

FUNERAL DISCOURSE.

are continually passing away and are being continually renewed. The physical organism, however, is continually being preserved for a series of years by the constant and attractive force within the soul, or immortal principle, through which, seizes and appropriates the new material from the food and from the elements, thus supplying the vacuities and places of effete particles which are being constantly thrown off and maintaining by its process its external image in this outer world. Through disease and old age, a gradual process of disintegration leads to final dissolution inasmuch as the soul is more operative, the soul becomes less and less able to preserve continuous vigor in the aggregated particles that make up its external clothing, and eventually what is called death.

He attains the resurrection of his material body, and a resurrection for his spiritual body, his glorious resurrection, when he is born into the world of spirits, through the agency of what is called death, the misapprehated but universally benevolent accoucheur of all aspiring souls. Indeed, all nature bespeaks some such glorious consummation to these hopes and aspirations of the human soul. Under the same beneficent fiat will, associated with infinite love and infinite wisdom, we find intelligent force and inert matter waltzing hand in hand, so to speak, throughout the vast ball of the universe, and to-day are as vigorous and active, seemingly, as they have been for

their earthly lives.

In fine, the spiritual world being here, as Spiritualism teaches, and man an individualized spirit in the human form, whelp the result of the body as described, in to the next sphere of existence, standing forth a complete human being, having left nothing behind him, as I have said, but his former material covering. Your affections, knowledge, experience and memory; your entire character, as intellectual, moral and emotional beings, must be preserved, or your identity is lost. Spiritualism further teaches that infinite love through infinite law has produced an immortal race, and that innate happiness of all souls thus born through death into spirit life. It is estimated that thirty-six millions of the human family pass through the changes called death annually. This is three millions per month and one hundred thousand per day. The greater number of these are or have been weak and ignorant, or as some soul critics would term them, "unfortunate mortals," and are not of sufficient goodness to reach the first residents of the perfect Heaven of which we have heard, and just as surely all have too much goodness to warrant their consignment to the horrible hell of barbaric fabrication. They cannot be changed instantaneously into beings fitted for either place (supposing

the law of individual progress included. And in his philosophic conception of it, individual growth beyond the grave proportioned as in this life to individual effort and desire. Spiritualism surpasses the materialism of the material world, the religious philosophies of the world that have passed. Death through this law brings no terror to the Spiritualists. It is but the flower enfolded, door leading to the soul's immediate resurrection into a realm of infinite possibilities, a pathway of unending development, and through which infinite justice and infinite mercy are beautifully reconciled; a career of progress in which the individual's contributions are inevitably rewarded by the inexpressible joys of legitimate compensation, as successive periods of thought and feeling shall continue to indicate the ascending scale of human happiness forever. Thus, my friends, the religion of Spiritualism is well suited for both time and eternity. The true Spiritualist should have confidence in God, and confidence in man, knowing that all souls are brothers and one common Father. We should learn to pity the innumerable idiosyncrasies of individual character, and to rise above the petty blockings of social life as well as all the stranger experiences of the battle of existence, knowing so well what a beautiful sphere of compensation and of retribution we

They that marry ancient people merely in expectation to bury them, hang themselves in hope that one will come and cut the halter.—Fuller.

Spiritualists should discuss suicide and other similar "merciful" murder from the standpoint of other worlds than this of ours. There can be no unjust mercy, nor unmerciful justice. The suicide is quite apt to be "body-bound" for a time. Burying his remains with a stake driven through the heart is a

Here is a great and pressing need—a great, humane work to be done. I should have the earnest aid and prayers of all true men and women. May Heaven and the good angels help us in my heartfelt desire. CHAS. BETTS.
Burr Oak, Mich.

A Bishop Charged with Heterodox Views.

the Triune Godhead is not amenable to the rationalizing mathematics which jurisdiction is not conceded or contemplated; that there is a higher tribunal whose supreme presidency and sublimity of priesthood is Love; that the ineffable ministry of Christ and the holy Spirit descends to men and women as spiritual low estate; that while Jews and Christians forever stumble among the intricacies of egotistic presumptions, the lowly Nazarene comes to those who

Social Settlements, Their

thing for the pleasure and profit of the family's neighbors? Presently out of service would come leadership. The alert, aggressive new family would naturally suggest things. Are the streets in our neighborhood as clean as they ought to be? Are the tenement houses properly looked after? Are we getting the sanitary care which we deserve as citizens and payers of taxes?"

"Gradually a neighborhood sentiment would arise. What can we do to make this a better place to live in? The

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CONSUMPTION

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TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchitis, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been permanently cured. So proof-positive am I of its power to cure. I will send FREE to anyone afflicted, THREE BOTTLES of my New!ly Discovered Remedios, upon receipt of Express and Postoffice address.

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W. A. Slocum, 100 West 41st Street, New York.

getting the sanitary care which we do not serve as citizens and payers of taxes." "Gradually a neighborhood sentimentism would arise. What can we do to make this a better place to live in? There would be social leadership, inspiring the meetings of the young people for pleasure, and presently finding an encouraging demand for lectures and

power and that wonderful faculty of dealing with problems in the algebra and geometry of thought which distinguished - Herbert Spencer among thinkers of this country, Professor Huxley would probably have accepted evolution prior to 1858, upon such evidence as was then accessible. I do not underestimate Professor Huxley. He was a man of scientific attainments

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jection of the carnalities of the ego to

good power—the interior life. This is
 being in the kingdom of God, and what
 so dwelleth in God dwelleth in light.
 The light permeates and illumines this
 spirit body, which is apparent to those
 who pass over the divide, hence, we
 have to tell of the light which we
 are living in unrighteousness or in har-
 mony with God, as the case may be.
 We can deceive ourselves, but we cannot
 deceive those who dwell in spirit
 life. We can deceive those with whom
 we mingle day by day, but we cannot
 mislead our spirit friends. Dark or
 bright we are to them and they can at
 once measure our daily methods of
 thought and work by the light which
 permeates the mechanism of the
 spirit body. This is the all-seeing eye
 of spirit life, our most latent and

life. They know, they can determine, truthfully to themselves and to us, for the law is immutable. Love cannot change it, but it can help to change the individual wanting such light. And to this end are the efforts of kind spirit friends directed, first to bring us within the pale of knowledge of spiritual conditions, and then to enable us to give expression ourselves, to that knowledge, thus lifting the veil of darkness and letting the light shine

through, illuminating all the immortal part of ourselves, which illumination determines our condition, our sphere, whether in or out of the body. And the question lies with us, personally to decide, shall it be light or dark?

