensibly as a textbook or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment by the President of the United States. or by the Governors of the various States, of religious festivals and fasts shall wholly cease.

We demand that the fudicial oath in the courts and in all other departments of the Government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be re-

8. We demand that all laws looking to the enforcement of Christian morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights and

impartial liberty.

9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be coneded to Christianity or any other special religion; that our entire political system shall be founded and adminis tered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly and promptly made.

NOT SUCCESSFUL.

Mention was made in these columns Some months ago, that churchmen any. lous for Bible-reading in the schools of Chicago, were getting up a book with selected passages from that relic of barbarism, which they hoped not only to get into use at home but in all the schools of the country. We notice that Addison Blakely, Esq., an attorney of this city, in writing to a New York paper, says:

"An attempt was made to introduce the book here which was met with so determined opposition on the part of the friends of religious liberty, that the matter was temporarily dropped. Chicago has gained two victories during the past year for religious freedom; one was in killing this measure, and the other was in getting the Illinois Sunday law declared unconstitutional."

MYSTERIOUS PROVIDENCE.

Providence was kind to Col. Ingersoll, and he was let off for what our orthodox friends call blasphemous utter ances, by a severe prodding which made the wretch swear, instead of pray; for observation had taught him the latter was liable to be punished by immediate death. Reports say the Colonel is greatly improved in health. If he takes the gentle hint in the spirit it was offered, he may orate a good while yet.

Praying has been the capital offense of Providence, the principal one calling for immediate death; but now comes another malady closely related to it and that, singing in a church choir. G W. Nelson, of the First Baptist Church. Chattanooga, on Thanksgiving Day, had completed his vocal exercises, and the preacher had pronounced the last words of his benediction, when Mr. N. fell heavily to the floor, dead. If Col. Ingersoll's affliction was an infliction of Providence for blasphemous utterances. is it not also evident Mr. Nelson's singing incurred divine displeasure?

Resolution is omnipotent.-John Fos

In our judgment of human transition the law of optics is reversed; we see the most indistinctly the objects which are

HOWLING DERVISHES. Recent statistics, gathered by the Federation of Churches in New York, show that 18.9 per cent of wage earners in that city are employed on Sunday, and are working seven days a week.

Those agents of the churches, had they pushed their investigations still further, would have found that in no case did ten hours exceed a day's labor, while in many cases they were limited to eight hours, from fifty-six to seventy hours a week. Only a few years ago in the workshops and among farm laborers, from 5 o'clock morning to 9 o'clock at and idling or loafing on the seventh.

The workmen are the persons to determine for themselves whether they shall labor or idle, though the church is very anxious to usurp that right, and while they sing. But who are the terrible sinners.

nearly one-fifth the entire population of a great city, who toll seven days in the week, and who escape the penalties for catalogue are the police, ever on the lookout to prevent crime; then the watchmen who are guarding public and private property. Close along side are the firemen, who have discovered idlers set more incendiary fires on Sunday than on any other day in the week. Then come the printers who are putting the preachers' sermons in type for the Monday morning paper; the janitors in public and private buildings, and in churches; the bell-ringers; and the sexton with his retinue of servitors who assist in burying the dead. The attendants on hospitals; the hostlers at livery stables; the coachmen who drive the preachers in magnificent style to the churches; and the servant girls whose any other day in the week are on the in toil, and losing their souls in consequence, if an accurate count was made, omitting the preachers who earn their daily bread on that day, we apprehend the number would exceed forty per

What is true in every large city is ing to educate the people in regard to also true in the country. One in five on Spiritualist papers. We have repeatedly an average in every home is compelled said that a first-class Spiritualist paper to labor from morning to evening, with no limitation of hours, to prepare food for the idlers.

We own to great disgust for these howling dervishes, who are ever alert for trivial misdemeanors, the evident object, to divert attention from the erimes of churchmen as presidents and cashiers of banks, who are so often caught embezzling public and private funds, which from their frequency, would seem the special prerogative of the Lord's anointed, and particularly of Sunday-school superintendents.

HOLY ZEAL.

It is probably true, for it comes from a clergyman, a class of people everybody knows never lie, that "The Protestants of Glasgow cover their birdbecause birds are not allowed to sing on that day in Scotland." Some one hearing this statement, remarked: "In a young ladies' school in Edinburgh, on the occurrences of a total eclipse of the sun, the head of the house directed the blinds to be closed to prevent the breaking of the Sabbath by looking at the

This devotion to a day was characteristic of our New England ancestors, the Puritans, who were many of them descendants of those Scotch Covenanters, whose Sunday zeal is illustrated in the incidents. The successors of those Puritans are as zealous now to get God in the Constitution, as were the sticklers of piety two hundred years ago to prevent husbands kissing their wives on God's, alias priests', sacred

WORDS OF WISDOM.

Mr. Watts, of England, at the late session of the American Secular Union, in this city, said some good things to which Spiritualists cannot take excep tion. Thus:

"Our object is not to destroy Christian ity, but to destroy Christian error; to free the mind from superstition, ignorance, and prejudice. We object those things which have dwarfed the human mind and blighted civilization. We war not with Christian truths, but with the errors which surround those truths. Orthodoxy teaches that the universe was created 6,000 years ago; but science proves that man existed long before that time. Can you conceive of a time when there was no time? Can you conceive of a place when there was no place? * * * We accept the good and true in every book and in every religion, whether it is sacred or not; but we do not accept anything because it is one or the other. Whatever Christianity may have been one thousand years ago, it is not sufficient for to-day. Work to hasten the dawning of that day which shall dispel the clouds of igno-

rance and superstition," We can all join hands in the support

of such utterances.

ANOTHER BRUTAL ARMENIAN

MASSACRE." The Armenians are a model people let the missionaries tell the story. But The following comes from Boston. the press dispatches place them in an unfavorable light. At Lynn, Mass. there is a large colony of these Christian pets, who have come all the way from Asia Minor to get away from the terrible Turk. A meeting of these mal-contents was held at Lee Hall, in Lynn, the affairs of the defendant company. on the evening of the 22d ult., where some 250 were in attendance, their object to form a union of discordant elements, to be known as the Henchagist and it publishes the Arena Magazine Revolutionary Society, their purpose B. O. Flower is the editor. The amount being evidently to overthrow the Turkish government, aided and abetted by the missionary element. The peaceable good will of its business, which is esticharacter of this people was shown on mated at about \$100,000.

the occasion mentioned, when knives "Creditors holding claims to the extent drawn, chairs were thrown at each other, and a lively fight of the Kilkenny cat variety was set up. Unfortunately for tuture tranquillity, the police rushed in, and interrupted the destruction of the belligerents. Will this affair be heralded to the country as another awful Armenian massacre, by the the receiver."

brutal Turkish officials?

THE LIBERAL PRESS.

Some Facts in Reference to It.

THE BAD LUCK THAT HAS FOLLOWED THE RELIGIO-PHILOSOPHICAL JOUR-NAL-THE LANGUISHING SPIRITUAL-IST PRESS-THE SAD FATE OF THE ARENA.

In a former issue of The Progressive Thinker we asserted that many of the liberal or spiritualistic papers were night constituted a day's labor. Multi- languishing like "sick kittens." We plied by six, and we have ninety hours thought those two words, besides being as what then constituted a week's labor. highly expressive, were also deeply Increased longevity, even among wage impressive, and would fasten themworkers who ply their craft seven days selves without any serious detriment on in a week, suggests that the laborer is the minds of our readers. We did not the gainer by distributing his toll equal- intend to seriously injure the "sick kitly between seven days instead of doing ten" by alluding to them, nor had we the the same amount of work in six days least intention of hurting the feelings of any of our brothers of the press. We alluded as follows to the Religio-Phi-Iosophical Journal:

"The grand old Religio-Philosophical Journal, which had a circulation under compel all parties to stand uncovered S. S. Jones of 25,000, dwindled down to circulation of about 1,500." This statement had nothing whatever to do with the Philosophical Journal, yet the editor of that paper takes umbrage thereat, and flies at us, claiming that we have in-Sabbath desecration? First in the long jured him. Poor fellow, has the warm and genial climate of California threatened him with softening of the brain? We hope not. In connection with the above extract we had the following:

"The Religio-Philosophical Journal eventually fell into the hands of an excellent man, Mr. Newman [who changed its name to Philosophical Journall and it finally drifted to California for recuperation, where its proprietor said that he did not have money enough to move it from San Diego to San Francisco.'

The statement therein made that Mi Newman had not the means to move his paper from San Diego to San Francisco, was based on an editorial item to that effect which appeared in his own paper; and because we made the same statement in The Progressive Thinker, he takes offense, and says that we have a "sting!" and will have to make reparation. What nonsense! What superb folly on the part of Mr. Newman, whom we spoke of as an excellent man. We don't wonder that he finds publishing a paper in California uphill business.

We have become weary in endeavorcannot be sustained in California. The gifted Mr. Schlesinger tried it and falled: so did the erudite Mr. Owens. Their papers were first-class in all respects and far superior as to size and matter. to the Philosophical Journal, however good it may, be at the present time. Other attempts, too numerous to mention, have been made to start Spiritualist papers on the Pacific Coast, resulting in ignominious failures. And why Simply because there are not Spiritual ists enough there to sustain them, and none of them can possibly get a foothold in the East.

There is a constant stream of liter ture from the East over the Rocky Mountains, but comparatively no returning current. However meritorious a publication may be, if published on the Pacific Coast, there is but little re turning current eastward.

We were invited to take up our abode in California with The Progressive cages on Sundays to shut out the light, Thinker, and in reply to the invitation we simply said: "Have you taken us for a semi-idiot, to extend an invitation which, if accepted, would end in dis aster? Pacific coast literature cannot it seems, freely pass the Rocky Mountains eastward.'

And now a word as to the Religio-Philosophical Journal: Every one who has had a property interest in that paper has had very bad lack follow them. It is strange but true. John Smith, a well to-do farmer almost beggared himself in trying to sustain it. He took \$10,000 in stock, and when that was squandered he mortgaged his farm for several thousand more, and that, too, was wasted, and he passed down to the were beggared who invested in the paper. S. S. Jones finally became hastened by the bad luck that seemed whether the preachers like it or not. to follow the paper. It embittered the life of Mrs. Bundy, an estimable lady Finally B. F. Underwood became its owner, and through one of the foremost of literary lights in this country

continued, and he was glad to drop it. It was to be hoped, then, that there rould be a turning point, but even the old type of the office seemed to have failure and bad luck written on it. A young and energetic man used it in publishing an excellent Spiritualist weekly paper called the "Mental World, which soon resulted in ruining him financially. Mr. Newman only inherited part of the name of the paper-"Philosophical Journal," and moved it to give it up. that graveyard of Spiritualist papers. California, and then he soon suffered financial embarrassment by a bank's

breaking, and the end is not yet. While we have the best of feelings towards all laboring for the advance ment of truth, it should not be forgotten that there have been over seventy attempts to start Spiritualist papers, some of them the grossest swindles, and it should be borne in mind, that a peripatetic Spiritualist paper, thus far in the history of Spiritualism, has never long

survived. What we said of the Spiritualist and liberal press languishing is true in every respect, and the half has not been And now comes the Arena, which has languished worse than a sick kitten. Mass. December.

'Judge Dunbar, in the equity session of the Superior Court, to-day gave a hearing on the bill in equity brought by Frederick T. Jones vs. The Arena Publishing Company, asking that a re-There was no opposition.

"The defedant is a Maine corneration having an authorized capitol of \$150,000. of claims against it is between \$60,000 and \$70,000, and its main asset is the

of \$50,000 were in favor of the appointing of a receiver, as were also the stock holders. A receivership is sought to prevent the assets and property from being wasted, and to continue the publication until a reorganization can be effected. The court has not yet named

The Arena has been the one liberal

magazine, publishing articles and stories illustrating the grand truths of

Spiritualism. It has been one of the best (if not the best) magazines published and its hard run of luck will be regretted by all.

THE WORLD IS PROGRESSING. To the Editor:—It appears from the New York Worldothat one of the interesting phenomenator our time is the new and changed activity of the pulpit. The preachers seem newly awakened o their power as public teachers.

When in one day Dr. Dix preaches on the relations of classes and masses and Dr. Parkhurst takes up the moral side of the monopoly question, and when such pulpit orators as Dr. MacArthur, Dr. Henry Van Dyke, Mr. Dixon, Dr. Rainsford, Dr. Huntington, Rubbi Gottheil, Mr. Peters and others habitually breach upon matters of immediate and iving importance, instead of discussing the niceties of creeds and splitting the ological hairs over questions of eschatology, it is not too much to say that we have fallen upon a new era in preach-

ng. Even Mr. Moody and the Rev. Sam Jones-perhaps the strictest types that survive of the old brimstone orthodoxy have felt the change in pulpit atmosphere. One cannot read one of the sermons of these revivalists preached ten years ago and compare it with the World report of their present-day utterances without seeing that a revolu-tion has been wrought in their conceptions of preaching and in their attitude towards their work. The change which has thus come

over the pupit is unquestionably a wholesome development and one that adds pulpit force to the influence of the newspaper in promoting progress. Its definition may be found in the simple statement that our preachers now take for their themes matters of present human concern. Instead of urging men to straighten out their doctrinal beliefs in order that they may save their souls after dwarfing them by lives of narrow selfishness, they now seek to save men in this present life from the blight of wrongful conduct and the blot of evil living. They have less to say of faith and more of faithfulness to duty. They talk less of doctrine and more of con-

Instead of learned discourses in reconciliation of infinite mercy with Divine justice, they preach to men the duty of themselves practising both justice and mercy in this present life.

And where once they condemned"sin" in the abstract they now stand up bravely and tell men of the sins they are actually committing by wronging their fellowmen. Dr. Parkhurst's de nunciation of trust conspiracy as "the Demon of Theft and Murder" was of more practical value than a whole year of discourses upon mint, anise and cum-

The change is a development in the line of progress, and a very helpful one But like all such developments it is at tended by some dangers. The new spirit is apt to inspire indiscreet men to extravagant ufferance, to overstate ments that rob truth itself of its effect iveness. In the practice of weak and vain men-of whom there are unhappily some in the pulpit-the new method is constantly a menace of mere sensation alism.

To guard against these dangers is a very serious duly, but, so guarded, the new spirit and flie dew method promise to make of the publit again a civilzing force, second only to the newspaper in its helpfulness to progress.

The above are the sentiments of a great duly and are restricted to the continuous control of the continuous control of the continuous control of the control of the continuous control of the continuous control of the control

great daily; and are worthy of the careful consideration of every reflective

New York.

A DICTATORIAL POPE.

News comes by way of Montreal, that the Pope at Rome will not accept the terms of settlement made between Manitoba and the Dominion government. relative to the vexatious school question. The old dotard is hugging his waning power, as the miser does his gold when in the embrace of Death.

THEY DON'T LIKE IT.

Some of the clergy dislike to see themselves complimented in the Liberal press. They say it compromises their standing with their parishioners. It has been the policy of The Progressive Thinker, from its first issue down to the present, and will continue while ungrave a broken-hearted man. Others der the management of its projector, to appland when merited, and condemn when not approved. Every advanced owner, and he was murdered, and the step of the clergy will be encouraged; paper fell into the hands of Col. Bundy, and its fossil teaching, coming to our his son-in-law, and his death was knowledge, will be discouraged,

A SUGGESTIVE INQUIRY. The North American Review for No vember contains a well written article to-day, the bad luck of the concern still from the pen of Rev. Madison C. Peters, wherein he claims the exemption of churches from taxation is the increasing of taxes on other property, a propo sition which a bigot cannot deny. He favors the equal taxing of all property that is protected by law. He made the nice point that lightning rods are placed on churches for their protection, and then: "If God does not exempt church property, why should the State?" We

THE CELEBRATION.

Fiftieth Anniversary of Modern Spiritualism.

To the Editoro-The Board of Trustees of the National Spiritualists' Association at the last convention were in structed if they thought it wise to do so to arrange for the celebration of the Fiftieth Anniversary of the advent of Modern Spiritualism, in March, 1898,

S. E. 50, at Rochester, N. Y. Believing that such a celebration should be arranged for at once, they have selected Mr. Frank Walker, of Hamburg, New York, for Business Manager

Mr. Walker desires at once to hear from all superintendents in regard to their views of how; this anniversary urged to correspond with Mr. Walker; state what financial and other aid they will give, so that by January 1, 1897 he shall receive the concensus of opinion of our people and know how they wish him to proceed with this gigantic undertaking.

Mr. Walker has gained for himself the unanimous endearment of all our people, who, it is believed, will rally around him and pledge not only their support but cash and "good works." Shall we not all unite and in these

last days of this wonderful, progressive century, hold a "Grand Jubilee" in commemoration of that great occasion when the Angels of Light visited the earth to bring not only proof of immortality-but also to usher in the reign of Peace on earth, good will to men." FRANCIS B. WOODBURY,

Secretary N. S. A.

SOME PLAIN FACTS.

Language.

THEY COME FROM AN ORTHODOX PUL-PIT, AND SHOW THE INHERENT ROT TENNESS OF SOCIETY.

To the Editor:-Give your readers

these plain, unvarnished facts: The

Rev. Charles H. Parkhurst, in the Madison Square Presbyterian Church, New York City, on one occasion lately delivered a vigorous sermon to a large con-gregation. He took for his text, "Be thankful unto him and bless his name for the Lord is good." (Psalms, c., 4-5.) He said in part: "I do not know how many unfaithful husbands or wives there are in this community, but I should calculate that there might be well on toward a quarter of a million. The toye between husband and wife is and high-priestess of Soul Culture is kept true in some cases by the possession of children; but I have learned enough to know that in the case of any couple that might present themselves before me to be married I would not at any premium issue an insurance contingency of offspring, or on the not work together. When the soul and basis of their common faith in God. body have been taught to operate in Conjugal devotion that is not braced words, conjugal devotion that is both perfect life; a state of being which enchildless and atheistic, lacks just that tails perfect happiness, an absolute freeconsummating ingredient of tenacity which can alone secure marriage from be ing anything but a sentimental experi-

"Educating a man does not change be supposed, of a mystical nature. It is his impulses any more than whetting far removed from anything of this charsteel converts it into willow, or sharp ening a wolf's teeth makes of him a kitten. Look at the condition of Europe at the present time. Almost every every nation is studying its own distinctive interests, with a concentration of intensity that is terrific, and every we are all imagining that one of these days there will come a grand convul- Soul Culture is concerned. sion that will tear Europe into geographical flinders. There would be the natural outcome of egotism, edu-

cated to the extreme. "If you do not look upon your neighbor as a brother you are to all intents and purposes looking upon him as an Owing to some peculiarities in outlaw. the quality, or at least in the form of modern civilization we are less likely than our ancestors a few hundred years back to deal with outlaws in a manner offensive to refined tastes, and to string them up summarily or to chop them into odds and ends, but that does not prevent our treating them as though they were legitimate spoil. If a lady goes to the store and buys an article that she is sure is marvelously cheap, and cannot understand how such a piece of handmade goods can be procured at so pitiable a figure, she knows, if she knows anything about the world she lives in and the industrial conditions that prevail, that some poor girl in some sickly back alley has been half paid for her work, and she, the elegant lady goin shopping in her carriage, gets the benefit of it. This city is full of this, and so is every other city. She does not kill the girl outright, but she helps to kill her by inches. And then, when she has got the first wear out of those articles that she

has half paid for and that the sewing girl has paid the other half of by her nealth, perhaps, and very possibly by her virtue, she encourages herself in imagining that she is not a bloodsucker and a murderess by joining a relief or rescue society and packing off the unavailable portions of her wardrobe to be distributed among the poor servant girls in the back alley. You ladies want to think of that sometimes when you are swarming around a bargain counter. "If a number of men engaged, for instance, in the mining of coal agree together to cut the output to such and

such a figure, and to put the price up o such a corresponding figure, and do t not because the legitimate exigencies of the business require it, but because they have things in their own hands. and because the exposed veins of the people are supposed to be bared for the purpose of giving bloodsuckers an easy opportunity to drink; and if then the members of the coal mining company are able to go through the winter in warm and comfortable elegance, aided thereto by the money of the poor, who through January and February shiver over their little bln of coal which is so little because coal is so high they cannot afford enough to keep warm; then the suffering that accrues from it and the deaths that are sure to be the outcome of it are chargeable directly to the coal magnates. I have put this sentence together carefully. There is in it no vholesale accusation and no jumping at conclusions. I am only saying that if coal companies or coal combines or coal trusts—put it any way you like— use their power to the end of drawing off into their own treasury as much of the poor man's money as they can or dare, to the impoverishment of the poor, to the reduction of their comfort, and to the sapping of the currents of health and life, then such companies are possessed of the demon of theft and murder, and there is no other just and Saxon way of characterizing it. And this is no more applicable to dealers in coal than to the dealers in any other commodity. The above is a sad, sad picture of

real life in a large city. With such corruption and on the increase, too, will not New York City eventually disappear from the earth like many ancient cities? Spiritualists, you have a work JUS TICE. to do.

A MISNOMER.

Several correspondents have applied Mrs. to the name of Dr. S. C. Adams. Why, we know not, but as he is of the masculine gender, and the prefix is a misnomer, it is hoped all will omit it from this forth. Mrs. Adams is an invalid at this time. Whether she writes for the press we are not advised, but if she does The Progressive Thinker will gladly welcome her to its columns

The honest heart that's free frae a' in tended fraud or guile, however fortune kick the ba' has aye some cause to smile.—Burns.

There is always and everywhere some restraint upon a great man. He is guarded with crowds and shackled with formalities.—Cowley. Among the pitfalls in our way, the

best of us walk blindly; so, man, be wary, watch and pray, and judge your brother kindly.-Alice Cary. The heathen mythology not only was not true, but was not even supported as true; it not only deserved no faith, but

it demanded none.-Whately. All brave men love: for he only is brave who has affections to fight for, whether in the daily battle of life or in physical contests.-Hawthorne

Avarice is a weed that will grow only in a barren soll.—Hughes.

A NEW CULT.

They Speak an Impressive Novel Faith Which Heals Ills Through the Soul.

Its Name Is Soul Culture.

High Priestess Is Mrs. Katherine Fitts, of Chicago.

SAVES HEALTH AND MORALS—SAID TO

HAVE GAINED MANY CONVERTS IN

CHICAGO-PRINCIPLES OF THE PHI-LOSOPHY. To the Editor:-It appears from the Chicago Tribune, that this city has a new cult. It is in the psychical sphere and so far as is known it is the only organization of its kind in the world It is called Soul Culture. The originator

Mrs. Catherine Fitts, and her home is on the South Side.

The basic olm of Soul Culture is to unify the body and soul. The unconverted—they are not known by that name, but it is the easiest way of claspolicy on their conjugal felicity good sifying those who do not accept the befor more than five years unless on the lief—have souls and bodies which do not work together. When the soul and concert Soul Culture has been attained. by something besides the direct regard | The immediate effect of this is found of each person for the other—in other in the ability of the disciple to lead a dom from physical disease, and a correct appreciation of the problems of existence

The cult, however, is not, as might be supposed, of a mystical nature. It is Clairvoyance and acter. have nothing whatever to do with Soul Culture. It is as open as the day, and of its beliefs and ends nothing is concealed.

The great cardinal principle which it is based is expressed in the one almost of the great powers would motto: "Never do anything to please like to get the other by the throat, and anyone else unless it is right." This is the foundation of all things so far as truth has once been absorbed, the beginner has done much toward acquiring nothing strange in that. That is only the faculties necessary to lead a perfect

> CHANGES STUDENTS' IDEAS. After that it is only a matter of time

and application to reach the goal. One of the first effects observable by the student of Soul Culture is that he no longer regards the forms of religion in the same light. If he has been a church member and after becoming a believer in the new cult goes again to hear a sermon preached he does so with an entirely different feeling from any he has ever experienced before. He finds himself in a new attitude. In the words of Mrs. Fitts he is no longer a slave to creeds and dogmas but a thinker. He listens to the preacher as ie would to a lecturer. This is because he has come to believe that there are no such things as personalities definite localities. God is not God, but an ever-living principle and heaven and

hell are not places but states of being. The Soul Culture Cult has existed in Chicago for some time and, it is claimed, has made many converts. Indeed, though the workings have been so quiet and undemonstrative that it has never before been brought to the atof the city, and even to other cities. So nevs to Chicago to see Mrs. Fitts per-

cult. According to their accounts Mrs. Fitts has brought about many moral reforms and cured numberless victims of bad habits. Through the cultivation of their been saved a journey to Dwight, for the liquor and tobacco habits both give way before her efforts. People with complaints of almost every sort have appealed to her for assistance Men in business trouble, parents who are having trouble with their children, and unfortunates of many other sorts have sought her for assistance and gone away improved in mind and spirit.

The converts to the new sect are from all castes and grades of society. The idea has taken hold of both high and low.

OPINION OF A BANKER.

projects with which I have ever come in | fied contact. You would be surprised if I justify it as well as the singing of Spirwere to enumerate the many names of itualists would be improved. Chicagoans who have been benefited by coming in contact with it. I have per sonally investigated the philosophy, and have been to talk with Mrs. Fitts, and I can frankly say that it is one of the best things I ever found in my life. The clearness and beauty of the philosophy render it such an evidently advantageous assistance that it will be easily grasped by those who come into con tact with it. I know of many instances in which the good accomplished by Mrs Fitts has been of such an astonishing nature that it really seemed little short of miraculous. She claims that her system of mental treatment benefits a wide range of ailments. If people are troubled or worried mentally or spirit ually, or, on the the other hand, have physical ailments, it makes no differ ence, she seems to do them all good." Until now Mrs. Fitts has refused to

say anything for publication regarding herself, though she has more than once been questioned. The soul culturist is an intelligent appearing woman, of perhaps 40 years of age. In stature she is quite tall, and is rather heavily built. Her blue eyes are clear, and her round plump face is kindliness personified. Since she began her work she has held communion with numerous people in Chicago, and many who have come from other cities. Her encouragement has been such and so urgent does she

WHAT MRS. FITTS SAYS. "I first turned to this work," said Mrs. Fitts. "because of what seemed untruths to me which I heard uttered in the pulpits of the churches. This turned my attention towards the development of truths through the culture of the soul, and I have been engaged in the

feel her call to the work that she will

continue it the rest of her life.

work ever since. whole trouble is this: People do not harmonize their souls and hodies. They do not seem to know that these two beings should be friends and march together hand in hand. I do not use word 'conversion,' but that would all sectarianism. Price, 50c. For sa e perhaps more nearly express what I at this office. have to effect in those who come to me will never again suffer from any deep enhul. Price, in strong board covers, physical disease. Whatever little all \$1: cloth \$1.50. For sale at this office.

ment may ever come to them they will never again be ill and death will come

only when the body wears out. Now as to the spiritual and intellect ual side of life. Soul culture brings peace and happiness. I don't believe there is as happy a woman in the city of Chicago as I am. Every day of my life I am doing good to somebody, and that brings me happiness. This education once given to people banishes their selfish thoughts and ambitions and they begin to look upon life as they really should, from more of an impersonal standpoint, so to speak. Their sordid passions and evil desires are vanquished and they live life as it should

be lived. "I never have seen two souls alike in the world any more than you have seen two faces alike, and when it comes to individual treatment I never handle any two in the same way. I see how each soul is cramped or warped and treat it accordingly. After it has once been placed in a receptive state it is so easy to lead it gently along the paths of truth, and that is all we aim to accomplish."

This new cult is just tinged with orthodoxy, but not enough to render it very unpalatable. It is no doubt under ingelic guidance, and will be instrumental in doing great good. We extend the righthand of fellowship to this liberalizing movement. DIVINE WRIGHT.

CHALLENGE THE ENEMY

W. H. Bach at Springfield, Mass.

New Light. on the Music Question-How the Brave Women "Hold the Fort."

The Progressive Thinker has just ar-The Progressive Thinker has Just arrived, and it comes like a visit from old friends. Brother Francis, I think the success of the paper can be laid to the columns headed "General Survey" as

much as any one thing. Everybody has something good to say in this week's paper it seems to me. By the way, whenever our Moses opens his mouth, or pushes his pen on the questions relating to the Bible he always has something good to give forth. How much better it is to learn the true meaning of things than to go on continually in the dark and say: "I don't believe in the dark and say: "I don't believe it," when you don't know what you are

believing or disbelieving.

By the way, is it not strange how many people are seeking to know more of the Bible and trying to inform themselves so they cannot only meet their orthodox friends on their own ground but can even throw down the gauntlet and challenge a discussion? This has been done by our leaders many times but never have I seen it manifested among the laymen as it is to-day.

Last Sunday evening before the meeting of the Ladies' Aid Spiritualist Society of this city, whom I am serving for the season. I spoke on "Bible Spiritualism" and at the close of the meeting there was but one fault found: "It was too short." Then all through the present week, when I have met the members of our society they say: "Give us some more like last Sunday." I will now begin a series of lectures on "Spiritualism and Mediumship from the Bi-

I noted the criticism on President Barrett's report on music. H. D. Bartention of the general public, its friends rett does not need the feeble words I declare that it has spread over all parts say to defend him either on the score of of the city, and even to other cities. So favorably has its underlying idea been received by those interested in philoso-have given him an opportunity that is phies of life and health that many resi- not given to those who are located in dents of other places have made jour- one place and never get but a few miles away from home. I will add that after sonally and receive instructions in the traveling over twenty-six States of the Union, and Canada, that I can heartily The adherents of the school all speak endorse every word Brother Barrett has of it with the greatest enthusiasm. said on the subject of music, as well as other matters. A writer in another Spiritualist paper takes him to task on the question of lyceums, claiming that lyceums are increasing instead o souls patients, if they may be so called, the contrary. Well, perhaps they are. but as statistics show that they "increased" from nearly 1,200 to be tween thirty and forty in the last twenty years, the statement of Brother Barrett does not suffer much at the hands of his critics.

Music is an essential to our work but it must be the proper kind or it is worth-less. Wherever we go we hear one or two old orthodox songs until we get sick and tired of them. Nearer, My God, to Thee," "Sweet Bye and Bye," and 'Beulah Land." These are sung over and over again. Certainly no one criticises the appropriateness of Longley's music. No one can find fault with the "This soul culture innovation," said Spiritual Harp. If the publishers of a prominent Chicago bank official, "is one of the most remarkably beneficial the price of it from \$2 to \$1, 1 feel satisthat their increased sales would

What we want is a book of suitable music, containing not less than two hundred pieces, gotten out by musicians who understand their business, containing four parts and sold at not over one dollar a copy and about nine dollars a dozen, and you will find no trouble in inducing the Spiritualists to sing.

Spiritualism is in good condition in this thriving city of about 55,000 people The society I represent is a society of ladies, organized under the taws of the State, and very ably officered and managed by the ladies. A men's society held sway for a time and the ladies acted as an auxiliary to it. When the men gave it up, the ladies came bravely to the front and held the fort, and have conducted regular meetings ever since. The action of these hard-working and self-sacrificing ladies deserves the unswerving support of the Spiritualists of the city. They have a hall which they rent by the year, own their own furniture and carpets, piano, dishes, stoves and, in fact, everything necessary to conduct both the social and devotional part of the society. They sublet their hall, which brings in a small revenue. They hold a social and supper each Thursday evening, which is well attended. and the spirit of harmony is everywhere manifested. Mrs. Hortense G. Holcombe is its president and I believe has held that position for eight years. It is a society to be proud of. We have music that is distinctly Spiritualistic, and there is no fault found with it either by our own people or by visiting breth-

We have a children's lyceum, and are now arranging for a library with nearly \$200 worth of books donated. This is W. H. BACH. business.

"Cosmian Hymn Book." A collection of original and selected hymns, for liband ethical societies, for schools and the home; compiled by L. K. Washbarn. This volume meets a public want. It comprises 238 choice selections of poetry and music, embodying the highest moral sentiment, and free from

"Old Testament Stories Comically for assistance. The soul and body Illustrated." Church people are caumust be unified. That drives out tioned not to open this book, as its comphysical disease, which will never enter ical pictures, based on Bible texts, tend into the body. Thus, those who have to induce uncontrollable levity. It is a have once taken the course in soul cul- book for the freethinker who wishes to ture and have thoroughly digested it rest from busy cares, and drive away

A PROPOSITION

Hydesville, N. Y.

Stirring Words from a Hustling Organizer.

To the Editor:-As I have been designated by "The Progressive Thinker," as a "hustler," at organizing camps, and as I have been engaged in that partic ular business for the past three years It has been the means of calling my at tention to the proposal of Bro. Geo. W. Kates and several others in regard to establishing a camp-meeting at Hydes wille, N. Y., and if possible on the very spot where the Fox sisters first demonstrated the fact of another life beyond this earth existence.

I have been asked, by letters and by personal applications, why I did not re take the initatory steps toward forming an association with this special object in view. Therefore I will make this proposal to Bro, Kates, Bro. Wm. Cleve and, Bro. S. B. York and others: That I will make the first one on that committee to collect money for the the pur pose of establishing a camp at Hydes ville, N. Y., and if possible purchase property enough there for a permanent camping place and a meeting to be held every year; also, that I will act for this committee as chairman and treasurer giving a bond, if required, for al moneys put into my hands for this pur pose. I will say that my business standing is good enough without a bond, but I will give a "Bond" with four good sureties or responsible per sons' names attached.