Elgin, Ill. M. A. CONGDON.

FRUITLESS QUEST.

**Earnestly Seeking, Yet Sadly
Disappointed.**

To the Editor:—I am rather pleased

with Dr. Sweringen's answer to my strictures on one clause in his controversy with Dr. Mahin, especially so

Following the Doctor's lead, I readily admit that much of the world's truth is now and always has been rejected by vast numbers of intelligent people, but I do not think, because of real or fancied self interest, that I have lost the most valuable advantage in accepting it. Touching the question of a future existence, the case is quite different. It is a popular belief, and is taught by all the churches. Most people believe it in a half-hearted sort of a way, and I still think the great majority of intelligent people would be supremely glad to gain the knowledge that a future life is in exchange for the faith that often wavers, if the demonstration of the fact was as readily attainable as the worthy Doctor suggests. That it is not so, thousands of earnest seekers like myself will mournfully attest.

I do not question the veracity of the numerous witnesses, who, like Brother Sargent, have been called to leave the region of hope and faith to that of absolute knowledge, but to me it must

be personal, the evidence must come to me individually before the mists of my doubt are dissipated. This is asking no more than the Doctor admits investigators have a right to expect.

It was not until I had a personal knowledge of the great need of my fellow-children, because expected to accept me on faith, to take on trust, without evidence. How can I now feel at ease as a new believer, that only, for me, at least, shifts the ground a few centuries in time. Brother Swearingen seems to have been the first to take me into the fold from Methodism to Agnosticism and Materialism, till we reached the dominion of Spiritualism, which to him has become a land of repose, while to me only a beautiful philosophy lacking as yet a material evidence of reality—an ignis fatuus.

Unlike most investigators, my interest in the subject of Spiritualism was first aroused through reading rather than phenomena. So interested did I become, that I sought for and obtained much of the best literary bearing on the question. I found that the subject was not only a philosophy, not only because of its inherent beauty, but also on the strength of abundant corroborative phenomena, fully attested by deponents whose reliability I could hardly question, never doubting that this same philosophy would be a welcome accompaniment when opportunity offered to seek it out. Not till this search actually commenced did the real difficulties pertaining to my new-born hopes become apparent, till sad and discouraged with the fruitless quest, my cherished philosophy has become a beautiful dream, the recollection of a beautiful dream.

It is only fair to say that of the eight or ten years during which I have been interested in this subject, all but one year has been spent in Canada, where opportunity

opportunities for investigation are practically non-existent. (Canada is probably the most conservative civilized country on earth. Quite abreast of the age in material progress, but scarcely interested or concerned in the great social, economic and philosophical questions so profoundly agitating the civilized world, especially the United States, at the present time. The exceptional year above mentioned was passed in Southern New England, chiefly Providence, R. I. While in that locality, I never missed an opportunity for investigation as far as my limited means would permit.)

The result was always the same—disappointment. It cannot be said that my investigations were conducted in a usually skeptical or super-critical spirit. I sought the corroborative testimony of phenomena with my mind already saturated with the religious ideas of the East and expecting the demonstration that would confirm my hopes but at the same time not disposed to allow my desires to run away with my reason and lead me to accept any so-called phenomena as of spiritual origin, that was lacking in all elements of truth or probability. Perhaps that time may yet come when we can see the truth of the present I hold only a fascinating theory of life, death and futurity. It is not a

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A NARRATIVE FULL OF INTEREST.

THE SAGACITY

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CRIME DISCOVERED—SPIRIT PLAYMATES—SUICIDE PREVENTED—SPIRIT SERENADE, ETC.

Incidents in the experience of responsible investigators into things occult are in unusual demand. Says the Cincinnati Enquirer: "Their relation is, therefore, continued from the developments at a conference meeting which was partially reported in the Enquirer of last Saturday.

Mr. Ellisman said: "As some of you know, I am a Canadian. When I was living at Richmond, Quebec, an Irish family arrived there and found quarters at a second-rate hotel. Soon it was learned that the wife was a spirit medium with remarkable powers, and many demands were made upon her time by investigators. At length the husband became sufficiently interested to indulge in a sitting, but his developments were of a character which he could not have apprehended. The spirit of his first wife—she had been many years deceased—brought an astounding message. She detailed the means he employed to murder her, and how he had cut her body in pieces to

I know, for with my own eyes I saw it done, which the boys could not see. "When on another occasion we were assembled for friendly converse a huge animal of the bovine species came raging in our direction. The spirit of a little girl said she could turn his course, and she did so with the celerity of thought by placing a bunch of nettles in his nostrils. With a roar of pain he made all possible haste to get away from our vicinity, and I never saw him more.

"There was a day when I sorely needed company, but no spirits came till quite late in the afternoon, and then there were but two. Answering my request for an explanation, they said it was an occasion when many spirits were advanced to a higher sphere of labor, and as these could not return to the earth plane, their companions had remained to witness their exaltation. Some of my accustomed playmates were among these advanced, and it made me very sad, but I was promised frequent messages from them, and

THE COMPACT HAS BEEN KEPT. "Other spirit friends soon took their places in our little circle, and found in hand we have gone forward, with love ever increasing. It is a condition full of happiness and that peace which passeth mortal understanding."