The committee ought to consist o one person, or even two persons, in each large town in the States and in the Canadas. I can find one in Hamilton Canada; one in Rochester, N. Y.; three in Buffalo, (but one will do), possibly one in Dunkirk, N. Y., and one in De troit, Mich.

I would say further that I will visi Hydesville if required and will attend at the first camp-meeting and aid in forming a camp association, as I have done at other camps, and I will do it in the same manner as I have done at other camps. All members of this committee will be required to collect funds for this purpose and give receipts for same; and if The Progressive Thinker will do so, each subscriber will be acenowledged in the columns of that valuable journal. I have been offered money this very day here in Buffalo for this purpose and I can raise money in Rochester also. Rochester is only a few miles from Hydesville.

Now if anyone has a better plan than mine, let them promulgate it, and I will step down and out.

If no one has a better plan, than let

those that are interested write me at once and say that they will act with us in this grand work, and if we cannot raise enough funds this year, we will work until we can raise it; and you can put me down at the head of the list of subscribers. Hoping and waiting, I am J. W. DENNIS. fraternally yours. Buffalo, N. Y.

THE LINCOLN BAND SOCIETY.

To the Editor:-About two years ago Mrs. H. E. Lepper, who has been for years noted as a successful psychometrist and healer in Minneapolis, Minn., received a commission from Abraham Lincoln to commence the organization of liberal minded people into a society. having for its avowed object "The propagation, and advancement of moral, religious, and spiritual thought." It was stated to her that in co-operation in this movement another band would be formed on the spirit-side of life, and to every person who joined on this side another in sympathy would join the organization on the unseen side.

She was instructed to get one hundred names of persons of good moral character who were in favor of such a movement, and then to organize and incorporate under the provisions of the law of the State of Minnesota under the name: "The Lincoln Band Liberal Spiritual Society.'

Mrs. Lepper received this commission as a sacred one, and has since been carrying it into practical operation. She fitted up a neat and suitable ball in her residence, at No. 309, Washington avenue, S. E., on the Inter-Urban Electric car line between the Twin Cities in which she has been holding meetings on Sunday and Thursday evelnings, with seats free, and these have been well attended by thoughtful and intelligent people, who have been admitted to full membership to the society from week to week until the membership now reaches considerably over one hundred. A special meeting was called for Sunday, Nov. 20th. 1896, at 2 p. m., for the purpose of adopting articles of incorporation, and by-laws and effecting a full organization as originally instructed, and a liberal numberof the members responded to the call on the specified time. Articles of incorporation, under the law of the State. were prepared, together with a suitable set of by-laws, for the future working of the society, which were adopted, and a board of nine trustees was selected, who reported the names of the following persons as the officers of the Lincoln Band Liberal Spiritual Society of Minnesota. President. Mrs. Emily L. Lepper: vice- president, Mrs. S. M. Lowell; secretary, O. W. Smith; treasurer, Henry E. Lepper. These persons were then elected to hold office until the first annual meeting of the members of the society, which will be held on the second Thursday of July, 1897, when their successors are to be elected as provided by the by-laws of the organ-

The Lincoln Band Liberal Spiritual Sosciety- is, therefore, now a regularly incorporated religious body, and its avowed object, "The advancement and propagation of moral, religious, and spiritual thought," is believed to be broad enough to enlist the sympathy and encouragement of all workers in humanity's cause. It's platform will be itualist fold than I have in Milwaukee free, and open for the discussion of all neither do I speak of the fortune-telling, themes which have for their object the elevation of humanity to a higher moral, religious, or spiritual plane, and the only requisite for membership is had in each city I have visited for any good moral character, and pledging co- length of time, so I cannot be accused operation in the avowed work of the of ulterior or inharmonious motives in

Regular meetings will be held for the present at Mrs. Lepper's hall, No. 309 Washington avenue, S. E., in Minn-eapolis, on Sunday and Thursday evenings of each week. All seats free Notices of the Sunday meetings, with name of speaker and subject are published in the Saturday evening and Sunday morning Minneapolis papers. O. W. SMITH, Sec.

"The Dead Man's Message," an occult romance ov Florence Marryat. 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 cked up in the course of her investiration and studies. Cloth \$1. For sale t this office.

A STRONG APPEAL

For a Spiritual Camp at To Spiritualists to Rise in Their Might,

> And Cleanse Their Ranks of All Fakirs and Pretenders.

To the Editor:-I notice trenchan articles lately in your columns regarding mediums, who resort to deception at times; may they awaken earnest thought among Spiritualists. I wish to speak of another and growing necessity for reform, and to point out the ease with which it can be accomplished. It is a work which does not require this nice discrimination between the intentionally fraudulent worker and the one who has met antagonistic patrons it is a work in which all can unite with out fear of doing injustice. I allude to the fortune-tellers, charm-sellers-the spond to these several demands, and tramps in the rear of our army who STEAL THE UNIFORM

of mediumship and befool and fleece the public by means of its sacred livery There are a large number of Spiritual ists and investigators in every commu nity, who never read a Spiritual pape or attend a lecture. This is not best for them, it is true, nevertheless it is a con dition which has been and seems to be a fixed feature. By far the greatest number of these people investigate Spir itualism through the "ads" in the daily press just as they seek their theater coal, groceries, dentist, or lawyer through this channel. Managers of so cieties often feel this almost a personal grievance; that it is a fact no one doubts. I for one can not see why a medium should not insert his card in the daily press; neither can I see why the public should not investigate through this channel. Are Spiritualists THEIR BROTHER'S KEEPER?

It is the public-the great uninformed. unthinking masses-which needs the educating forces of Spiritualism, and which Spiritualists and mediums wish to reach. People who are ignorant of the tramp followers which disgrace our cause, and record the thoughtlessness of Spiritualists, reason that as they have heard of the miracles accom plished through mediums, so these people who advertise to change luck; to unveil the future: unfold all things; to be the greatest medium on earth," etc. tc., ad nauseam; must be mediums of they would not be allowed by Spiritualists to thus advertise contrary to law and the usual standards of human in terest in their religion.

There are in Milwaukee to-day several charm-selling, fortune-telling madames and male bipeds of the same spe cies, and the vileness which fills the 'classified" column of the daily press in fake "ads" is enough to forever

SINK ANY CAUSE less just, less holy, than ours; enough to forever banish from the public mind anything but Spiritualism; enough to damn as idiots or reprobates anybody who believes in spirit return, in the minds of intelligent people who do not yet know where to investigate.

The question is, do not Spiritualists owe a duty to the public-especially a duty which is so easy of fulfillment and so wholly devoid of embarrassing features? Americans have many "sing of omission" recorded on these shores of time, and Spiritualists are not free from this peculiarity, by any means Old-time Spiritualists, when told of the wrongs done to innocent seekers of the benefits of mediumship, merely laugh when reminded of the pretenders who lisgust the public, and say: Well, let them do as I did-go to the genuine me-

dium. They do not stop to think of the lives directed wrongly; of the confidence which generally never is re cause it is a matter so easily righted,

and yet is left undone. We as Spiritualists have enough to suffer from the limitations of mediumship which are not understood by some of our less well-informed mediums and Spiritualists without carrying the load of distrust thrust upon our backs by known fakes. Ten,-yes, fifty years from to-day, Spiritualism and Spiritualsts will still be looked upon with unutterable disgust by tens of thousands have unwittingly investiwho gated it through the fortune-telling lass; and years from now Spiritualists

will feel the effects of this deluge of fraud in their business and social Telaions; in their lyceums and meetings. Years from now, hundreds of people vill be in the shadow of ignorance and the sorrows of death's visitations through the failure of the Spiritualists, either as committees from their respective societies or as individuals, to take the half-hour necessary to warn these fakes who so boldly violate the

on the chief of police and point out the advertisement or circular. "But," says one in alarm, "the police arrest everyone; all will suffer." I for one do not believe that. Whenever the police find that Spiritualists are earnstly striving to eliminate fraud, acknowledged workers will not be

law, to leave town; or failing that to call

molested. THEN, AND NOT TILL THEN will we have the respect of the investi gating and non-investigating public. If honest mediums are arrested un justly in the blundering or malicious ef

forts of the police, it might as well be one time as another, for it certainly comes after on with this state of affairs unchecked. I believe that every wholesale arrest of mediums which has been made in the last ten years has been led up to by the criminal thoughtlessness or indifference of Spiritualists in allowing charm-selling and fortune-telling in their city under the name of medium-

ship. The dearest friends I have or ever ex pect to have are Spiritualists, and I love Spiritualism, or I should not have turned my back as hundreds of others have done, upon church friends to cling toit. I certainly neverhad a greater numberoffiends either in or out of the Spircharm-selling nuisance from lack of patronage myself. I have a large private work in this city; as I have also thus commenting upon the general negligence of Spiritualists in this

May our people awaken to their position as having received this greater knowledge and recognize that they thus have a stronger incentive to

LEAVE NO DUTY UNDONE. If you do not want fellowship with the angels, why seek to touch the hands of those ministering hosts who toll and watch unceasingly that these truths may find cleanly channels through which to reach those yet in the mortal life? Why become a Spiritualist at all, unless you are willing to realize that i brings to you added duties?

I have a dear friend in Lexington. Ky., who feels that his guides have promised him mediumship. He does not get it readily, because he does not For sale at this office.

understand the laws; but he perseveres and says he never will meet his loved ones in the higher life with the poss bility of their saying that he was not

faithful in trying.

How many of us, dear brother and sister Spiritualists, are so faithful in our trying to help humanity to understand these truths that we can face the patient workers of

CELESTIAL SPHERES

with calm hearts; and unflinching soul when that change called death comes

A public medium has many responsibilitles thrust upon him. Inexperienced young people seek him to obtain confirmation of their hopes or fears; marriages are many times made upon in formation given regarding the character of the opposite party; business with according investments are dealt to information obtained by the psychometric; failings of temperament which often would bring utter misery in business and home life are corrected by the kindly advice given by the guide of the medium; harmony is often restored in the home; sorrowing souls sitting within the shadows of death's visitations, are made happier, and people on the downward grade are helped upward by the ministry of spirits through the honest media of the day. Spiritualists as a body do not dream

of the importance of this work or its extent. The most delicate affairs of life, the most sacred sorrows/fhe most unutterable joys, are brought to the me-dium (by people who do not, will not, can not, and are not willing to try to understand our philosophy) for assistince, assuagance or confirmation. Call this confidence silly, if you will, yet it is nevertheless a fact. The medium holds this position through powers of revealment: the fortune-teller obtains the victim's confidence sometimes from credulity on the sitter's part, but generally on the strength of the work done by the honest mediums of the day. This position as participant in hear secrets has never been held so wholly by any other class of people unless by onfessors in medieval times.

Then shall it not be be held by those who strive to do right, by those who will at least allow the sorrowing, griefstricken or trusting soul to depart from that sanctum sanctorum, the seance room without being

ROBBED, FLEECED AND GULLED by these human vampires who sell 'magic belts and charms," and who, in heir endeavor to keep customers, give idvice for the future sure to coincide with their patrons' views rather than o redound to their advantage

Each fortune-teller using the name of medium, crowds out an honest medium; and the thoughtlessness of Spiritualists n allowing this condition to exist PLACES A PREMIUM

ipon fraudulent work, discourages and lisheartens those who seek to do right, and eventually through starvation drives morally unbalanced younger meliums to herd with these gutter-snipes

The remedy is so easily applied that t is to be hoped that societies will unite all along the line; from committees for that purpose and stop this burglarious use of the name of mediumship by those who advertise in this manner, and who so very, very commonly use their rooms, supposed to be devoted to the most sacred scenes of earth, for purposes of assignation and prostitution. To-day fortune-telling and charm-

selling by those who call themselves mediums clothes the disreputable in satins, sealskins and diamonds; houses and nourishes them elegantly and gains even a large patronage from Spiritualsts; while mediums ofttimes luxuriate in perhaps one barely decent suit, one or two square meals per week, and the smallest, cheapest housing obtainable! That these are facts are patent to all who know aught of the subject. columns of the daily press of our large and small cities furnish the key to the situation. Those printers' bills, forty-

and fifty dollars per month, must be met some way. Honest mediums, outside of a half dozen exceptions, find it impossible to spend at the rate of two or three hundred dollars per month, without disgracing the fair word which means so much to humanity.

This is a large responsibility, so far unassumed by Spiritualists the world over, which must be lifted to their shoulders and nobly borne.

I would suggest that the N. S. A. advise all local societies to appoint a committee for this purpose alone, and that all other organizations co-operate In order not to be misunderstood by

those who read hastily, I wish to again state that so far as I am concerned. by this article wish to impugn the motives of any one Spiritualist or of Spiritualists as individuals. A people which is disorganized always works slowly; yet the responsibility is no less theirs. We have many hundreds of honest mediums, yet it certainly cannot be considered their portion to cleanse these augean stables of fakirism, and I am tempted to again remark par parenthesis that we always have enough unkind criticism from those who do not understand our motives, when we speak or write of these matters, to induce most of our mediums to prefer to let the matter rest until the Spiritual ists themselves awaken as a body to the needs of the hour for Spiritualism, and

to their duties in this matter. My last public work in Michigan was at Augusta, where I lectured and gave tests and inspirational songs and my little daughters sang. Out of a population of five hundred, two hundred and fifty attended the services in the a. m and over three hundred were present in the evening. Spiritualists in small towns should feel more encouraged in giving of the bread of life to the multitude. We were very pleasantly enter-tained while there by Mesdames Henry Wilson, Cichester, and Piper, I am now so situated that I can respond to calls. Those from the South solicited. Address is 524 Jackson avenue, Milwaukee, Wis.

CARRIE FULLER WEATHERFORD.

A new edition of "Three Sevens," A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read." Cloth \$1.25, postpaid. For sale at this office. "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 Great Roman Anaconda." By 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 enlight ened concerning the ways and methods of Rome and its priesthood. Price 15c.

MATERIALIZATION SEANCES.

And Other Spiritual Phenomena. "* * * And then I dived.

In my lone wanderings, to the caves of death, Searching its cause in its effect, and drew From withered bones, and skulls, and

heaped-up-dust. Conclusions most forbidden. made' Mine eyes familiar with eternity."

Believing that an account of the man festations occurring in the presence of Amae Wheeler, as the medium, will be nteresting to those who have never had the pleasure of witnessing such phenomena, I will relate a moiety of what has transpired in two or three of the hundred seances I have had with that matchless medium.

By way of preface, I wish to say that I am always surprised and pained to hear Spiritualists express a doubt as to the genuineness of materializations in general. Possibly particular instances might not be entitled to full credence, but to assail that phase of manifestation in general is unjust to mediums who are always honest, and uncharita ble to those who are occasionally placed in a position where justice and candor might hesitate to accuse or ap plaud.

Lord\Byron informed me, at a recenseance, that there was, practically, no limit to the power of the spirit world if the proper conditions were provided, and the necessary media employed.

Mr. Wheeler now gives his materialization seances while he is locked in a solid wooden box, put together with cleats on all the corners. Every sitter s invited to closely scrutinize the box pefore and after he is placed in it, and t any time.

used a bed-room, adjoining the parlor, to place the box in, and hung a pair of black curtains at the door. Mr. Wheeler was locked in and the key kept by the incarcerating committee The music-box was started; a song was sung, and the spirit manager walks out in a fair light, with sleeves rolled above he elbows, and kneeling in front of the curtains he rubs the carpet of black until a little heap, resembling cotton waste, or snow, is piled before him this he rapidly transforms into a fabric of surpassing beauty and considerable nagnitude. No mortal hand or loom ever wove such delicate patterns of film. Could they, it would require many months of unremitting toil (we should judge thirty-six) and when completed

"Doubloons a hundred I would pay And think its ransom cheap that day. If the sitters 'art' congenial, Fritz walks around the circle and permits

them to inspect it! Next Lord Byron appeared, attired in his spiritual robes of spotless white upon his head was it crown of stars and artistically influnged upon clothing were more of these symbols of superior attainments. He bowed, and placing his hand to his head, in the manner of a military salute. The stars were extinguished during the time that the fingers remained in contact with the hair; raising them the stars simultaneously appeared, and as quickly disappeared when lie again touched his hair. This was dong several times in

order to show, by this metamorphosis, that the apparition before us was a spirit entity, clothed in a mundane garb, and not the result of mortal legerdemain. At other times he appeared when the astral emblems of sublimity consisted of a bracelet upon the wrisonly, and not much larger than the end of an unsharpened leadpencil. This was invariably the case when the sitters were not of poetic tendencies. Geo. Washington next came through

the parted curtains, dressed in his military uniform. His figure and bearing was majestic and "every inch a king;" and though entitled to more than regal homage, with the magnanimity of a noble nature he declined to accept as his own the result of the revolutionary struggle. As he stepped back behind the curtain I quoted this from Lord Byron's ode to Napoleon:

Where may the wearied eye rapose, When gazing on the Great; Where neither guilty glory glows Nor despicable state?

res-one-the first-the last-the best-The Cincinnatus of the West. Whom envy dared not hate,

Bequeath the name of Washington, To make man blush there was but one!