A gentleman named Gilman said: "I have an acquaintance who is a bank teller. He has held his situation more than 20 years, is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist almost without his own knowledge. The position he prides himself upon is that of an in-

land and the word 'stop' pronounced in an authoritative tone.

"No one was in sight, but he felt that an invisible presence had interfered in his behalf. Greatly frightened, he returned to his work. Next day the idea entered his mind that the hand and voice were creatures of a sensitive imagination, and the trouble being still upon him, he resolved upon a second attempt at self-destruction. Repairing to a place still more secluded than that chosen on the day before, he sat down to change the cartridges in his revolver. Having removed those it contained, and just as he was about to insert the first fresh cartridge, the weapon was wrenched from his hand and thrown 40 feet away. Looking for the cause of this rude interference he saw a form of great beauty, with clear complexion, large, lustrous eyes, full lips, nearly teeth, and countenance bright as the morning. "Tash man!" exclaimed this apparition; "you cannot tamper with mortal life without incurring peril to your immortal condition. Besides, mark me, you were born for a more exalted purpose than you have comprehended. Your career will yet prove noble and successful. Become acquainted with your powers and use them to the best advantage, and then you will wonder how this little disappointment could unman you for a moment. No more repining, no more depression, but courage and manliness instead, and you will win fame and fortune."

"This was all. You will agree that it was enough. It was fully sufficient to banish all idea of suicide from the man's mind, and animate him by a worthy ambition. He depressed my anger, but I assured him of sympathy and congratulated him on the advan-

out the cognizance of my nearest friends. I was indeed a prisoner. I shrank from describing this state and suffered its annoyances in silence.

"Twenty years ago I had audible evidence that I was followed almost constantly. The sound of footsteps came to my ears as I produced by one in close pursuit, but when I turned no one was there. No matter how suddenly I whirled about, the step was still behind me; no matter how high the fence or broad the ditch I vaulted over, the pattering of pursuing feet kept time with those in advance. How my daily associates failed to observe this phenomenon was almost as much of a mystery as the thing itself. At the same time it was a relief to me.

"One night I was awakened by a loud and unusual noise in my room. This occurred some three years subsequent to my first consciousness of the audible footsteps. Seated near the bed was a middle-aged gentleman of benign aspect. A strange, mellow, rosy light illuminated his face and made him grandly appear from the waist upward. He brought his own light, and was above criticism. He gained a sitting posture and tried to speak, but at first my throat was too dry. My visitor smiled as he noticed the futility of the effort and bowed courteously as if to afford encouragement for an additional trial. Finally, in a hoarse whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said:

"You and I have long been friends without your knowledge. You knew that you had an invisible mentor, who sought your good, but of his identity you were in darkness. I am he who has persistently sought to bless and many times was only able to annoy you. Now I feel that we should have a better understanding of our relations to each other. My service to you may be rendered will be direct and immediate. Am your grandfather; father of your mother."

"Name?" I queried.

"Abner Jencks Billings, for my father and uncle."

"Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your business with me?' I asked. 'To bring you good, like myself at your age you are peculiarly susceptible to temptations of a certain kind, and while these were calamitous to me, I wish to impress upon you their vanity and worthlessness. On the other hand, there is not a purer or more exalted mortal condition than that to be cultivated.'

IN THE MARRIAGE STATE,

which you have avoided too long. Marriage is the truest safeguard, not only for a Stratton or Billings, but for the entire body of humanity, with just enough exceptions to prove the rule. This you believe, but do not practice, indicating that you are hypocritical?"

"Sir," among post mortem gentlemen there is no nicety of phrase. We speak out the truth, without beating around the bush for highly polished words, and ordinary sense informs you that I mean no offence by coming direct to the point. In an advisory way I tell you to get married; get a good wife; take time to make a proper selection, but do not delay. You understand me and the real object of my visit. 'Set'."

"He dissolved off of sight and left the room in darkness, but in his words I felt the force of a peculiar enlightenment. Mentally I was too much elated to sleep. The admonition of my visitor was so fully in accord with my inclinations that I wondered at the long neglect with which I had treated the subject, and arising from bed, I managed to write an advisory letter to a young lady friend, requesting permission to call upon her at the time specified. Her cordial reply fixed the date for the beginning of my brief courtship, and in five months I was a benedict, blissful and contented—a condition which constantly multiplies its enjoyments with the passing years as I day by day confirm my admiration of Spiritualism. My benedict guardian comes to me frequently, sometimes with wholesome advice, always with a cheery benediction."

TWO VAGRANT APPARITIONS.

An aged debater related this anecdote: "It was near 40 years ago when I saw as strange a thing as ever came to me. I was a doctor, and a neighbor had been my neighbor for a long period called upon me in a social way and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceedingly modest man, decidedly reserved and never inclined to talk about himself or his family. But on this occasion he was wondrously egotistical, and he talked of his past achievements and his own phenomenal success as a business man. He had become very rich, principally through his own unaided efforts. Finally, as he arose to leave, he said:

"I want you to see that justice is done Mrs. L.—his elder daughter—in the settlement of my estate. There may be a disposition on the part of some of the heirs to neglect her, but if possible, and this must be preserved. I have made you one of the executors of my will, for I know you to be a just man. Do not forget my injunctions as you would escape the wrath of God! Good by."