As this citation was in the nature of an encore, he again appeared before the curtain and, with deferential gravity, bowed his thanks to me, and then sa luted the audience with a bow and a courteous gesture of the hand. I again quoted from Byron's allusion

to Napoleon: 'Can tyrants but by tyrants conquered

And freedom flud no champion and no Such as Columbia saw arise when she

Sprung forth a Pallas armed and undefiled? Or must such minds be nourished in the wild.

Deep in the unpruned forest, midst the Of cataracts, where nursing Nature

On infant Washington? Has earth no more Such seeds within her breast, or Europe no such shore?"

"Yes, but the chief gredit for the out come of that struggle should be given to those who helped us in our hour of reed," said Washington.

My spirit wife next rame between the parted curtains, rearrying a willow ocker which hadabeen much used by her; this she placed about three feet in front of the curtain. Bhe then stepped behind the curtains and turned on the light to its full strength, and walked out in a light that permitted every lincament of her features to be fully identified, and smiling showed the gold filling in a front tooth.

Robert Burns came out in the cos

tume in vogue in his country at the time of his demise, bowed to the audience, and retiring behind the curtain took a flower from the vase and passed it through-not between but throughthe solid curtain. Later a trumpet was thrust through the curtain while a spirit conversed with a sitter. No rent was made in the curtain, and after a two-minute conversation the trumpe was dropped, falling to the bottom of the curtain. If the fibres separated for the material trumpet to pass by they must have closed instantaneously after the passage, for the eye could detect no opening. At another time my handkerhief was borrowed, and while the curtain was held taut by invisible hands the spirit operator, who was visible passed it through the solid curtain. A ady at the end of the circle was imme diately called up and her hand was placed on the particular locality on the Buddhism in its spirit and living princi curtain from whence the handkerchief

the thought ran through her mind that here must be a hole in the curtain, and he spirit operator reading the doubt in her mind, immediately satisfied her on that point.) A handkerchief of solid was again borrowed from a sitter, and the spirit operator commenced at one corner and changed it into a lovely lace affair in something like tifteen so

form, i. e., made into a solid cambric square handkerchief again. To show that the bodies built up are susceptible to sudden changes from specific to general, and from general to pecific again, Fritz makes a salaam to he sitters: when his head touches the floor the form is that of a short man? It rises instantly, but it is now a lady at least six or eight inches taller than Fritz, and with all a woman's loveliness

onds, and after it had been examined it

was slowly reinvested with its original

of feature. It seems in this case that Fritz's spirit, which is invisible to us, has vacated the form unperceived, and as imperceptibly another spirit has taken ossession of the tenement.

At one seance two children in the aulience were called to the curtain, and two little Indian girls came out and stood up to their backs, to be measured: hen the Nitchie maidens, as the little Chippewa calls herself, looked over the children's clothes; inspecting them with ningled curiosity and looks of wonder. Then one of the little Indian girls backed up to the child she measured with before, and, standing on her-tip-toes, exclaimed facetiously: "My! I've growed an inch!" Five minutes, probably, were spent by the two spirit and wo mortal children in youthful amuse-

For the benefit of your readers, who may be sceptically inclined, I will say that Mr. Wheeler is about five feet and four inches, and that the spirits exhibting themselves were from three feet to six feet and six inches. There were wo or three Indians taller than Wash-

I may, at some future time, say some thing about the slate-writings and trumpet seances I have had with Mr. Wheeler. Should anyone desire to be placed in communication with him, I will engage to do so provided a stamped envelope is enclosed.

Avoca, Iowa. DON CRAMER.

PHILANTHROPIC WORK. School for Boys in Jail Is Estab-

lished. The Woman's Club of Chicago and particularly Miss Florence Hathorn, its representative, has found a fruitful field for its work of noble philanthropy in attempting to build up the moral and

mental stature of the boys who come as prisoners to the County Jail. first effort to rescue these children from some of the debasing influences of their environment was made about eight years ago, but not until the Woman's Club took up the project and Miss Hathorn volunteered to be the active agent in the work did there appear any

convincing signs of success. The most that can be done is to subject the novitiates in crime to a brief experience in a generally unfamiliar atmosphere of honesty and industry, and this is accomplished through the medium of a form of school. But the pupils remain for so short a time that it is impracticable to attempt any elaborate system of instruction and greater attention is paid to diverting to honorable channels such knowledge as the children may possess and to implant-ing germs of right-living that may bear fruit when the recipients return to the world. Aside from this scheme of general instruction the children are brought into close contact with a practical and sincere sympathy that is able to discern the really true hearts which have been only slightly blackened with vice. These children, who his splendid color realizes the ideal in might be termed the better ones, are that land of love and beauty; the patriot the objects of special solicitude and soul of Lincoln loves and watches over care and are so zealously and patiently the country for which he lost/his life, nurtured, not only while in the jail but and John Stuart Mill, who could find no after they leave it, that many instances proof of any life but this on earth, reof restoration to absolute integrity are

The character of the work, which is not confined to a routine but is adapted continually to the changing conditions, is beneficent in the extreme. It attacks with the most effective weapons the world of crime in its most vital part. The children who have been barely launched on the downward path are still susceptible to honest precepts and ambitions and may be turned back to decent lives by even a slight, if sincere, show of interest. A little training, a little instruction, a little advice, and, above all, a little genuine human sympathy at this crucial age when character is forming may change the current of an entire life. Such changes have been made in this jail school and more will be made as the work pro-

But there is room for greater eudeavor in the same field. Similar work should be done in every institution where boys are held as prisoners, and girls also should be brought under the same wholesome influences. A vigorous and concerted attack on crime when its clutch on human hearts is still disputed by conscience will go far to raise the standard of the next generation .- Chicago Tribune.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity 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.

"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 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 Spiritualism. 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 axcellent book. Cloth should have this excellent book. Cloth, \$1. For sale at this office.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of ples. Spiritualist or Christian can had issued. (She afterwards said, scarcely read it without spiritual profit, that, as the handkerchief came through, Price II. For sale at this office.

A PROGRAMME.

ENTIRELY NEW AND PRESENTED TO OUR MANY READERS.

at Cost.

The Progressive Thinker is published 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. O. continue in a measure that status, we it sold for \$1.50 per copy. This book is what.

We have just published a remarkable book, the title of which is "The Next be published, to be furnished to our World Interviewed." It is intensely in subscribers at a nominal cost. Just teresting 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

the study of spiritual phenomena, or who desire to know something about the sublime teachings that come from subut 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 communicator, and each relates an experience of his own. For instance, the poet

Three Excellent Books Furnished and character to the greatest and grandest truth that any of them had ever examined or proclaimed, and they now come from their glorious abode to com not alone to promote the prosperity of municate the glad tidings of immortality its editor and publisher, but it has the

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 year, and during these hard times we have been able to maintain it at that price, without begging for assistance or without having debts or obligations to of the exalted nature of the intelligence. accumulate to harass us. Our main that controls her, and of the purity and

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 think, Spiritualists, of the great good that can be accomplished through the instrumentality of the plan!

"The Next World Interviewed" contains communications from many dis-Mrs. S. G. Horn, is a book of power and interest to all those who are inclined to It is neatly bound in cloth, and printed on fine paper, and will be furnished to pernatural intercourse. The revelations our patrons, post paid, for 35 cents a are of such an extraordinary character copy. That is, anyone sending a year's that the attention is not only attracted by the nature of the communications,

Thinker can have the best the be Thinker can have the book at that 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 Spirit-World, and The Next World In-Longfellow, when the lethargy, that for terviewed. The three volumes, contains a few seconds had enthralled his senses, ing an aggregate of 1050 pages, will be

"The Next World Interviewed."

A REMARKABLE BOOK AT COST.

had passed away, heard a great chorus 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 tran- in the Spirit-World, when ordered cendent realities that open to a spirit's sight in the Land of Souls, and Darwin affirms that could he 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 communicaions received through the mediumship of Mrs. Horn, while in a trance condi ion, and reveal the influence of a high order of spirit intelligence on every page. The scenes described and the page. id spectacle of the Heavenly life are full of grandeur, and recall the highest or more of these books must be accompassages 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 Instead of the supposed indosubject. lence of Spirit-life, each one is constantly employed in some work of selfimprovement, or in some effort for the have outlined. Tell your neighbors. general good. Titian paints in his spirit-home among THE PROGRESSIVE THINKER.

veals the undying principle stamped upon his spirit that renders him immor-

Indeed, throughout all these wonderful 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 activities are disclosed in this new sphere of existence, and one cannot but feel that he is reading messages of plain and honest truth from those who speak, and know and see what they relate.

It is an animating thought that springs up in the mind on the perusal of this book. The beauties of life in the world of spirit are laid open to our gaze and the various changes that are wrought in the views and opinions that were entertained on earth by the greatest thinkers, show how far knowledge and science have been from grasping the laws of the spiritual spheres, and how much grander existence is when it becomes immortal. The humble and great often reverse positions, and the inqualities of earth conditions are recti ied 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 skepti-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

hesitation or indifference but what

would be startled by this mighty blazon of the unknown and invisible universe and if the devotees of science would read and ponder these marvelous pages, their disdain would be turned into awa and admiration at the grand world of life and wisdom which they reveal. The soul who can contemplate these mes sages 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 there is an air of reality and natural ness 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 di rect revelation of a higher form of life Those who have lived great lives here below come back to inform us of their experience there, and to give us the asurance of their great souls that they still live, and that the world of spirit is as real as this one; they give their names, they state their views, they re-late the facts, all in perfect conformity with their individual gifts and peculiar ities, and call upon their friends who linger below to 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 show that only the wise, the gifted and the cultured ones are the authors of these divine passages. The philosopher, the poet, the man of letters, the orator the statesman and the divine, the doubter, the religionist and the unbe-liever unite in this grand testimonial of

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*********** GENERAL SURVEY

The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly roports of meetings. Whenever a chango 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.

An entertainment and hop was held by The Students of Nature, at Merrick's corner Milwaukee avenue and Rockwell street, on the evening of No-yember 28, at which a very fine propramme was selected. Praise is to be given to all who appeared upon the stage and entertained the audience by very fine and instructive speaking, mostly done by small children ranging from 5 to 14 years. After the exercises were finished, the floor was cleared and dancing was indulged in until a late hour. The Students of Nature society feel proud of having had the opportunity of receiving and greeting their many friends, and thank all for their kindness and the good will they have shown to them.

Amae Wheeler writes:- "I have been filling some very successful engagements at Broken Bow, Lincoln and Omaha, Neb. My route is now westward through Nobraska and Kansas, with La Junta, Melrose and Aspen, Col., as objective points. Parties at intermediate points desiring my services, can address me at Avoco, Iowa, and it will be forwarded to me en route. My phases of mediumship are full form materialization, light seances, trumpet speaking and independent slate-writing, in bright sunlight all given under strict test conditions."

Wm. H. Fuller M. D., writes from Ionia, Mich.: "I often look back to the year of '63, when my wife and I became converted by the phenomena of Spiritualism, although we were both menibers of the Baptist Church, in good standing. Our oldest daughter took malignant scarlet fever and only lived twelve hours, About her last words she said: "Mamma you will never dress me more, for an angel has come fore me, and I want to go with him to be an angel." Soon after her death, we began to hear those tiny raps, in and about our sleeping room. We began to think her spirit had returned to communicate with us. We had formerly attended circles and heard the knockings, as they called them, but we were skeptical; however, these raps were so different from any we had ever heard, it set us thinking." Through the mediumship of a Mrs. Thompson they received conclusive evidence of spirit return, and since then he has developed as an automatic writer.

Emma B. Fenimore writes: "A literary, musical entertainment with supper, was held at the South Chicago Spiritual Church, 93d and Erie streets, on the evening of November 24th. A large, intelligent, and appreclative audience assembled, although it rained. The pastor Mrs. Lee Norie Claman, gave some wonderful tests and psychometric readings. Songs and recitations by local talent were appreciated. Mr. Ben. Claman gave some dialect impersonations and sang well, two beautiful songs. Table-tipping by four beautiful white robed little girls was a novel feature much enjoyed by the audience. A city friend of the pastor gave a short talk on Spiritualism, growth and prayer ending her remarks by reading an inspired poem written by her for the occasion entitled 'At-one-ment."

Dr. T. Wilkins reports excellent results in his magnetic treatments on the South Side. He can be summoned to any part of the city by postal card.

Mrs. Delia Karcher is located at Deadwood, S. Dak., and desires to correspond with former friends and ac-

Mrs. Virginie Barrett desires to make engagements with societies in the State of New York and other States, for camps for 1897. Has some dates open for 1897. Terms reasonable. She will organize societies. For this month, address No. 12 Purdy street, Bath, N. Y. or 499 Seventh street East, Indianapolis, Ind. Would like to hear from the Lockport, Buffalo and Elmira societies.

Mrs. Sadie Cook writes from San Francisco, Cal.: "On Sunday evening, November 22, at Scottish Hall, a seance was given by Edward K. Earle, and certainly it was the finest ever witnessed in San Francisco. Every seat in the large hall was occupied by an intelligent and appreciative audience After the opening exercises, he left the platform, passed among the people, giving some fine verbal tests. In independent slate-writing some forty-five or more slates were filled with messages and many names; the writing on a number being in four or five different

Mrs. J. W. Kratz would like to corre spond with some good test medium, one either with phenomenal phases, such as slate-writer, or a good clairvoyantsome one fitted for public work. She desires some one to assist her for the winter. She is ready to fill engagements both for societies and camp-meetings. Her phases are psychometry and inspirational speaking. Address her at No. 1 Madison avenue, Evansville, Ind.

N. S. Bonfield writes from Lowell Theo. F. Price appeared before our Psychic Club Saturday evening. He is a logical speaker, a good test me dium and a genial gentleman." Price, we understand, is to come West soon to fill engagements.

Geo. L. Barrus writes: "Bro. Will C. Hodge, the genial gentleman and able Spiritualist lecturer, who has been visiting with home friends in Belait, Wis., for the past two weeks, left for Chicago While here he gave a parlor alk at the residence of Mr. Munson, and last Sunday evening he delivered a ine lecture at Fenton Hall, to a fairsized and appreciative audience, who vill always give him a cordial welcome hould he consent to speak again. Mr. dodge's subject was: 'Spiritualism-What is it, what is it here for, and what ioes it design to accomplish?' He also and on exhibition some spirit portraits, produced through those fine mediums, he Bangs sisters of Chicago."

A. W. S. Rothermel is open for enragements to hold seances. His line of ravel will be between Omaha and Cleveland, Ohio. His address is Gen-

eral Delivery, Omaha, Neb. Mrs. C. H. Hinckley writes from Grand Rapids, Mich.: "New societies here are going ahead and seem to be do-All are friendly to each other so far as I know."

Mrs. Clara Burkholder writes from Cottage Grove, Ore., an interesting account of a seance with Mrs. Brockway. As we published a long article concerning the Brockways, in our last issue, we **••••••••**•••••••••••••• now merely state that Mrs. Burkholder received very fine tests under what appears to have been satisfactory conditions.

S. E. Spaulding, Cambridge, N. Y., asks: "Will Mrs. Frances Ruddick, of Franklin, Ind., if she should chance to see this in The Progressive Thinker, please let us know why she has not replied to our last two letters?"

The board of trustees of the Illinois State Association have just finished the printing of the new charters, ordination certificates and constitution and by-laws, which piece of work gives great credit to the association and cause in general. Inasmuch as this work has been carried on against innumerable obstacles and liscouragements, success should crown their efforts. It is to be hoped that all Spiritualists will eatch the inspiration coming from those energetic workers. and correspond immediately with the secretary, Mr. D. G. Hill, or Mr. G. L. S. Jenifer, or Geo. F. Perkins, 587 N. Clark street, for particulars in regard to organizing new societies, etc.

The address of G. W. Kates and wife during December, will be 283 Seventh street, Buffalo, N. Y.

Mrs. Steelman-Mitchell is filling a re-

turn engagement with the First Spirit-ual Church of Louisville, Ky., for No-vember. For engagements she may be addressed 100 VanVoast ave., via Newport, Ky.

Mrs. S. E. Hall, inspirational speaker and test medium, has open dates for the year 1897, and would like to correspond with societies for engagements. Address her at 27 Albion street, Roxbury, Mass.

Bear in mind that Will C. Hodge can be addressed for engagements at No. 3 South Elizabeth street, Chicago.