"When I turned to reply he was nowhere in sight, and astonished beyond expression, I rushed out to intercept him, but he was not in my yard, neither had my family seen or heard anyone enter or leave the house. I returned to my neighbor's call for the purpose of asking him some questions regarding the business with which he had entrusted me, a gentleman came to my house with information that the good man had just expired at home in his bed, to which he had been confined for more than a week, unknown to me. As I sat at my table some 30 minutes after my talk with the man, and more than an hour after his entrance to my house, it became evident that I had been conversed with his spirit while he was yet alive!"

Another gentleman related an incident with some features similar to the foregoing. "A trance medium well-known in Cincinnati," said he, "had described several spirits for my benefit, when he suddenly exclaimed: 'Here is the spirit of Colonel Henry!'"

"Impossible," I replied, "for he is not dead."

"That's so. He says he isn't dead, but he's anxious to see you."

"What does he want?"

"He'll tell me when you meet."

"And my sitting short and called upon on Colonel Henry. He had been looking for me since morning, and was at the moment of my call, writing me a letter on a matter of prime importance in a business way. When I told him of the incident with the medium he was much agitated, saying that his anxiety had been very great to see me at about the time of sitting, for my business was of such character that he hesitated about committing it to writing. He took a great deal of stock in Spiritualism from that day onward, but before it had been the subject of his merciless ridicule."

T. P.



hide the crime, followed by his cowardly flight from Ireland to America. She referred to his second marriage after a short residence in Canada, and described several burglaries and highway robberies of which he had been the leader in that part of the Dominion.

"With great solemnity she warned him to desist his evil practices and lead a better life. The man was darkly moody for a few days and then became violently insane, necessitating his confinement in a long and most horrible record of crime and impious vengeance upon his betrayer. In a month the foul fiend had exhausted the victim and he died a horrible death. The wife murdered and many other crimes were subsequently verified, but it was given out that the poor wretch became insane through Spiritualism."

SPIRIT PLAYMATES.

"A lady gave some interesting incidents. 'I saw spirits when yet a child and had them for playmates,' said she. 'Their words were just as natural as those of mortal children. For a long I could not distinguish them from my mortal playmates, except by their loving words and affectionate demeanor. They were with me every day; that is, some of them were, and as many as fifty I knew by name. A few were spirit children of near neighbors, and sometimes I was entrusted with messages to their parents which created intense feeling. For it was said these communications contained information it was so impossible for me to know anything about.'

"One little girl insisted upon sending her 'best and dearest love to mamma' every time I saw her, and this was said to have been the form of her affectionate expression in earth life. A tiny boy spirit frequently requested that his father be called to the telephone, but he would not make him sick, that he would not have cried but for scarlet fever. I never delivered this message, but once, for then it pained the poor father almost to distraction. He cried bitterly. Neither did I tell the dear little spirit of the sorrowful effect of his message, and he seemed to think that I delivered it as often as he requested."

"One day a great number of my spirit friends joined me in a flower party. We had roses, daisies, lilies and pansies in abundance and were exchanging them with each other and admiring the various combinations in which they could be grouped, when we were interrupted by three rude boys who snatched my flowers and trampled them in the dust, at the same time calling me 'Crazy Kate.' Their triumph was short. A great swarm of hornets came down upon them and they were stung on the face, neck and hands till they screamed with pain. The little spirits brought a hornets' nest and broke it among them to inflict immediate punishment for their cruelty to a helpless child. This

investigator. One evening, at the residence of a medium, he was informed by a spirit that he had left his safe unlocked. "That is impossible," said he, but thereupon he left the house to reassure himself. The night watchman admitted him to the bank, where he found the spirit's message verified. The safe door was closed, but not locked.

At another time, at the home of a same medium, he was told that next day he would find his cash \$100 short, and that in a few days it would be returned to him from a distant city. The message proved true in all particulars. He was informed through a slate-writing medium that the indorsement upon a certain note was forged. Next day he sent for the maker of the document and told him it must be immediately taken up, and so it was, without question. Although it had more than two months to run before maturity. To his sight counterfeit bank notes are always overspread with a crimson tint not apparent to others, and hence his judgment of paper money is regarded as miraculous.

SPIRIT SERENADE.

A newspaper man gave this item: "My father was a musician—master of several instruments. He performed well upon the piano, harp, violin and guitar, and at various periods of his life he gave instruction upon all these instruments. One night, in the spring of 1889, I was awakened by a serenade from the instruments I have mentioned and immediately recognized the peculiar touch of my father upon each; yet they were played in concert! The sounds came from the yard in front of my residence, but I could see no one there, and a moment's reflection indicated how absurd it was to suppose that anyone was there with a piano. On four successive nights this remarkable serenade was repeated in jubilation measures, without a trace of sadness. On the morning of the fifth day intelligence reached me that at about the hour corresponding with the first musical manifestation the dear father was drowned in Lake St. Louis, Ontario. The same manifestations have since been repeated scores of times, and they are certainly the work of spirits. How else are they to be accounted for?"

BETTER THAN SUICIDE.

A Covingtonian related interesting details to this effect: "Several years ago a man named Clark, at that time in my service, came to me and announced that he had a confession to make. He felt it to be a duty, the performance of which might result in the forfeiture of my respect. A few days previous to this conversation he had experienced an extremely bitter and almost unbearable disappointment, and, being of an impulsive nature, had resolved on suicide. Retiring to a secluded spot with the design of carrying out this purpose, just as he raised his pistol to his head a hand was placed upon his

stage of a lesson and a prognostication of so much apparent significance. He asked for advice. I counselled him in general way, but quite unsatisfactorily to him and myself. Affairs moved forward in the old style, for several months, except having found Clark more attentive to his duties than before, his salary had been advanced accordingly.