E. W. Sprague, the lecturer and testnedium, writes from Valparaiso, Ind.; "We are stopping here for the present, visiting Mrs. E. V. Wilson. My engage-ment at Erie, Pa., for December having peen canceled on account of that society disbanding, I have no regular engagement for this month. I also have January free. We go to Philadelphia, Pa. for February. I would be pleased to hear from any society or persons wishing my services as speaker and platform est medium. My address will be 91 S. Locust street, Valparaiso, Ind., until December 10. Letters addressed to 965 Grove street, Meadville, Pa., will be forwarded to me wherever I am.

Moses Hull will lecture at Bridgeport, Ct., the 20th and 27th of December. Prof. W. F. Peck will be in Philadelphia during December.

Dr. J. M. Peebles writes from San Diego, Cal.: "This is December 1, warm, beautiful, sunny, and yet everything in my room is in commotion, for I am pack-ing to leave in a few hours for San Francisco. I am to be the guest of Dr. Schlesinger until I sail December 5th Dr. Schlesinger thinks of accompanying me. I stop five days in Honolulu, visiting the great volcano, which is now pouring out volumes of lava, and the leper hospital on an adjoining island. I want to see if the leprosy of the Hawaian Islands is of the same type as that of Madras, India and Syria, which I saw on my second tour. The three great objects of this tour are, to dissemnate the grand truths of the angel ministries, study chronic diseases and their treatment, and gather documents for a large, illustrated volume to be published upon my return. Hundreds have written me that I am too old to take the journey. They remind me of the humidity of Ceylon, the fevers of India, the barbarism of natives, and think will never come back alive. One good Boston brother reminds me of the fate of Wm. Denton, byt none of these things move me. I do not know what fear is. Whether dead, so-called, or not, I shall be in the universe, over which and through which God reigns, and all ultimates, seen or unseen for the

best." Hon. H. V. Moulton is open for engagements at points within 200 miles of Grand Rapids, Mich. He will go to Washington, D. C., in January, April, July and October, to meet with the National Spiritualists' Association Board, and would be pleased to make stop-over engagements en route, going or coming, at any convenient points.

Moses and Mattie Hall have settled at Stoneham, Mass., where they can be addressed for engagements. Mr. Hull spoke last Sunday at Stoneham. On the 13th he lectures at Paine Hall, Boston; the 20th and 27th in Bridgeport, Ct.

WAS BURIED ALIVE.

Story of a Death Struggle in a Collin, from Juneau, Alaska.

To the Editor:-A horrible tale of livng inhumation comes from Juneau, Alaska, in a letter received by George P. Wirtz, of Portland, Ore. The victim of this cruel death was Cariton F. Wells, who left southern Oregon almost two years ago for the Arctic gold fields. vhere it is said he succeeded in accumulating \$20,000, when he was, to all ap pearance, stricken down with heart disase in Juneau last May.

Just prior to Wells' apparent death he forwarded the bulk of his little fortune to his wife, now living in Trenton, N. J., whither he was bound when death overtook him. A little more than a month ago the undertaker who buried Wells received a letter from his widow asking that the remains be exhumed and shipped East for permanent interment? The instructions were in process of being complied with when a ghastly discovery put a stop to their execution.
When the coffin containing Wells' al-

most decomposed body, was opened the remains were found in a strangely cramped position, the face turned toward the side of the coffin. This could not have been produced by escaping gases from the body, and close inspection showed beyond any doubt that Wells had awakened from a death-like trance after burial. The impression was accentuated by the fact that in the skeleton of his right hand was clutched a guttapercha plate bearing three false teeth, which in his agony, Wells must have torn from his mouth. Near the place where his right jaw rested in the coffin was also found a plain gold ring, which the deceased had worn on his

fourth finger of the right hand. In view of this terrible discovery the undertaker and the doctor who had attended Wells decided not to send the remains East unless forced to do so by legal process. What excuse these peole have formulated to appease the

widow is not known. The above is a horrible tale, and sustains the position taken in Vol. II. of the Encyclopaedia of Death, and Life in the Spirit-World, that hundreds are buried alive. TRUTH.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic the land will show their appreciation by facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. - Price 25 cents

THANKS! THANKS!

Many Especial Reasons for Thankfulness.

Set Forth by a Worker Who Is Devoutly Thankful.

To the Editor:-"Thank you!" means great deal when properly applied and understood. Proclamations have been issued by the many State executives, in compliance to the chief at Washington, D. C., that all those who can conveniently, should assemble at their several places of worship on the 26th of November, ostensibly for the sole purpose of expressing thankful sentiments to an overruling power for our present bless-

ings, including the past favors of a year. The discussion of the orthodox view of the necessity of such a day is not the purpose of the writer: But, leaving all church worship aside, and taking the psychological effects of such a day, is more in our line upon this occasion. From our standpoint it is decidedly

beneficial to set aside a day for universal expressions of gratitude to something, if nothing better than to each other, for the liberties we enjoy; for the opportu-nities and possibilities for advancement as a people; for the blessings of physical life; for the liberty of mental growth. by thinking, as we have an inclination; for the right to let everything go by, accepting none of the chances laid at our feet to inform ourselves upon any subject, and be an ignorant brute. fool, or a rascal, just as we desire. We have this right to either grow physically, morally and spiritually, or not.

The spirit is no respecter of persons; the principle of inspiration is for the fool or philosopher, the good or bad

What a privilege to learn of the wonderful possibilities of a future existence? What an infatuating study is the growth and development of the human soul!
All of these things come to us from the gifts of mediumship, by numberless methods. Some people, during the past year, having been abundantly blessed by the satisfaction of spirit communion. are correspondingly thankful: others are not-they are still racing after the same phenomena, making no application to their own future life or present exist-ence-simply fascinated with the entertainment provided for the moment.

Some noble, self-sacrificing souls are working, as they have labored for years, for the purpose of teaching the world the philosophy as well as the phenomena, and endeavoring to make proper application of the same; but they, no doubt, feel discouraged and are not as thankful as they might be. But to these let it be said: Praise God and the angel world for the opportunities laid before you. Thank your immediate friends for their timely assistance in do ing what has been done for you and your cause. Be especially grateful for the consolation you have brought to thousands of tired, weary, heartsick mortals during your term of labor.

Thanks for the fact that, one by one the people all over your broad land are becoming awakened to the necessity of the proper consolidation of your forces. That selfishness is gradually being worn off, and efforts are being made to proporly organize in cities, States and tions; that better and more satisfactory results may be obtained thereby. Be thankful, you Spiritualists in Illi-

nois, that the State organization is not dead, but decidedly alive; that a new charter, constitution, by-laws and papers have been drafted and are in the printer's hands. Sing hallelujah, that because of the

grit and loyalty of a few, you will in the ear future, be glad to receive the benefits of a State organization, even though it has cost you nothing.

Be much obliged for the generous donations from the audiences of "The Beacon Light Spiritual Church" of the lso at Bricklayer's Hall and at The Progressive Church; and don't forget that the few had to exert themselves to draw the attention of the people assembled to the objects of so worthy an organization. Speakers and mediums, passing prough Illinois should know that through the untiring zeal of a few, who are still working, the attempted crush-

ing out of mediumship was successfully squelched some few years ago. GEO. F. PERKINS.

THAT "APPEAL,"

It is Warmly Supplemented by Lyman C. Howe,

Who Adds His Earnest Exhortation.

So many appeals are made for different objects and beneficent work. hat they doubtless impress many readers as an advertisement, who give them a glauce and pass them by. I know people that entertain such a prejudice against all kinds of advertisements that they lose the zest of choice literature because it is found associated with advertisements. Such people often miss the best things, and opportunities. from ignorance of what advertisements would have told them.

In the Progressive Thinker I read, with interest, an "appeal" from the Veteran Spiritualists' Union, which Six days in the week of made me wish I was a millionare.

lest in some superior mood an impulse might tempt them to respond with a donation, Perhaps I would do the same, were I a millionare; but I should need to be as greatly changed in my mental character, as would be my financial conditions, if I failed to put a large share of my possessions to some such use for out a gaunt and pleading hand. the betterment of the world, and relief of suffering humanity.

The Veteran Spiritualists' Union is a reliable association, with high aims and broad humitarian objects; a whole representation of the best teachings of Spiritualism. It is not only humanitarian, but educational, and the plans outlined in this appeal ought to inspire every man of means to contribute a generous quota to the fund, and speedily equip this noble enterprise with abundant means to execute and extend the splendid work designed. I do not write this to help any selfish scheme, or to advertise any personal enterprise for the financial benefit of an individual; but to call attention to the objects and enterprise, to which Spiritualism leads, as it materializes in such organic stability as the Veteran Spiritualists' Union. No one has asked me to write this. It is a "spontaneous combustion" of my enthusiasm for the grand good work aimed at, and which can be an easy success, if those able all over

I do not advocate public or private begging for anything but objects that mean something for the healing of the Nations. There have been several instances where calls, or appeals, have

their acts.

been made in behalf of individual, whose valuable services and great sacrifices for an uppopular cause have made the public their debtors; and such appeals are not begging, but a call for show of justice, an equivalent for services rendered. On two occasions such appeals have been made for me, but, in both cases without my consent or knowledge. Though I worked about eight years for the-cause before I ever set a price, or asked for pay-not even so much as to ask for a collection—and since then have denoted time and labor that in secular pursuits would have earned thousands of dollars, for which I received no pecuplary reward, yet I have not complained, nor have I ever asked for charity, or authorized anyone to ask it for me, publicly or privately. But what has been freely and voluntarily given I have accepted thankfully in times of financial pressure, though realizing that, for the most part, those who thus generously remembered me were not the ones who had received my labor and offered no compensation.

Dr. Buchanan disclaims any need that should be met by donations; but he needs the ready money to enable him to give to the world the treasures of his matured genius, and it is the world that is to be the recipient of a bountiful donation, not Dr. Buchanan. An appeal was made for A. J. Davis.

ome twenty-five years ago, which enabled him to do for the world what he could not have done without it; and avilas we will, vent our spleen in bitter invectives against him, while prejudice boils over in undeveloped and narrow minds—it cannot be denied that A. J. Davis has given to the world such a wealth of wisdom and spiritual truth as has rarely, if ever, been given to the human race by any other man. That he s human all will agree-himself included. That he has made mistakes, perhaps many and serious ones, is also be accepted, as of every other human being. But his works still stand, like an infinite tower, gilded with the glery of the eternal world, the puzzle, the wonder of the 19th century. He did more to infuse a philosophical and scientific spirit into the Spiritual movement in its early days than any other man in this world or any other; and we cheat ourselves if we allow personal prejudice-no matter what the provocaion-to rob us of the spiritual values to be derived from an unprejudiced reading of the various works of A. J. Davis.

The paltry dollars donated as a token of the appreciation in which his works were held, were as a molecule weighed against the world, when estimated by the enduring values of his "Divine Revelations," in the balance against gold. But I have digressed. I want to emphasize the importance of the "apby the Veteran Spiritualists
LYMAN C. HOWE.

THE MODERN PHARISEE.

Flourishes To-Day: Just as He Did in Christ's Time.

If Christ should come upon this earth n person once more helwould find many more Pharisees, proportionate to the population, than when he was here and denounced them for their sins of omission and commission, says the New York Advertiser. He would find them now, as of yore, ogenpying high seats in the synagogue, making broad their phylacteries, robbing, widows' houses and for a pretense making long prayers. He would find them making the outside of the platter so clean as to be radiant, while within they are like unto ravening wolves.

The modern Pharisee is no improvement upon the ancient one, although he may wear more fashionable clothing and live in a more comfortably arranged house and dine from a much more varied menu. He still wears the odor of sanctity, even if he doth not leisure time is spent in thanking God that he is not like other men.

He believes in a Christ, but it is one dressed in purple and fine linen, one in November of the same year. Soon business equality—nay, even a little superior to, perhaps, as the vessel often on fortward for the same year. Soon ing: "Come and tell me of what I do." business, which he successfully carried on fortward for the same year. perior to, perhaps, as the vessel often on for twenty-five years. outshines the cunning potter who Calvary, but it is made of sandal wood spiced and fragrant and gleaming with precious stones. He believes in the divine sacrifice, but with a well-formed which he is the central and much admired ornament.

He believes in the resurrection but is almost entirely satisfied that its power and glory will be exercised only over whose wealth has enabled them those to be laid away in costly mausoleums much more grand and imposing than the average dwelling-place of the living. He believes in a heaven, but its features to his mind blend harmoniously with the swell receptions and banquets that

he is in the habit of attending. So the modern Pharisee looks out upon the world and condemns it and upon himself and sees that all is fair. He charges some poor widow 10 per cent a month for a loan on her furniture and is thoroughly satisfied that said widow is on the broad road to hell because on a hot summer day she takes her children to the park instead of occupying a back seat in his church, especially prepared for the poor by having

Six days in the week does he follow the Devil as closely as he can without What would I do if I were? What do getting too near the penitentiary, and those overburdened with wealth usually on the seventh day he sits in a cushioned pew and feels a glow of sweet Hold on to their possessions and and precious peace surcharge his veins clutch their pocketbooks a little tighter, as a well-paid pastor consigns to utter darkness those who cannot believe that it was a creed and not a fatted calf

ipon which the prodigal son feasted. He gives \$1,000 to send the Bible to some alleged heathen 10,000 miles away and buttons up his pocket with a frown when the beggar at his own gates holds He is much more than the above Mr.

New York Advertiser—you have him very nicely "sized up," but you have omitted much for which that arch-hypocrite, the modern Pharisee, is also The modern Pharisee maketh many

promises before election-from which may always be known what will not happen if you place him in office. He celebrates his political victories by grand feasts but with no thought of any other starving class of mortals save his He regards free thought with abhor-

rence, for it stirreth up his pet delusions and revenls his true inward cussedness. He would imprison mediums and healers because they interfere with his red-tape sky-pilots and pill-butchers. He holds up his hands in holy horror when Spiritualism is spoken of in his

presence, and speaks of an eternal hell

with much relish of expression. He regards poverty as a crime, toil as unclean, and virtue as a superstition. He holds power, place and pelf above ntegrity, mercy and charity. He abideth with our "Christian" civ-

finds a pretext for every villainy, a law

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for every robbery, and an injunction against every help for Humanity. MENOS.

Passed to Spirit-Life.

Passed to spirit life, from his home, in Hassed to spirit life, from his nome, in Independence, Ia., Friday, October 30, Mr. Orville C. Fonda, aged 69 years, 7 months, 4 days. Mr. Fonda was born in Glenville, N. Y. His early manhood was spent in Green Brush, N. Y., where he learned the miller's trade, and where he learned for a number of years. In September, 1852, he was married to Miss Isabel Taylor. In August, 1853, Mr. and Mrs. Fonda came to Independence, lowa, and until the spring of 1856 he followed his trade of milling. At that Wyland and I pledged that the one that business with his brother, A. H. Fonda. They continued in the business until visited his home, and found that he had They continued in the business until 1859. In the spring of 1864 he enlisted in the 47th lowa Infantry, and served until honorably discharged from service until honorably discharged from service above his head, touching it and repeatative times above his head, touching it and repeatative times above his head, touching it and repeatative times are the service above his head, touching it and repeatative times are the service above his head, touching it and repeatative times are the service and tall many that I do."

He leaves a wife, a daughter and a formed it. He believes in the cross of son to mourn his loss. The funeral services were held at the house, Sunday, November I, and were conducted by Rev. Wm. H. Hunter, assisted by R. Jacobs. A large number of friends and what I did that day, as a test. He then impression that it was an exclusive affair, designed for an exclusive circle of lowed the body to its final resting place

in Oak Grove cemetery.
For the last forty years Mr. Fonda has been an earnest worker in the good cause of Spiritualism.

GEO. A. UNDERWOOD.

John D. Dunlap, aged 54 years, passed to the higher life on the morning of November 27, 1896, from the home of his sister, Mrs. John Lindsey, Grand Rapids, Mich., after a short but very painful illness

Death held no terror for him; few re maining ties were left to hold him here. He fully trusted that cherished dear ones were waiting for him in the great beyond, "out of this land of shadows." He was conscious to the last, giving hopeful parting words to his dear sisters, Mrs. Lindsey and Martha Lewis, who, with bursting hearts, drank in his every suffering at the thought that the dear earth form was passing from them. His last words were: "Lift the lights," He was one of the "brave boys" who went at their country's call and fought to maintain her freedom, at the expense of his health. His was a kind and loving heart, and well we know rewards are his on the angel side:

With garlands of flowers plucked fresh from the shore Where sickness, death and despair rule no more.

Translated to the Summerland, at 960 Polk street, on Saturday, November 28, Mrs. M. E. Moore, wife of G. A. Moore, in the 63d year of her age. After a short, but not supposed to be dangerous illness, the end came. On Monday afternoon, agreeably to her request, her remains were cremated at Graceland. The services at the home were conducted by Rev. Doctor Thomas, and at the crematory, by the Hermetic Brotherhood, of which she was an active, earnest member. Here, just before the Angel of the Fire received the dissolving body, her loving comrades bade adieu to the phys ical robe, in which the real ego had worked so cheerfully and patiently. Thus has passed from mortal life a faithful wife; a tender, loving mother, and a staunch, loyal friend. Her psychic powers were far above

the average, in accuracy of prevision, but were always modestly held as a sacred trust, always at the service of her friends. She lived in the love and affection of her family and friends. The love that bridges the centuries will ever flow from her to those left behind. By her earnest desire there was no display ilization even unto its end, for he is of it of black or other symbols of mourning. and its chief promoter.

Such is the modern Pharlsee—who the fact that she had but gone before. W. P. PHELON, M. D.

Casper S. Wyland passed to his spirit hone, at the residence of his daughter,, Mrs. T. Jeff. Decker, East Washington Thursday evening, November 26, 1896, aged 70 years. He was ill with pneumonia one week. Bro. Wyland was born in Germany

he labored for a number of years. In 1850 he removed to Janesville, Wis., where he also followed his trade. In The writer was perhaps his closest sands. He was a charter member of the The writer was, perhaps, his closest Spiritual friend, and many an evening's communion have we spent together. To any who may waver or doubt the fact of spirit return, I will say: Bro.

> passed over first should come with a test. At 12 o'clock, noon, on the 27th, I A. B. Caldwell came and said: "Friends. there is a spirit here who has just passed out; he is weak; he wants to speak to you; help him all you can." Immediately the spirit of Bro. Wyland came to me with the trumpet, and gave me his name. I asked him to tell me told me I did what I relate above. Others in this circle heard, and I then

> explained. He was a constant reader of The Progressive Thinker. His good, sensitive daughter, who has investigated with him this beautiful truth, has the sym-

pathy of all, and to her we say: "All around us, though unseen, The dear immortal spirits tread; In all the boundless universe There's life-there are no dead." Laboratory, Pa. J. C. D.

Passed over, November 12, 1896, and buried at Everett, Wash., November 13th, Mrs. Lucy Brockway, aged 64 years, mother of Waconda and Charles Brockway. It was her request that Mrs. J. R. Nagell should officiate at her funeral, which she did. She passed with bursting hearts, drank in his every away happy in the belief that she could word, not without hope of reunion, but return. She has been a believer in suffering at the thought that the Spiritualism a number of years.

CHARLES BROCKWAY, JR. Everett Junction, Wash.

Mr. James Scott Evans, born in London, England, August 25, 1866, passed to spirit-life November 1, 1896, aged 30 years. Mr. Evans was a devoted hus-Where, we trust, each day from the little son, 7 years of age, to to mourn for his mortal aid and care; but not without His bark glides swift to the earthly the sustaining influence, as received through the proof of immortality, as given by our angel friends. Mrs. Evans is the daughter of Mr. and Mrs. O. A.

the writer, November 4, at the residence of the parents of Mrs. Evans. MRS. MARY C. LYMAN.

A Tender Appeal for Assistance. Will you please help me a little in my hour of affliction? My husband is near death's door, and we have two little children dependent on us. The kind people here have helped us they could, which has relieved us greatly. Now, if the kind readers of this paper will send us what they can spare, God will bless them. We have been staunch Spiritualists all our lives, and always helped every one in need.

Now, in the name of suffering humanty, help us a little and the angel world will bless you. Adddress
MRS. MARY WENTSWORTH, Marion, Ohio

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THE EVERLASTING GOSPEL.

given by our angel friends. Mrs. Evans is the daughter of Mr. and Mrs. O. A. Bishop, 191 Warren avenue. Mrs. Bishop is well known as one of our most worthy mediums in this city for a number of years. She has consoled the sorrowing hearts of many. May the strength be given her to condole her daughter at this time is the desire of all who know the depth of so great a bereavement.

The funeral service was conducted by the writer, November 4, at the residence.

MARGUERITE HUNTER.

A Narrative Descriptive of Life in the Material and Spiritual Spheres,

Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through independent slate writing. The illustrations were given in oil paintings on porcelain plate by Spirit artists. It is not a fiction, but a narrative of real life, without a parallel in the literature of Spiritualism, being a clear and succinet exposition of the philosophy, religion and science of Spiritualism. The book contains 280 pages with six illustrations in half-tone, and twelve pages in original independent writing. It is beautifully bound in blue slik cloth, stamped in sliver. Price, \$1.25. For sale at this office.

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"Frank P. H .: " Q. I was in the Catholic Church previous to my investigation of Spiritualism, but I became con-Now I am told by spirit communications that I am a medium, or will become one, and yet, after sitting occasionally, I have no results. Why do they tell me this, and continue to do

A. Without considering the harm that it may do, spirits, too often, make unwarrantable prophecies; perhaps these are taken too unqualifiedly. They carnot positively determine, without trial, and this mainly depends on the facilities afforded by the receiver. In making a test, occasional sittings are not conclusive. Such sittings must be held at regular intervals, better with a well-selected circle, nor should the expectations be fixed on any especial phase. If it is, disappointment is almost sure to follow.

"Bible Student," Grand Rapids: Q. Does not the resurrection of Jesus Christ prove the resurrection of all men; and hence why the necessity of Spiritualism?

A. While the value of the Bible, as interpreted by theologians, depends on the belief in immortality, it has not proved the existence of man beyond the grave in such an absolute manner as to remove doubt; and yet, of all evidence it is designed to give, that on this point should be the most complete and irref-

The resurrection of Jesus Christ proves nothing, even admitting it in its most absolute form. If Christ was the Son of God and God himself, he was unlike ordinary mortals, and what is true of him is not necessarily true of them. His physical resurrection does not prove theirs. Admitting similarity his bodily resurrection after three days, while his body remained unchanged, does not prove theirs, after they have become dust, and seattered through countless forms of life for a thousand ages. If, with some sects, the resurrection of the body he discarded, then the resurrection of Christ has no significance, for it is expressly held that his body was revivified and taken from

The resurrection of a God-man does not prove the resurrection of ordinary men. Hence, if we have positive evidence of a future life it must come from the revelations of Spiritualism.

"Investigator," East Liverpool: Q We have been holding circles, but have become almost discouraged, for we receive such conflicting communications, and can place no dependence on the communications we receive. How shall we avoid this, and gain truthful an-

A. This complaint is by no means singular being so common as to be charncteristic of most attempts to investigate. It is a complaint that alike comes from those who use the planchette and other instruments to receive communications. On inquiry, almost invariably it is found that the circles are held at such times as are most convenient, to while away a leisure hour, to gratify curiosity; with skepticism, credulity and wonder in varying proportions.

There is instead of the clear, pure

and harmonious atmosphere which should surround the circle, one of mixed and contending influences, dark with the crossing waves of the individuality We oft may make our day seem fair and of the members.

Every communication is made up of these dominant forces; that of the me dium, the circle, and the spirit attempting to communicate. These often blend in a manner impossible to unravel, and leave it difficult to determine the source of the message received, or its credibil-

Every one who has made the slightest investigation has met this difficulty and many have turned away discouraged, without awaiting to determine the cause. It has been a source of regret and a potent weapon in the hands of opposers. Yet had investigators sought to make the difficulty as great as possible, by furnishing the conditions to make it impossible for spirits to transmit their thoughts correctly, they could not have better succeeded.

First, the members of the circle should be more interested in the subject which calls them together, for the time, than in any other. They should feel the sacredness of the hour, the place and the purpose. I use the word sacred with full thoughtfulness of its meaning, for what can be more sacred than the presence of the dead? those whom we have dearly loved; who have disappeared from mortal sight beyond

the shadows of the grave? Spiritualists are constantly talking of "conditions," and yet they are less regardful of these than the churches. It in accordance with spiritual laws to dedicate the church to the uses of worship and allow nothing else to come in confliction. The very walls become saturated with the thoughts of the wor-shipers who, year after year, congregate within them. The minister thus has a strong influence back of him, of which he forms the center and point of

Contrast with this the public halls which are usually occupied by Spiritual societies. Week days and evenings given once to every form of entertainment, from Punch and Judy shows to dances and the combats of partisan politics. On Sunday the sensitive speaker, vibrating like harp-strings to every influence, is expected to shut out all these discordant elements and speak with a scraph's tongue. If he fail in doing this he meets with condemnation. It is not astonishing that there are failures, or sad breaks in the influence, but it is wonderful that anything spirituat can be given under such antagonistic

Let us suppose that there has been building erected and devoted to the one purpose of spiritual instruction. It is decorated with toned colors, and there is a restful hush from the beautifully upholstered seats to the artistically appointed rostrum. The place becomes filled with the "power of the spirit," and the speaker feels no discordant jar and is truly baptised with spiritual power.

The same may be said of the circle. Its ideal would be to have a beautiful room dedicated to its use—the table, paper, pens and pencils, every appointment, exclusively dedicated to use. The members should be in sympathy, and should feel that oneness in spirit that sinks all earthly life in the grandeur of he spiritual, which has eternity before awakening possibilities, and, like a aged eagle, desires to know of the

realm beyond the horizon of the physi-

cal senses. Let these circles be formed. They are the doorways to spiritual unfoldment ind knowledge. Let them be formed in every home, for nowhere else do the departed loved ones more desire to come than to their old homes. Let such circles be formed on the lines here given and the one united thought be for the coming of the spirit of instructive truth. If spirit friends come, allow them to communicate by such means as they find most available. Do not press them for tests, but allow them to give such tests spontaneously at such times as they find themselves able to do so. If discrepances occur, be not in haste to assign them to evil, or lying spirits; rather seek to find the imperfection in the circle, or the conditions.

After the best efforts of science, inventive skill and life-long training of operators, how often messages go over the wires that are imperfect! We go to the telephone that ordinarily gives distinct utterance, and the responding voice comes imperfectly, or mingled with so many other sounds we do not understand it. We do not say that the friend at the other end of the line is a fraud or a liar, but that the line is imperfect, or that it catches the vibrations from the earth or other lines. When Edison stretched a telephone line around a mountain expecting to hear the detonations in the sun, he said he would have succeeded had he been able to shut out all the other influences, but it appeared that all the universe was playing on that circuit of wire! Not only the sun, but the moon, the planets and the stars, and the magnetic currents of the earth mingled their vibrations in the trembling circuit, a bedlam of the elemental forces of creation.

Yet no one will accuse the telephone of recreancy, that it does not enable us to separate these blending voices.

"A new convert," San Diego: Q. As the change from the religion of our fathers' must be one of growth, had we not ought to have an intermediate course of teaching between the Bible teachings of the churches with their or-thodox interpretation, and the religion and ethics of Spiritualism, as taught in our lyceums?

A. There is no "intermediate" ground for truth to stand upon; the ethics of Spiritualism are either true or false, and, if true, ought to be taught in entirety. What will the intermediate teachings accomplish? A half-truth is the most harmful form of a lie, and such teachings are confessedly half-truths because the people just from the church cannot hear the whole!

They are too weak to hear more than half the truth crusted over with a lie! O, do not so slander the people. They are strong and will resent this namby-pamby instruction. The only way to have the truth accepted is to bring it before the people in its wholeness. They may at first turn aside, but will soon go over to its side. The half-way reformer is a cheat, and passes away into oblivion. Only he who states a truth and stands firmly by his conviction, is hon-ored by the generations that follow.

"Ignorance:" Q. . When undeveloped mediumship is checked by disturbing, outside elements, can it ever be regained?

A. The restoration of the conditions which made mediumship possible in the first place, would restore it after loss by adverse circumstances, if the organization of the person remains the same.

It is somewhat rare for such changes to take place, and hence this correspondent may feel assured that when relieved of the depressing burdens, the old light will again burn as brightly as

OUR TO-MORROWS.

"Every to-morrow has two handles. We may take hold of the handle of anxiety or the handle of faith."—Extract from The Progressive Thinker.

Or dark with many a gloomy doubt and

Heavy with sighs, and many a bitter

tear. If we trouble borrow, Look for grief and tears, Usher in the morrow

With our gloomy fears. Trouble sure appears. In another manner We may greet the day,

Making hope our banner Brightening all the way: Ours the choice to say. If we meet each morrow With an anxious face,

Harboring each sorrow In a close embrace, Gloom will come apace. With forebodings heavy

We thus meet the day; For a storm make ready, Seen no brightening ray Gleaming on our way. Anxiously beholding

Each small cloud in sight, We may watch it growing, Shutting out the light Of all sunshine bright. But when starting hopeful

Of the new day's plans, Then the day, all fruitful, At our faiths' commands, Full of victory stands. Then as our assistants Faith and Hope obey;

Then at firm resistance Troubles pass away; Cloudless seems our day. Shall we let our sorrow Darken all our views,

And each fair to-morrow All its brightness lose, When 'tis ours to choose' EVAL. CALMERTON. Milwaukee, Wis.

OVER THE RIVER.

There are friends that are over the river, And they call from the other shore; And they show me a lining of silver, When the clouds of this life are all

o'er. And the hands from over the river, That beckon me on to my rest, Draw me nearer to God, the great giver

Of all that is good, pure and blest. And the spirits of those gone before me, As they stand on the glittering strand. Seem to reach out their hands to sup-

port me, And to guide to that bright spirit land. Forms of father, mother and sister Seem floating about by my side; And a glorious light breaks the vista Of darkness that hangs o'er the tide.

Forms of friends long gone to that bright Pass before me in countless array, And I know, when my life shall be o'er, That I, too, shall pass through the

spray
Of the surf that hangs o'er the river,

To a rest by the side of the giver

"FATHER WILLIAMS."

A Veteran Spiritualist and Good Man Gone to His Reward.

Passed suddenly to the higher life, at two o'clock on the afernoon of Wednesday, Dec. 2, 1896, at his residence, A. H. Williams (familiarly known to Spiritualists as "Fother Williams"), after a brief illness, in the 79th year of his age. He was born in the State of Maine, Oct. 13, 1818, and was one of family of twelve of which the sole surviving member is Sarah Ann Tripp, eighty-four years of age, now a resident reaching the age of ninety-two.

cial and religious circles, he began a nomena underlying the philosophy of modern Spiritualism, and becoming convinced of their reality and of their pre-senting indubitable proofs of the continued individual existence of man beyoud the grave, embraced Spiritualism, of which he was a consistent adherent for nearly half a century. Nor was he one who hid his light under a bushel. Many thousands were brought to a knowledge of this glorious truth through his efforts. Being mediumistic in a high degree, he was frequently the channel through which messages of cheer and comfort were transmitted from the other side of life to the sorrowing ones of earth, and many remarkable cures of disease wrought by his magnetic hands.

Guided by the unseen influences in a most wonderful way, he undertook a ourney to the far West, for the purpose of righting a wrong done to the young and defenseless children of his deceased brother, and still directed by these spiritual influences he succeeded in doing so, though his dealings were with strangers of whom he had never before heard.

Positive in his convictions and statements he was yet sensitive to the influences of the spirit-world and did a great work for the advancement of the cause. Many who have been and are now prominently before the community as mediums and lecturers, owe their recognition to his words of encouragement and to his introduction of them to the public at the Spiritual meetings

he conducted in this city for years.

Nor did his hands bestow the blessings of ease and health only, but they were ever open to the call for material help in times of poverty and distress. Generous beyond his means, no one ever applied to him for assistance vainly. With a heart larger than his head, relief was granted immediately, regardless of sex, color, moral standing or previous condition—the fact that the was made was the "Open Sesame" to his sympathies and purse. Bounty first; investigation, if any, of the merits of the case, came after-wards. Many more than will ever be known were the recipients of his favors, and to these he was indeed a

On the evening of the 13th of

'Father.'

last October, his 78th birthday being the occasion, there was an interesting family reunion held; at which members of four generations were present-from the venerable "Father" Williams himself to the toddling great-grand children which surrounded his knee. It was a scene long'to be remembered. He was a great lover of music and was an accomplished vocalist. In response to a general request, he sang a song which he had often sung before and which had always thrilled the hearts of his auditors. It was "The Old Musician and His Harp." Though weak and tremulous, he seemed, as he sang, to and sang with a vigor which surprised all, and when he reached the following lines his voice became vibrant with what must have been a prophetic inspiration:

"Soon I'll be among the blest. When the weary are at rest, Soon I'll tread life's golden shore, Singing praises evermore. Now my boat is on the stream, Ican see its waters gleam; Soon I'll be where angels roam. Dear Old Harp, I'm going Home." It was the last time that he ever sang

it. He has since gone home, and no doubt is in the full realization of its giories and the beloved companionship of those gone before.