"But there was an abrupt turning point. He came to my house one Sunday evening, and it was immediately evident to me before he spoke that something had happened. It was a vision. More than this—the vision had come to him three nights in succession, in identically the same features and a triplication of every detail. The radiant form that snatched away the reason and prevented his destruction came on each of the three occasions, and addressed him, advising him to go to Chicago, where, he was assured, great good fortune awaited his acceptance. The business in which he was to engage was plainly indicated, and he was told how to proceed to secure a position immediately.

"The vision had impressed Clark so emphatically that he had already determined to go to Chicago, and nothing was left for me but acquiescence. He had saved a little money; I added a little; and in a week he was removed to the great city he had never before seen. The man was successful from the beginning. Everything prospered with him, and now he is rich in material wealth and good deeds. I know that his charities exceed my entire income. He is the blessing to himself and humanity. The result is nothing but good. Whence came the influence which saved this man from self-murder and made of him a most estimable citizen?"

A SPIRIT GUARDIAN.

Said Colonel Charles Stratton: "I am often asked to explain why it was I made me a Spiritualist, and I experienced no difficulty in finding an answer satisfactory to myself. I do not know just when it first dawned upon my mind that spirit return was an assured fact. The conviction came gradually, first in a spasm, and knowledge followed fast upon belief. If I understood what is meant by 'consolation' in a religious sense, it was not that through which the light reached me, but rather it came as to a child in a kindergarten—objectively."

"For years before I saw that which finally brought knowledge, I felt its presence and heard its movement. Influenced, often against my convictions, followed, and plans upon which my heart was set ruthlessly frustrated by an invisible, but irresistible force, I felt as if fettered in a cage and hindered by a range like one circumscribed by arbitrary metes and bounds. Resistance was futile. That which held me captive was gentle but inexorable. Its fiat of 'thus far and no farther' had not a hair's breadth of elasticity, and, with-

out the cognizance of my nearest friends, I was indeed a prisoner. I shrank from describing this state and suffered its annoyances in silence.

"Twenty years ago I had audible evidence that I was followed almost constantly. The sound of footsteps came to my ears as I produced by one in close pursuit, but when I turned no one was there. No matter how suddenly I whirled about, the step was still behind me; no matter how high the fence or broad the ditch I vaulted over, the pattering of pursuing feet kept time with those in advance. How my daily associates failed to observe this phenomenon was almost as much of a mystery as the thing itself. At the same time it was a relief to me.

"One night I was awakened by a loud and unusual noise in my room. This occurred some three years subsequent to my first consciousness of the audible footsteps. Seated near the bed was a middle-aged gentleman of benign aspect. A strange, mellow, rosy light illuminated his face and made him grandly appear from the waist upward. He brought his own light, and was above criticism. He gained a sitting posture and tried to speak, but at first my throat was too dry. My visitor smiled as he noticed the futility of the effort and bowed courteously as if to afford encouragement for an additional trial. Finally, in a hoarse whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said:

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"Name?" I queried.

"Abner Jencks Billings, for my father and uncle."

"Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your business with me?' I asked. 'To bring you good, like myself at your age you are peculiarly susceptible to temptations of a certain kind, and while these were calamitous to me, I wish to impress upon you their vanity and worthlessness. On the other hand, there is not a purer or more exalted mortal condition than that to be cultivated.'

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"Sir," among post mortem gentlemen there is no nicety of phrase. We speak out the truth, without beating around the bush for highly polished words, and ordinary sense informs you that I mean no offence by coming direct to the point. In an advisory way I tell you to get married; get a good wife; take time to make a proper selection, but do not delay. You understand me and the real object of my visit. 'Set'."

"He dissolved off of sight and left the room in darkness, but in his words I felt the force of a peculiar enlightenment. Mentally I was too much elated to sleep. The admonition of my visitor was so fully in accord with my inclinations that I wondered at the long neglect with which I had treated the subject, and arising from bed, I managed to write an advisory letter to a young lady friend, requesting permission to call upon her at the time specified. Her cordial reply fixed the date for the beginning of my brief courtship, and in five months I was a benedict, blissful and contented—a condition which constantly multiplies its enjoyments with the passing years as I day by day confirm my admiration of Spiritualism. My benedict guardian comes to me frequently, sometimes with wholesome advice, always with a cheery benediction."

TWO VAGRANT APPARITIONS.

An aged debater related this anecdote: "It was near 40 years ago when I saw as strange a thing as ever came to me. I was a doctor, and a neighbor had been my neighbor for a long period called upon me in a social way and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceedingly modest man, decidedly reserved and never inclined to talk about himself or his family. But on this occasion he was wondrously egotistical, and he talked of his past achievements and his own phenomenal success as a business man. He had become very rich, principally through his own unaided efforts. Finally, as he arose to leave, he said:

"I want you to see that justice is done Mrs. L.—his elder daughter—in the settlement of my estate. There may be a disposition on the part of some of the heirs to neglect her, but if possible, and this must be preserved. I have made you one of the executors of my will, for I know you to be a just man. Do not forget my injunctions as you would escape the wrath of God! Good by."

"When I turned to reply he was nowhere in sight, and astonished beyond expression, I rushed out to intercept him, but he was not in my yard, neither had my family seen or heard anyone enter or leave the house. I returned to my neighbor's call for the purpose of asking him some questions regarding the business with which he had entrusted me, a gentleman came to my house with information that the good man had just expired at home in his bed, to which he had been confined for more than a week, unknown to me. As I sat at my table some 30 minutes after my talk with the man, and more than an hour after his entrance to my house, it became evident that I had been conversed with his spirit while he was yet alive!"

Another gentleman related an incident with some features similar to the foregoing. "A trance medium well-known in Cincinnati," said he, "had described several spirits for my benefit, when he suddenly exclaimed: 'Here is the spirit of Colonel Henry!'"

"Impossible," I replied, "for he is not dead."

"That's so. He says he isn't dead, but he's anxious to see you."

"What does he want?"

"He'll tell me when you meet."

"And my sitting short and called upon on Colonel Henry. He had been looking for me since morning, and was at the moment of my call, writing me a letter on a matter of prime importance in a business way. When I told him of the incident with the medium he was much agitated, saying that his anxiety had been very great to see me at about the time of sitting, for my business was of such character that he hesitated about committing it to writing. He took a great deal of stock in Spiritualism from that day onward, but before it had been the subject of his merciless ridicule."

T. P.

THE FOX HOME.

Has Notions and a Plan of His Own.

To the Editor:—I notice in your paper of November 21, an article by Mr. S. B. York, wherein he enters all Spiritualists to consider the question of purchasing the Fox home in Hydeville, N. Y. He says "the plan cannot fail to meet the approval of every consistent Spiritualist."

I ask in the name of Spiritualism, pure and true, if that is the most spiritual way in which to keep green the memory of those gifted women who drew aside the black veil of crude superstition and presented to the world an old yet new teaching, pure and bright? Would it not be more in harmony with the purpose of those noble minds, to lift higher and to enhance the work which they have begun?

Spiritualism teaches us that it is the spirit and not the physical body that should be remembered after the latter is cast aside? Then why should the physical portion of the birthplace of modern thought be rebuilt and maintained, at a little expense, when hundreds of good and worthy mediums, who constitute a great part of the foundation of modern Spiritualism, are actually suffering for the want of the necessities of life? If the "spirit" was in comfortable circumstances all Spiritualists should gladly give their mite, that the "physical" might be retained.

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Every creed, every religion has its Mecca or its Jerusalem. It has some place which is sacred to its followers. Shall broad, noble Spiritualism belittle itself with a "holy land"? Shall it bow down before a tall marble monument, and say, with the dust of Christianity in its teeth: 'We worship thee, O Monument! because thou standest where a trinity of noble women stood. Or shall it with the light of Independence like a halo round its head, proclaim to the world: We shall not close our hearts to the suffering humanity around us, but we will strive with might and main to benefit our fellowmen, that the memory of the Fox Sisters "shall not perish forever from the earth." TOM. P. HUGHES.

AN IDEA TO THINK ON.

To the Editor:—I take up my pencil with the impression that it is my duty to come to the aid of an idea which is becoming more and more interesting every day.

After reading the sketch of the "U. S. Church Army" and then taking up "The Progressive Thinker" and reading the speech made by S. P. Putnam at the opening of the Free Thought Federation, I am anxious to present my idea of what would be the best plan to present the idea of liberty to the general public.

We want to reach the masses and thereby create sentiment. Let us begin by preparing a constitution and by-laws for a "Liberty Club," and organize the liberty people in a voting precinct, that will organize, if there are not more than three men and women together, and let the first object of this organization be to secure the time and place for public meetings, which shall be known as "Liberty Meetings," and shall be held at least once each month, and as often once a week or more if the club thinks best.

And let us organize as many precincts as we can, and if we can organize the whole country, why not have a delegate county club which could give annual semi-annual, or quarterly sessions to review the work of the country. If we had "county" organized in this way, there would be trouble in circulating petitions for any reform measure. I have been gathering my best ideas together for the purpose of arranging a constitution and by-laws for just such an organization. If the lecturers and mediums all over the country would take hold of the work, and secure the necessary papers for a thorough organization, we could soon have Liberty Clubs, Liberty Meetings, or articles from Free Thought papers read, in every precinct in the United States every month. And many of the features of liberty would be brought out at these meetings. There are many men and women living in every county who would answer calls to speak or read papers on the subject of free thought, the meaning of which is comprehended in the word liberty; in fact, if we have full liberty we will fully investigate every question which is brought before us.

This Liberty Club can be brought into use in the furtherance of every needed reform in this great country. There is much more that I would like to say on this subject, but I will wait and see what others have to say on this subject. W. T. GREENE, Unionville, Mo.

THAT SYMPOSIUM.

To the Editor:—Your Symposium in No. 355, "Christian or Not Christian," is fine, is true, is timely and good. Let me say to you, my dear friends, accordingly. Now can you give us another from some of the level-headed men and women in the ranks of your readers, on the topic: Church or No Church?

Why should Spiritualism, which at the present rate of increase will soon capture the earth, cling to and ape the follies and foibles of a dead creed—a dead church? Dead and damned, it felt like saying after reading this extract from a sermon by Rev. Spurgeon, on the resurrection:

"When thou diest, thy soul will be tornment alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body sufficed with agony. In the exactly like that which we have on earth, thy body will be a test-case, forever unconsumed, all thy veins roused for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Why should an association of Spiritualists call themselves a church? And why "Pastor" and why "Ordination," and why "Reverend" as the old Roman said: "We men and suffer such dishonor?"

Yes, give us another symposium and ask Hudson Tuttle, "the bravest Roman of them all," to furnish the leading article. T. W. MERRITT.

"The Bridge Between Two Worlds."

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

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 pulpit. It scintillates throughout.

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

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

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindu 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 contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand K. Gandhi, a learned Hindu. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Gandhi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication from the Hon. Charles D. Walcott, U. S. Senator from New Hampshire. 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 reference to the Romish Church and offices. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive Are Immured." "Hider Hagard and the Entombing 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.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. Others have followed after us, but in all candor the only thing in which they have equaled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker.

The Encyclopedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed, at 35 cents. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopedia..... \$4

Vol. II. of the Encyclopedia..... \$5

The Next World Interviewed..... 35

Total..... \$1.25

NO. OF PAGES IN EACH BOOK.

Vol. I. of the Encyclopedia..... 400

A NARRATIVE FULL OF INTEREST.

THE SAGACITY

Of a Certain Inexplicable Force.

It Involves the Great Problem of the Ages.