Such is a brief outline of a life filled

with good works. His "taking off" at the last was extremely sudden. On the day of his transition he appeared to be better in health than be had been for several days. He felt better, he said, than he had for some time. But it was like the flaring of a candle in the socket before the final extinguishment. Almost in an instant and without warning he was gone.

"So be my passing; My task accomplished and the long day done. My wages taken, and in my heart

some late lark singing, Let me be gathered to the quiet west. That sundown splendid and serene transition."

The funeral services were conducted by Mrs. S. F. DeWolf, who spoke fervently with her usual eloquence and vocal selections were effectively rendered by Mrs. Frankle Cole and Miss Maud Williams. C.

BE KIND TO MOTHER.

My boys, be kind to mother, For she's been kind to you; She's sought to lead you safely Your life's brief pathway through. She's cared for you and loved you. And tried to save you pain, And give a kindly counsel-

I hope not all in vain. She wants to see you happy, She wants to see you true, Her hope and pride are centered, Believe it, boy, in you.

How much of joy and comfort Is in your power to give . This faithful, loving mother, If rightfully you live. Be manly, true and honest

In everything that's done, And show her that her counsel Is treasured by her son; Be kind when oldage sprinkles Its snowflakes in her hair, And make her last days happy With loving words and care.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spirit unlism; 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

W. J. SLOAN.

Has No Use for "Church" or Treasurer's Report of Subscrip-" "Christian."

Plain "Spiritualism" and "Society" Are Good Enough for Him.

In the last number of The Progressive Thinker, the subject "Why Christian?" had ample justice done unto it. Now I would like to ask! "Why Church?" of Englewood, Ill. All of the family, with the exception of one, lived longer than that has any common sense left the usual time allotted to man—all exint the brain of any of its members use ceeding three score years and ten; one the name of "Church" or "Spiritual Church," unless they wish to ape after for Christian worship:" "A formally persistent investigation of the phe- organized body of Christian believers worshiping together; a body of Christian believers worshiping together and observing the same rites and acknowledged the same ecclesiastical authority;" The collective body of Christians; ecclesiastical authority," etc. Well, Mr. Christopher C. Shaw, Boston. Editor, a few Sundays ago I stepped Into a hall where I had supposed that A. B. Wilkinson, Camden, N. J. a society of Spiritualists meet, to hear | Foster D. Edwards, Boston, ... Lyman C. Howe deliver one of his James H. Lewis, Boston..... grand lectures, and after he had done Mrs. John Woods, Boston.... his best to instruct as I supposed a Mrs. Mary T. Longley, Boston. house full of Spiritualists, a lady arose Dr. A. H. Richardson, Boston. on the platform and announced that in Mrs. A. S. Hayward, Boston. . "this church," on Monday night, there Mrs. Jane D. Churchill...... would be a social held, and then she John S. Rogers, Boston..... repeated that if would be neight that it would be neighbourned by the neighbourned by dance on such an evening.

Upon another occasion it was given

out that "The Woman's Progressive Union, which owned this church," would give a grand entertainment and a masked ball at and upon such a time; and I observed what a broad grin covered the faces of about two-thirds of the audience before me, as it was announced that the First Spiritual Church would have a dance and a masked ball, where all the toughs could come under masks, of all descriptions, and mix with the "Church Spirit ualists;" and the question arises: Do the Spiritualists who form this "Church" believe as all church people do, or is the name "Church," a catch-penny game to catch the Christian people? While I was sitting puzzled over the matter, a lady—a Christian, I suppose, or one of the members of this churchapproached me and wanted me to buy

a ticket for the dance, and I told her Mrs. A. T. Wetherell, Hartford, that I did not patronize churches; and then she very tragically enquired of me, why was I there? and I meekly replied that that I had made a mistake in coming and that I would not do so again, and I have not sone so any more. So, Bro. Francis, there is no Spiritual Society in Buffalo any more; it has merged into a "Christian Church" and the meetings are held in a church, and the people are church members. I begin to agree with the old maxim of "what fools these mortals be!" and also the one that says that "A little nonsense now and then is reliafied by the best of men," and Spiritualists too, for that matter, and the question is, "Why

do we need the peless, worm-eaten, decayed, bad-smelling, bigoted, believe-br-bil-damned, Hell-fired, old fossilized, out-of-date, theoretical mixture called thurch, attached, like a tin kettle to alldog's tail, to our pure and true Spiritualism of this 19th century.

Do we ask any odds of the churches? Not at all; if if we did we would not get it. Are we Christians? If so, drop the deep interest in the minds of all thinkword Spiritualist and come out as Christians. Are we Spiritualists? If so, then let us be all Spiritualists and not a become suffused with spirit influence half one and half another, and not much of either. I never did believe in mixing or mincing matters, so put me down as a Spiritualist, pure and simple -a man believing and knowing of the natural laws that govern this universe of worlds, and knowing that Spiritualism is as far removed from church est in all that was said by our guides. theories as time and unlimited space

will permit them to be. I notice that Chicago has its full and earnest workers there who recognize quota of "Spiritual Churches," and I would enquire of you if the "Spiritual Churches," are of any better quality than an ordinary, common Spiritual Society? Not any! you will answer. Why is it thus, and what is the matter? Are the Christian churches capturing our societies? I don't know, but

it looks that way.
We have a couple of moderately just, good spirit-mediums here that are "Palmists," so-called, and they sail under that cognomen, and they catch a lot of Christians and church people as Palmists, and then they give them a good reading, just as any medium would do. and it is all right as long as it is done under cover, and Spiritual mediumship is hidden under "palmistry," "what fools these mortals be," and "a little

the best of men." Yours fraternally, Buffalo, N. Y. J. W. DENNIS. MY SUMMERLAND HOME.

nonsense now and then, is relished by

I would sing of my Summerland home In the land of sunshine and flowers, Where the ocean's deep tide, in its bil lowy pride.

Whiles away the soft, dreamy hours. would sing of the roses and white lilies

That grace my cottage pathway, Where the blue-eyed violets and the sweet mignonette Sparkle with morn's dowy spray.

would sing of the mountains-ancient of kings—
Bathed in a gray hist of light,
Where the hermit-tilrilish and mockingbird sing

Thro' the watches of the star-stilly night. would sing of the valleys cradled in

light, And the landscape, that stretches away, As visions at night open wide the soulsight
Thro' the aisles of infinite day. would sing of the mower's bright,

gleaming scythen:
Of sweet-scented hay, of fruitings and: wine, grant of the circle of friends, warm-hearted and blithe, acril, And one loving heart, faithful and

mine.

would sing of my home 'neath' tropical skies— A dream of the days summer-time, While above me there lies, as the day

gently dies, A vision of heaven's fairer clime.
BISHOP A. BEALS. Summerland, Cal.

"Human Culture and Cure. Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., Past the darkness and trouble and strife, to a rest by the side of the giver of peace, happiness, and eternal life. EDSON S. LOOMIS.

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 verifable encyclopedia of information on the subject. Price 31.

EDSON S. LOOMIS.

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 verifable encyclopedia of information on the subject. Price 31.

For sale at this office.

VETERAN SPIRITUALISTS' UNION.

tions for a Home.

To the Editor:—Thinking a report from the trensurer of the "Veteran Spiritualists' Union" would be of interest to the many readers of your valuable paper, who are at this time taking an interest in the matter of providing a "Home" for the homeless among our needy ones, I send you a list of subscriptions to date, hoping you can find space for an insertion: Isaac B. Rich, of Banner of

Light, Boston.....\$1,000.00
Charles P. and Mary T. Longley, deed of cottage...... 700.00
Dr. John Higbie, Berlin, N. Y., 1,200.00 H. B. Storer, Boston..... Wm. H. Banks. Boston 100.00 Moses T. Dole, Boston..... 100.00 100.00 Mrs. John W. Wheeler, Orange,

Mrs. Mary D. Bell, Boston

25.00

5.00

5.00

ampton, Mass..... Mrs. Lydia M. Reed..... Harry Green

Mass.
Eben Cobb, Boston.....
Mrs. Walter R. Morrill, Sals-A Friend, Lake Pleasant.....

Mrs. J. A. Chapman, Norwich, Collection by same...... Mrs. Tillie Reynolds..... Mrs. Wade..... 1.00

Mrs. H. A. Longley, Northampton, Mass...... S. B. Barker, Clayton, N. Y.... Chas. F. Allen, Taunton.....

Total . MOSES F. DOLE, Treasurer. Boston, Mass., Nov. 30, 1896.

THE CAUSE IN INDIANA.

It Is Flourishing and Has Good Prospects.

To the Editor:-With a few minutes' time at my disposal, perhaps I could not use it to better purpose than send a word to the army of readers who peruse your columns from week to week.

The cause is flourishing in Indianapo-lis, and Bro. Wiggins—laboring for the ing people who chance to come into his presence, as he gives forth evidence of the continued existence of those whom they had considered dead and gone to bourne, etc.

Last week we were called to Alexandria, Ind., to administer to the society in that city. We found a good organization there, composed of many of the best citizens, and we were greeted with good audiences which manifested much inter-We feel sure this society will be heard from in the future, as there are faithful the needs of humanity and will se that the light of truth in their midst shall not be kept under a bushel, but rather be placed where its rays shall radiate and illumine all who come within

their wondrous influence.
Dr. McAlister and wife, of Chicago, are in Alexandria, teaching a class in occult science, and through courtesv of the Doctor we enjoyed the privilege of sitting in his class one evening. To say the Doctor is a success in elucidating its hidden beauties and creating a profound interest in the minds of all, is doing slight justice to his ability as teacher Any society or community desiring a teacher who thoroughly understands that about which he seeks to enlighten. can do no better by looking elsewhere Keep the Doctor busy—he is doing a good work—leading the minds of his pupils out of the darkness into the light

of spiritual comprehension. Bro. Francis, it is superfluous for me to say we found The Progressive Thinker every place we went, and that only words of praise for its many good qualities are sung by every tongue; but such is the truth, and we are adjured to "speak the truth though the heavens fall."

We are in the field for labor and solicit correspondence with societies and camp associations who need workers, lecturers, public tests, etc. BEN F. and M. E. HAYDEN.

"The Priest, the Woman, and the Confessional." This book, by the wellknown 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, \$1. For sale at this office.

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It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere. It claims to fully reveal the most recondite mysteries of man upon every

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new sect in Occultism, which will oppose the grafting on Western Occultists 1.00 the subtile delusive dogmas of Karma and Re-incarnation."—New York "It is a volume likely to attract wide attention from that class of schola

ars interested in mystical science and occult forces. But it is written in such plain and simple style as to be within the easy comprehension * * * of any cultivated, scholarly reader."-The Chicago Daily Inter Ocean.

"However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production."-The Daily Tribune (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the philosophic world."-The Detroit Commercial Advertiser. "It is an Occult work but not a Theosophical one. * * * It is a book entirely new in its scope and must excite wide attention."—The Kansas City,

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GUAGE OF THE STARS," ETC.

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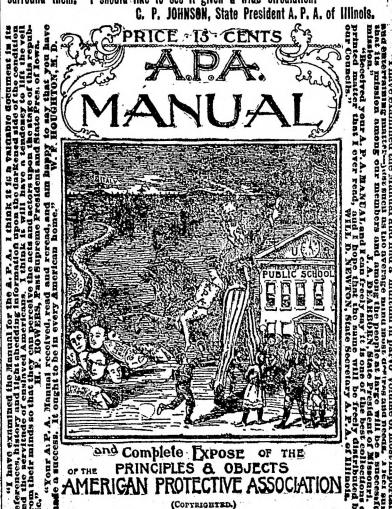
Divine should give "Celestial Dynamics" a thorough and impartial study, and thus learn the real cause of their frequent failures. No Astro-Student can afford to be without this work, if he would under-

stand the Meta-physics of Astrology. This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular.

course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies. The Price is One Dollar Only, and is within reach of all who seek

light. For sale at this office. "The A. P. A. MANUAL contains much interesting and instructive matter and ea wide circulation of the same will no doubt prove highly beneficial as a literary again and will assist greatly in arousing sleeping Protestants to the true conditions that

surround them. I should like to see it given a wide circulation." C. P. JOHNSON, State President A. P. A. of Illinois.



Illustrated Edition centains 80 pages. Sent on receipt of 15 cents 2 copies for

25 cents postpaid. The MANUAL sells at sight.

FOR SALE AT THIS OFFICE. INTERVIEWS WITH SPIRITS. MIND READING AND BEYOND. By Carrie E. S. Twing, medium. Price SQ conts. By Wm. A. Hovey. 200 pages, with distrations of

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"et une commend to your notice the GOLDEN LAXATIVE COFFEE, manufactured at Ayer, Mass, by the company of that name. It is not only a grateful, refreshing and et idunulating beverage, reished by all, but, as well it is initially lazative, hea th-promoting and the coughty selectric in composition; in these essentials altogether unlike any other beverage for this purpose. It is well worthy of being frought before the public.

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The Cause in Wichita, Kansas. To the Editor:-I am glad to be able to report that in this city where there are several hundred Spiritualists, that a society was organized the first of September, and that we have been successful in holding meetings each Sunday evening since. We have had during October and November Mrs. M. Theresa Allen for our speaker; and she has given excellent satisfaction. We hope to retain her until January 1.

For several weeks we met each Sunday morning in conference session. At these meetings only a few seemed willing to participate in the discussions. That all might become interested and benefited, we changed the conference sessions into a progressive lyceum, organizing different ages into groups, each with a leader, and each selecting its subject for consideration. This change we find very beneficial and satisfactory. Much interest is manifested. We have not been able yet to introduce those features that would be most pleasing and attractive to the young, yet we feel that all should have a chance to learn spiritual truths, and not learn orthodox errors that they will have to unlearn.

Ransas State Association, and also with G. E. WATKINS, M. D., We expect to charter under the tho N. S. A. We feel encouraged, and expect to steadily go forward, feeling we are endorsed by the spirit forces and will ere long become a successful society and accomplish good to those within our influence, and aid in disseminating truth.

A hindrance we experience now is a limited treasury to suitably reward speakers. We expect to do all we can in this line, and cordially invite lectur-ers who travel in this vicinity to stop, and we will furgish hall, and advertise and reward as we may be able. T. A. THOMPSON President Spiritual Society.

A MATERIALIZING SEANCE

Which Was Interesting and Convincing.

To the Editor:-I wish to mention Sunday evenings, and ther audiences through your valuable paper, one of the have increased until there is not standmost remarkable scances I ever had the ling room, and with a fee at the door. pleasure of attending, occurring at the Sceptics are confounded and go away home of Mrs. Francis Ruddick, of this mystified to return to the investigation light-and shake the hands of those in light-and shake the hands of those in gering doubt removed, and are mani-the circle, and three and four spirits festing a zeal quite commendable, and talking at the same time.

Of the most remarkable spirits. I would like to mention Maj. Simpson, formerly of Madison, Ind., a great friend while in earth-life of A. J. Grayson, of Madison, and Dr. Chadwick, my wife's guide; the two talking at the same time, one in the trumpet, the other independent, on adjects that would interest the most learned men of to-day. At the same time the voice of a babe could be heard talking at our feet. Beautiful spirit lights flitted about the room. were enchanted with those beautiful manifestations and the gifts of this most wonderful medium of whom enough can not be said. Those who call themselves Spiritualists in our place, although small in number, feel proud to add their testimony to the worth of this wonderful and gifted lady. JOHN JACKSON. Franklin, Ind.

ROME HOWLING.

Slattery Has a Narrow Escape.

Police Reserves Save the Ex-Priest from a Howling Mob.

A dispatch from New York says it took all the police reserves in Newark, N. J., to save Slattery, the ex-priest, from being mobbed. He lectured in from being mobbed. that city recently, and at the close of the lecture a crowd of some 1,500 gathered at the doors to wait for his appearance on the street. A guard of twentyfive policemen then escorted him to a cab which was in waiting. Then the cabman lashed his horse and attempted to break away through the mob. Orders had been issued for the police

reserve, who came double-quick to the scene of the trouble. A shower of stones and other missiles greated this

Slattery and his wife had just got safely aboard a train bound for New York when the crowd began to pour into the denot.

These are the boautiful, high-toned Romish "citizens" who would suppress free speech. They would like to burn Slattery, and take possession of this country.

MOSES AND DANIEL.

To the Editor:-Moses and Daniel were two prominent Jews. Moses and Daniel W. Hull are two prominent Gentiles, and what they don't know about the Jewish Scriptures and the New Testament, is hardly worth consideration. For the proof of this fact, read their different books on the Bible. I have just finished reading "Christianity as it was Before the Apostacy," by D. W. Hull. Every person interested in searching the Scriptures, seeking the truth should study this masterly work

B. FRANKLIN CLARK, M. D. Belvidere Seminary, Belvidere, N. Y. The earliest and oldest and longest has still the mastery of us.-George

DR. G. E. WATKINS,

-THE-

FAMOUS CHRONIST, OF AYER, MASS.