CRIME DISCOVERED—SPIRIT PLAYMATES—SUICIDE PREVENTED—SPIRIT SERENADE, ETC.

Incidents in the experience of responsible investigators into things occult are in unusual demand, says the Cincinnati Enquirer. Their relation is, therefore, continued from the developments at a conference meeting which was partially reported in the Enquirer of last Saturday.

Mr. Ellisman said: "As some of you know, I am a Canadian. When I was living at Richmond, Quebec, an Irish family arrived there and found quarters at a second-rate hotel. Soon it was learned that the wife was a spirit medium with remarkable powers, and many demands were made upon her time by investigators. At length the landlord became sufficiently interested to induce her to sit, but his developments were of a character which he could not have apprehended. The spirit of his first wife—who had been many years deceased—brought an astounding message. She detailed the means he employed to murder her, and how he had cut her body in pieces to

I know, for with my own eyes I saw it done, which the boys could not see. "When on another occasion we were assembled for friendly converse a large animal of the bovine species came ragging in our direction. The spirit of a little girl said she could turn his course, and she did so with the calmness of thought by placing a bunch of nettles in his nostrils. With a roar of pain he made all possible haste to get away from our vicinity, and I never saw him more.

"There was a day when I sorely needed company, but no spirits came till quite late in the afternoon, and then there were but two. Answering my request for an explanation they said it was an occasion when many spirits were advanced to a higher sphere of labor, and as these could not return to the earth plane, their companions had remained to witness their exaltation. Some of my accustomed playmates were among those advanced, and it made me very sad, but I was promised frequent messages from them, and

THE COMPACT HAS BEEN KEPT. "Other spirit friends soon took their places in our little circle, and hand in hand we have gone forward, with love ever increasing. It is a condition full of happiness and that peace which passeth mortal understanding."

A gentleman named Gilman said: "I have an acquaintance who is a bank teller. He has held his situation more than 20 years, is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist almost without his own knowledge. The position he holds himself upon is that of an in-

hand and the word 'stop' pronounced in an authoritative tone!

"No one was in sight, but he felt that an invisible presence had interfered in his behalf. Greatly frightened, he returned to his work. Next day the idea entered his mind that the hand and voice were creatures of a sensitive imagination, and the trouble being still upon him, he resolved upon a second attempt at self-destruction. Repairing to a place still more secluded than that chosen on the day before, he sat down to change the cartridges in his revolver. Having removed those it contained, and just as he was about to insert the first fresh cartridge, the weapon was wrenched from his hand and thrown 40 feet away. Looking for the cause of this rude interference he saw a form of great beauty, with clear complexion, large, lustrous eyes, full lips, pearly teeth, and countenance bright as the morning. 'Rash man!' exclaimed this apparition; 'you cannot tamper with mortal life without imminent peril to your immortal condition. Besides, mark me, you were born for a more exalted purpose than you have comprehended. Your career will yet prove noble and successful. Become acquainted with your powers and use them to the best advantage, and then you will wonder how this little disappointment could unman you for a moment. No more repining, no more depression, but courage and manliness instead, and you will win fame and fortune.'

"This was all. You will agree that it was enough. It was fully sufficient to banish all idea of suicide from the man's mind, and animate him by a worthy ambition. He deprecated my anger, but I assured him of sympathy and congratulated him on the advancement of his mind.

"You and I have long been friends without your knowledge. You knew that you had a visible mentor, who sought your good, but of his identity you were in darkness. I am he who has persistently sought to bless and many times was only able to annoy you. Now I feel that we should have a better understanding of our relations to the end that any service I may be able to render will be direct and immediate. I am your grandfather; father of your mother."

"Name?" I queried.

"Abner Jencks Billings, for my father and uncle."

"Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your business with me?' I asked."

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IN THE MARRIAGE STATE,

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TWO VAGRANT APPARITIONS.

An aged delirious related this anecdote: "It was near 40 years ago when I saw as strange a thing as ever came to me at a seance. A gentleman who had been a medium for a long period called upon me in a seance, and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceedingly modest man, decidedly reserved and never inclined to talk about himself or his family. But on this occasion he was wearisomely egotistical, dwelling long upon his pedigree, experience, the honors of his ancestors, and his own phenomenal success as a business man. He had become very rich, principally through his own unaided efforts. Finally, as he arose to leave, he said:

"I want you to see that justice is done Mrs. L.—his elder daughter—in the settlement of my estate. There may be a disposition on the part of some of the heirs to take advantage of her, if possible, and this must be prevented. I have no doubt of the executor's integrity, but I know you to be a just man. Do not forget my injunctions as you would escape the wrath of God! Good-by."

"When I turned to reply he was nowhere in sight, and astonished beyond expression, I rushed out to intercept him, but he was not in my yard, neither had my family seen or heard anyone pass out. As I was making ready to return my neighbor's call for the purpose of asking him some questions regarding the business with which he had entrusted me, a gentleman came to my house with information that the good man had just expired at home in his bed, to which he had been confined for more than a week, unknown to me. As this death notice came some 30 minutes after my talk with the man, and more than an hour after his entrance to my house, it became evident that he had conversed with his spirit while he was yet alive!"

A SPIRIT GUARDIAN.

Said Colonel Charles Stratton: "I am often asked to explain what it was that made me a Spiritualist. I experienced no difficulty in finding an answer satisfactory to myself. I do not know just when it first dawned upon my mind that spirit return was an assured fact. The conviction came gradually, not in a spasm, and knowledge followed fast upon belief. If I understood what I meant by 'conversion,' in a religious sense, it was not that through which the light reached me, but rather it came as to a child in a kindergarten—objectively."

"For years before I saw that which finally brought knowledge, I felt its presence and heard its movement. Influenced, often against my convictions; followed, and plans upon which my heart was set ruthlessly frustrated by an invisible, but irresistible force, I felt as if tethered in act and limited in range. While some circumstances by arbitrary means and bounds. Reason was futile. That which held me captive was gentle but inexorable. Its flat of 'this far and no farther' had not a hair's breadth of elasticity, and, with-

out the cognizance of my nearest friends, I was helpless a prisoner. I shrank from association with the state and suffered its annoyances in silence. "Twenty years ago I had audible evidence that I was followed almost constantly. The sound of footsteps came to my ears as if produced by one in close pursuit, but when I turned no one was there. No matter how suddenly I whirled about, the step was still behind me. I was in a high state of fever or brain fever, I valued over the pattern of pursuing feet kept time with those in advance. How my daily associates failed to observe this phenomenon was almost as much of a mystery as the thing itself. At the same time it was a relief to me.

"One night I was awakened by a loud and unusual noise in my room. This occurred some three years subsequent to my first consciousness of the audible footsteps. Seated near the bed was a middle-aged gentleman of benign aspect. A strange, mellow, rosy light illuminated his face and made him grandly apparent from the waist upward. He brought his own light, and it was above criticism. I gained a sitting posture and tried to speak, but my throat was too dry. My visitor smiled as he noticed the futility of the effort and bowed courteously as if to afford encouragement for an additional trial. Finally, in a hoarse whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said:

"You and I have long been friends without your knowledge. You knew that you had a visible mentor, who sought your good, but of his identity you were in darkness. I am he who has persistently sought to bless and many times was only able to annoy you. Now I feel that we should have a better understanding of our relations to the end that any service I may be able to render will be direct and immediate. I am your grandfather; father of your mother."

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AN IDEA TO THINK ON.

To the Editor:—I take up my pencil with the impression that it is my duty to come to the front with an idea which to me is becoming more and more interesting every day.

After reading the sketch of the "U. S. Church Army" and then taking up "The Progressive Thinker" and reading the speech made by S. P. Putnam at the opening of the Free Thought Federation, I am anxious to present my idea of what would be the best plan to present this idea of liberty to the general public. We want to reach the masses and thereby create a reform movement. Let us begin by preparing a constitution and by-laws for a "Liberty Club," and organize the liberty people in a voting precinct, that will organize, if there are not more than three men and women together, and let the first object of this organization be to secure the time and place for public meetings, which shall be known as Liberty Meetings, and shall be held at least once each month, and as often as once a week or more if the club thinks best.

And let us organize as many precincts as we can, and if we can organize the whole county, why not have a delegate county club which could give annual semi-annual, or quarterly sessions to review the work of the county. If we had counties organized in this way, there would be no trouble in circulating notions for reform measures. I have been gathering my best ideas together for the purpose of arranging a constitution and by-laws for just such an organization. If the lecturers and mediums all over the country would take hold of the work, and secure the necessary papers for a thorough organization, we could soon have Liberty talks, Liberty papers read, or Liberty thought parties read, in every precinct in the United States every month. And many of the features of liberty would be brought out at these meetings. There are many men and women living in every county who would answer calls to speak or read papers on the subject of free thought, the meaning of which is comprehended in the word liberty; in fact, if we have full liberty we will fully investigate every question which is brought before us.

This Liberty Club can be brought into use in the furtherance of every needed reform in this great country. There is much more that I would like to say on this subject, but I will wait and see what others have to say about it.

W. T. GREENE.

Unionville, Mo.

THEAT SYMPOSIUM.

To the Editor:—Your Symposium in No. 365, "Christian or Not Christian," is fine, is true, is timely and good. Let us all take heed and govern ourselves accordingly. Now can you give us another from some of the level-headed men and women in the ranks of your readers, on the topic: Church or No Church?

Why should Spiritualism, which at the present rate of increase will soon capture the earth, cling to and ape the follies and foibles of a dead creed—a dead church? Dead and damned, I felt like saying, after reading this excellent article, after reading this excellent article, on the resurrection.

"When thou diest, thy soul will be tornmented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have two hells, thy soul sweating drops of blood, and thy body suffused with agony. In the exactly like that which we have on earth thy body will be as bestial as the lowest of the brute, all thy way roads for the feet of pain to travel on, every nerve a string on which the Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Why should an association of Spiritualists call themselves a church? And why "Pastor" and why "Ordination," and why "Reverend"? As the old Roman said: "Are we men and suffer such dishonor?"

Yes, give us another symposium and ask Hudson Tuttle, "the bravest Roman of them all," to furnish the leading article.

T. W. MERRITT.

"The Bridge Between Two Worlds," by Abby A. Judson. This book is dedicated to all earnest souls who desire harmonizing their physical bodies and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the pure realms of the Spirit-world. It is written in the sweet spirit of love, and characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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 pulpit. It scintillates throughout.

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

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

The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment."

The fifth page is very suggestive throughout, and is devoted to the "Hindu 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 newspaper or yearly subscriber. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully review it. Our regular subscribers have, of course, had the contents thereof.

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindu. The remaining seven pages contain a wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Gandhi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Oulga. 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 reference to the Romish Church and officers. The sixth, seventh and eighth pages have the following: "Monasteries and Convents—Where Those Alive are Entombed," "Rider Lagard 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.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic Journalism. Others have followed after us, but in all candor the only thing in which they have equaled us, is in the price of the paper—one dollar.

We now have three books which we send out at a nominal cost to our subscribers. The two volumes of the Encyclopedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker.

The Encyclopedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows:

Vol. I. of the Encyclopedia..... 45

Vol. II. of the Encyclopedia..... 45

The Next World Interviewed..... 35

Total..... \$1.25

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Vol. II. of the Encyclopedia..... 400

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Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dollar per volume.

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

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

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

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