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SMALL CURES! DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so,

but we do not. The day of shot-gun prescription is past: drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication. but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE!

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AYER, MASS.

FROM THE GOLDEN STATE. Receiving an Influx of Spiritual

-Power.

Mrs. Maud Freitag, of San Diego, Cal., whose fame as a test medium is becoming widely known, is serving here Sunday mornings, and at Santa Barbara mystified to return to the investigation It was a trumpet circle, and at in- with increased interest and conviction torvals the spirits would materialize in of the truth of spirit communion. Even the middle of the room-the room being the Spiritualists have had the last linencouraging to the cause here and the future prosperity of Spiritualism. Quite an influx of spiritual power seems to be flowing into the Coast from speakers and gifted mediums from the East; an awakening life is manifest in the minds of mortals and immortals, and the cry of reform runs the changes, all classes of thinkers—the from ground-bird up to the sweet-voiced nightingale echoes the acclaim of the angel choir: "Behold, I bring you glad tidings of great joy which shall be unto all men.'

I am resting from the platform work, but watch with deep interest the work here and all over the country, as from week to week The Progressive Thinker comes freighted with a wealth of thought coined from the mint of reason and the soul of worth, from its noble and able contributors.

BISHOP A. BEALS. Summerland, Cal.

FOR OUR PHILOSOPHERS.

What Is the Relation Between the Ethereal Body and the Earth Body?

To the Editor:-In your issue of Octo ber 31. I asked fifteen questions. I was much interested in Mr. E. J. Bowtell's answer to the first question, and trust he will go into greater detail on the sub ject at some future time. The question was: What is the relation existing be tween the more ethereal body (called astral body by some), and the earth

body? Will Mr. Bowtell give his reasons for saying that "spirit per se is formless"? What objections to the propositions as sumed in the following statements? 1. The universe is an essence com

posed of mind and matter acting and eacting upon each other. 2. That all elements and all manifestations of life in Nature are the phenomena of life-entities, human in type, expressing themselves in infinite forms.

3. That sex, from the single lifeforms to the complex, furnishes an evoluted protoplasm or ovum suitable to the growth of the entities re-embodying on their path or round of evolution. 4. The physical body is a microcosm

made up by entities which are being numanized by the ego of the body-the God of the little world. 5. That all breathing forms breather

n and expel entities, of varying forms and color of aura. 6. That thought sets diversified enti ties in motion peculiar to the thought, who send off an aura corresponding to the character of the thought and its as-

ALCINOUS

"Mahomet, the Illustrious." By Godfrey Higgins, Esqi (Library of Liberal Classics.) No author was better quali-fied to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is interesting. It should be read in conjunction with Gibbon's work. For sale at this office.

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DISEASES. -Depend for their remarkable cures, not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psy-chie forces. chic forces.
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headaches, heart disease, kindey compialut,
female weakness, liver difficulty, neuralgia,
paralysis, bleeding pites, bronchitid, asthmabladder affection, cancer, catarri, pimples
upon the face, uterine diseases, weaknesses
of men, barrenness, insanity, drunkenness,
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it is perfect in every respect.

MEEDIE SHAFER. Sedgewick, Ark., Nov. 18.

Your diagnosis of my case received and will say that it is correct in every detail. GEORGE A. WOOD. West Pullman, Ill., Nov. 24.

Your kind letter of the 16th came to hand yesterday, giving a diagnosis of my case, and I must say that it is a very true and correct one, far better than could have described it myself. JOHN L. LINDELEAF. Hollister, Cal., Nov. 22.

I am in receipt of your letter, and would say that you told me how I feel better than I could myself.

MRS. F. A. APPLEBEE. Ashtabula, O., Nov. 5.

I received your diagnosis of my case yesterday, and will say that it is entirely correct, CLARA PARKER. Colorado City, Col., Nov. 23d.

Your answer to my letter of inquiry came last night, and greatly surprised me, for I think you diagnosed my case correctly. MRS. J. O. DISHER. St. Edwards, Neb. Nov. 26.

The most enlightened and successful treatment practiced to-day is the psychic. The wonderful results achieved without the administration of medicines is something wonderful. We set forth no exorbitant claims, but the following will demonstrate that this feature of our treatment is rarely, if ever, dupli-

To-day when your letter came, I was suffering with neuralgia in my face. I took your letter in my hand and laid my head on the table, and in ten minutes the pain had left me, and has not re-MRS. R. M. HUGHES. Central Falls, R. I., 29 Ill. street, Octo-

ber 10. Last Thursday eve, during our halfhour sitting, I asked you to visit a lady in Springfield and relieve her of her

mental depression. I insisted upon it, feeling sure that she would feel better I have since been told that she did feel better and slept all that night worked all day Friday, and said she had not felt so well for four years. ADA L. STONE.

Chicopee, Mass., Oct. 28.

One month ago it hurt me so between my shoulders that at times I could not lean back against a chair. Last Tuesday I ached from my neck down to my kidneys, but that eveving no sooner had I touched your signature than my right hand flew upward, and then I comme to rub myself, and when I had done this found my aches were gone.
MRS. SADIE UPDIKE.

Mancelona, Mich., Oct. 9.

But the many cases that are theroughly chronic in their nature, the causes producing the lesions dating back many, many years, require in addition to the foregoing, the most skillful and scientific medical treatment and the wisest discretion in the selection of medicines and their doses, it being an established fact that what is a dose for one person will produce disastrous effects upon another. In our hands, medicines act like magic, as the following will demonstrate:

ion as to my case at weekly intervals, l write to say that from the first dose, have noticed an improvement. O. H. BARKER.

Purpose to your request for informa-

Peoria, Ill., Oct. 14.

I am feeling in splendid health at this writing, thanks to your kind treatment and the help of God: Dear Doctor, I hope you will live 200 years that you may still bless suffering humanity have taken your treatment three weeks. and received more good than from all the medicines I have taken during the shole six years I have had asthma. Wishing you more and still better success, I remain your ever-trusting pa-MRS. ANNA DANCE Evans City, Pa., Nov. 14.

Inno provide Mrs. Dr. Wisson-Barker, Gifts for the Holidays!

AS A SPIRWUAL HEALER

Rejoice and Be Gad! Herald Forth

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the amediumship of MRS. DR. DOBSON-BARKER, who, for the past year and a half has

THOUSAND PATIENTS of all diseases that flesh is heir to, and will give you proof of her powers, by sending requirements as per small advertisement for diagnosis of your case. Here is one of her many cures:

A Good Offer.

Dr. E. J. Worst, of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him \$1; if not,

The class for Psychical Treatments is now forming, and will close December 13. We would like four more members, making the regular number, ten. First treatment will be given on December 13. at 9 p. m., eastern time. Nine more treatments will be given during the month. Due notice will be given each patient

Terms, \$5 for the Ten Treatments. DR. C. E. WATKINS. AYER, MASS.

A Book on "Chronic Disease" Sent for 2-cent Stamp.

Indianapolis, Indiana, giving name, age, sex and leading symptom, and you will receive same by return mail

MUSICAL WONDER.

A Boy of Eleven Years Creates a Sensation.

To the Editors-Enclosed find letter eceived by a friend of mine that I visited at Terre Haute, Ind., on my return The writer is a young lady, just 17 years old; an only daughter of a family iving near Terre Haute. She, too, they say, is a genius in music, and so anxious to complete her musical education that she undertook this journey to thought the latter part of the letter was understand the power back of this boy What a pity mortals cannot see things

MRS. J. W. KRATZ. Evansville, Ind.

Braustrasse 6. Part. r., Leipzig. Mrs. J. W. Kratz, Evansville, Ind .: I must tell you about a little boy who is studying at the Conservatorium. Perhaps I told you about him before, do not remember. His name Willy Bachbaus, and he is about 11 years of age, with very fair hair and large, dreamy, blue eyes. To see him you would think him just an ordinary little boy; but he is a wonderful pianist; perfect genius. Last Friday he played difficult Beethoven concerto, with or chestra accompaniment, and played i beautifully-entirely from memory, too You should have heard the applaus that was sent up after he got through It filled the hall. The teachers proph esy he will be a second Mozart. He has already composed something, and in class one day he transposed and played at sight a difficult fugue of Bach | will find more to instruct and encourage that his teacher said he could not have done himself. It seems wonderful to other book of its size. and he brings lots of tone out, too; his playing is not weak like a child's, it is finished, like an artist's. Whenever he plays, all the students go wild with

FLORENCE A. WARHURST.

A NEW SOCIETY AT ROCHESTER. To the Editor:-Mrs. Kates and self have been laboring at Rochester, N. Y. with apparently much success. time has been fully occupied. The hall meetings have taxed its capacity. Our seemingly created a better understanding of spiritual philosophy, but the tests and delineations by Mrs. Kates and her controls have captured the town.

to be "fully accurate." A lecture to ladies only attracted a hall full, and was reported to be a meeting of great use and interest. We have promised to return here for February and March. We may spend a great portion of the coming year in Rochester, as the cause here needs to be helped and some earnest souls are determined to make it nearer what it should be in the birth

city of Spiritualism. We have organized "The First Spirit-898. The anniversary in 1897 will be

R. H. Joslyn. They will ask help from all who can render it. With hopes to soon erect a "Fox Memorial Hall" here, we shall press on to perfect means to properly espouse the cause ushered in hy Rochester should be at the "raps." the pinnacle of effort to present Spirit-ualism to the world, but it has been behind other localities. We hope that good people will help good spirits to redeem it and place it amidst the galaxy of star cities now prominently shedding

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the Tidings of Good Health!

SUCCESSFULLY TREATED OVER ONE

case. Here is one of her many cures:

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose 11.15 for another month'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 medicine she would have had a rerious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems in good order; still we feel as if more medicine will eventually cure all her aliments. We thank you succerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly, as 12 clede aye. St. Louis Mo.

8331 Laclede ave., St. Louis Mo.

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 correct diagnosis. Stamps for reply.

return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above.

PSYCHICAL TREATMENTS

and free medical advice concerning your case, address Dra Peebles & Burooughs,

in their right light.

see his little fingers flying over the keys,

envy. I wish you could hear him.

Leipzig, Nov. 1, 1896.

ual Church of Bochester," and are determined to get into shape for the semicentennial Jubike to be held here in elebrated with all the eclat local workers here can accomplish, as a preliminary to the great occasion to follow a year after. The Jubilee Committee to act for Rochester, and to cooperate with the N. S. A. has been appointed, and is as follows: G. W. Kates (chairman), Dr. Sanford, W. W. Mosier, Mrs. C. A. Hammond, and Mrs.

For an absolutely correct diagnosis, spiritual light upon the world.

To those who desire gifts for the season of the "Glad New Year," the following list of books is offered:

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All who can help a little or much will be made "honorary members" of The First Spiritual Church of Rochester, N. Y. Who will join with us? Address me here at 55 Comfort street. G. W. KATES.

A BEAUTIFUL TEST. Rose L. Bushnell writes from Sterl-

ing, Ill.: My husband, who has been in the spirit world nine months, has kept his promise; and returned several times unmistakably. The last time that he came and communicated was two days ago in early evening. I was coming up the basement stairs from the diningroom where tea had just been served and when half way up, I met him coming down as it were, I came so close to him that I saw the gleam of his dark eye and involuntarily said: "God bless you, my beloved William." I opened my arms, and he came within their circle, and in that tender way we went on up the stairs. As we neared the top the light from the hall shone upon his dear face as he whispered, "Darling, it

is true," and was gone. Ere his departure to the "other shore" he promised, if possible, to return and tell me the truth of a question that weighed upon my mind with a doubt that I could not remove; but now ! know, thanks be unto my beloved, who would not have told me, if he had not found the truth in that land where he is free to pursue his research. I am well aware that some of the "doubting Europe two years ago, unattended. I Thomases" will say, 'All delusion! I only can pity those who have not the worthy a place in your paper, as we all power to grasp the truth and hold it weary and sink into death. I cannot tell you how dear was this morning of light to my soul, and I will let no oppos ing power darken the truth that springs like a brooklet from the heights of love We are at best in this present incarna tion cramped by the circumstances born with the day. With unceasing labors of our loved ones, there are bu few waves that can reach the door of the soul's citadel, in comparison with vast and mighty throng striving to free us from fetters which bind.

ROSE L. BUSHNELL.

NEXT WORLD INTERVIEWED. To the Editor:-Of the beautiful books already furnished by The Progressive Thinker, The Next World In-

terviewed delights me most. Any attempt to review this grand work would come far short of its wonderful merit. It shows us, as no other book does, the real condition of things in that great world to which we are all fast hastening, and the earnest reader in the true path of life than in any

I cannot do better than repeat the words of Judge MacArthur. "Let these pages be read with candor, and skepticism and theism 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 corroborated by the most infallible assurances.

To the investigator it is a boon be yond price; to the confirmed Spiritualist it is an excellent help in instructing the uninitiated, and even to those who do ectures have been well received and not know or believe this beautiful philosophy, its naturalness arising from its evident truthfulness, will produce coniction though the reader may be unconscious of it, because it brings to his The readings are nearly always said view the well-known historical characters pursuing, as on earth, their fa-

> vorite occupations. The whole book is a splendid confirmation of the truth of our philosophy as taught by our best mediums and lect-Frauds do not escape exposure, and, in

deed, self-important disputants may see themselves reflected in this mirror of reality. Many thanks, Mr. Francis, for your excellent judgment in giving this worthy book to the readers of your unurpassed paper at a price that brings

t within reach of all. R. NEELY. NEW BOOKS.

Whittier: Prophet, Seer and Man. With portrait. By B. O. Flower. The Arena Publishing Co., Boston, Mass. Cloth, \$1.

In this fine volume Mr. B. O. Flower the editor of that foremost and radical review, The Arena, treats with tender and appreciative effect the life, charac ter and literary work of one of our greatest American poets. Whittier is brought before us as: A barefoot boy who was also a dreamer: a prophet of freedom: a modern apostle of lofty spir ituality, and a man.

The pure, lofty, noble and spiritual traits of Whittier are set before us in a captivating literary style, that charms the reader and tends to the cultivation of the same excellences within the heart. The tone and tendency of the book is commendable in every way.



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1 voyant and psychometrist. Send lock of hall date of birth and 50 cents for reading. Address 28 W. Monroe street, Chicago. 369

ANOTHER ROCKING CHAIR. It Is Propelled by an Invisible

To the Editor:-Some years ago my uncle, Major Hale, and myself, visited Burnace, Sullivan Co., Pa., for a little recreation, and while there renewed our acquaintance with an old friend we had not seen for many years. She was a most estimable lady of superior culture and refinement. Her husband had preceded her to the Summerland. He aft on her hands a large and promising

family, to be cared for and educated

She related to us some wonderful phe-

nomena occurring in her own house

among other things she stated this fact

"I was sitting in my parlor about

o'clock one bright summer morning, al alone, doing some sewing for the family, when a rocking-chair, about ten feet from me, and clear from the wall, com menced rocking. Having had considerable experience in spiritual matters, could readily understand the cause After gazing some time in wonder and admiration at this strange exhibition of spirit power, I wan to the stair door and called my daughter, who was upstairs making beds. She came down at a rapid rate, knowing her mother was greatly excited about something. daughter, after gazing at the chair for a few minutes, and becoming almost paralyzed with fear, exclaimed in trembling voice: 'I will go to the store and call my husband.' In a few mo ments they were both intently watch ing the strange movements of the rocking-chair. Her husband thought to stop the movement of the chair by placing himself in it, but his weight had no per ceptible effect upon its motion, and continued to rock. He leaped from the rocker and exclaimed, in an excited manner: 'I will stop it!' and instantly grabbed the chair with all the power he ossessed, but the rocker continued to oscillate with as much vigor as ever. It rocked for an hour with unceasing

the household, and many of the neighbors who were called in to witness this exhibition of spirit power." Mrs. Post also informed us that whenever a picture frame fell from the wall of her house, which they often did, it vas a sure indication of a death in the

energy-to the great astonishment of

family, which never failed to occur within a year. One of the great comforts of my life is my absolute knowledge of the life beyoud this. I have been a firm believer n this beautiful spiritual philosophy of ours for twenty-five years, and I am now living for that new home over there—patiently waiting to be summoned to the higher life, where I have so many dear friends waiting my com-

"Social Upbuilding, Including Co-op-Ennoblement of Humanity." By. E. I. Babbitt, LL. D., M. D. This comprise



with handwriting—with postage stamp for reply.
"The Pacific Coast Spiritualist" of Dec. 80, 1893.

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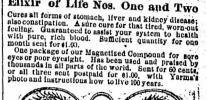
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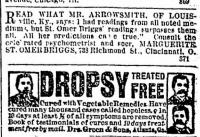
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