NO. 369.

MANY SCINTILLATIONS OF THOUGHT. FUNERAL DISCOURSE.

Thought. .

AN ADDRESS DELIVITED BY JUDGE

the days of my appointed time will I wait till my change come.—Job.

HOLTKAMP, IN HOUSTON, TEX.

bodies terrestrial, but the glory of the in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual

Now this I say, brethren, that if flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. For this corruption must put on incorruption, and the mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have brought to pass the saying that is written, death is swallowed up in victory 'Oh, Death, where is thy sting? Oh, Grave, where is thy victory?"-Saint Paul.

The all important question asked by Job in the first scripture read in your hearing was answered by the greatest of all the apostles in the language of the second, which forms the basis for the remarks which I shall make on this occasion. There have been, perhaps, as many interpretations of these words of St. Paul as there are schools of religious thought. It is not my purpose to treat this subject in a controversial spirit or manner, but will simply undertake as briefly as I can to give the Spiritualists' interpretation of it, as I have gathered it from such authorities as Davis. Buchanan, Forster, Edmonds, Hull and

The glorious system of philosophical truths which may be said to constitute the ethics of Spiritualism, and which is based upon the fundamental fact of a demonstrated immortality, through direct communion with the spirits of the departed children of time, is inculcating, I sincerely believe, higher conceived in the entire range of human or angelic thought. It is inculcating also higher conceptions of the infinite purposes comprehended in the law of evolution as made manifest in this greenbrowed earth of ours, the "patient mother of the whirlwind and the storm;" higher conceptions as to an indefinable primal cause of all causes forever working in the majestic realm of the universe, through infinite agencles toward infinite results; an all wise incomprehensible Father of all. Who plants in the seasons and in the elements, and in all the revolutions of nature, unmistakable signs and symbols of beneficence and power, which are forever telling us that

"All matter is God's tongue! And from its motions God's thoughts are sung:

The realms of space are the octave bars And the music notes are the sun and

The progress of Spiritualism in hu man appreciation has been continuous, beautiful and sure, notwithstanding the fact that the misinformed have periodof a century that the whole matter is

exploded and dead. As autumn after autumn, and age after age, "the innocent night wears still the precious jewel of the harvest moon upon her brow, and its soft effulgence overflows the world, clothing it in heavenly splendor," whether mortals care to serve it or not, so the mental night of atheistical doubt and fanatical incredulity is being most surely illumi nated by the brilliancy of spiritual truth, although the majority of mankind still close their eyes to the glorious light of all the centuries. The idea of a future resurrection in some form and in some manner connects itself more or less directly with the motives, feelings and the actions of markind, of we'll nigh every shade of belief, and with a brilliant or somber hue to a very great extent colors all their lives. The nature of matter itself furnishes a forcible argument against the duration and immortality of the material body. Both science and observation tell us that no material form can retain its organiza tion independent of some interior force Matter has no form of its own, and i in itself comparatively dead. All mate rial organizations in the plant, the ani mal and the human, science teaches. formed and maintained through special forces, which serve to counter act the general laws to which matter is subject, and through which it is constantly tending toward elemental conditions. The substances which compose the human body, chemistry declares. are continually passing away and are being continually renewed. The physical form, however, Spiritualism teaches, is preserved for a series of years by the vital and attractive force within. The soul, or immortal principle, through law, seizes and appropriates the new material from the food and from the elements, thus supplying the vacant ally benevolent accoucheur of all aspir places of effete particles which are be constantly thrown off, and maintaining by its process its external image in this outer world. Through disease, and old age, as the counteracting laws finite will, associated with infinite which look to final dissolution because love more and more operative, the soul becomes less and less able to preserve continuos vigor in the aggregated particles that make up its external covery verse, and to-day are as vigorous and not be changed instantaneously into be ling so well what a beautiful sphering, and eventually what is called death active, seemingly, as they have been for lings fitted for either place (supposing compensation and of retribution

and decomposition occurs. During this entire process the experience of us all clearly illustrates the fact that the in-Beaming with Rare Cems of ited in his faculties and restrained in his manifestations by the physical body. From infancy to the departure of the spirit from its material encasement, the warfare continues between the mortal LOCK M'DANIELS, O'!) THE OCCASION ish effort at walking to the loftiest culand the immortal. From the first child-OF THE BURIAL OF MRS. CHARLOTTE mination of some thought that ever illuminated the globe the body still holds If a man die, shall he live again? All the spirit to earth, still dims the vision and checks aspiring hope. Sometimes ait till my change come.—Job.

There are also celestial bodies and over the body, but the limit of its capacities, or rather the limit of its outer cacelestial is one and the glory of the publity of expression, is soon reached, terrestrial is another. So also is the resurrection of the dead. It is sown piring thought and deepening feeling continually diminishes. And how terrible, indeed, would be the condition of this intelligent source of vitality and thought—the inner or real man—if there was never to be a release from this environment of clay. This residence in an earthly body, however, as designed stimulates and develops the spiritual faculties for the future activities of a higher life, and in manifold ways is useful for the time being. The bodily organs, in their healthy state, are said to act as checks or limitations upon the operations of the spirit somewhat as the balance wheel of a watch checks put on immortality, there shall be and regulates the uncoiling of the spring. The balance wheel causes the watch to move in time. The limitations of the bodily organs compel the soul, more or less, to act with reference to the conditions of time with reference to these experiences, which, however disagreeable they may be deemed, are the educational processes, which the benevolent and infinite schoolmaster has provided for the individualization and education of the children of the earth, and as preparatory for a practical appreciation of the higher duties that await them in the collegate depart ment of the inner life, when the burden of clay has been thrown aside forever. Spiritualism regards the spirit as the man, having a material body, designed alone for the purposes of the earth life, and teaches that the resurrection consists in the withdrawal from the mate rial body and introduction into the spiritual world of the man himself."

Spiritualism also teaches that the resurrection takes place immediately after death, or rather that the death of the physical body is caused by the resurrection of the man from it. The Spiritualist, confident of conditions adapted to his needs, and buoyed up by ceptions as to the capability, duty and unmistakable facts, is cheerfully looking upward and outward, through the shining portals of organic law to an immediate reception by his beloved, when his own resurrection shall trans plant him likewise upon the bright shores of another and happier sphere As I have previously said, Spiritualism teaches that the spiritual man is the real man, and that he receives nothing of his absolute self from the material body, not even his form. The spiritual idea of an immediate resurrection which have given is therefore a legitimate sequence of this fact. In addition to what is said in the Bible, if the mind unprejudicedly investigates this matter, it will be found that reason and angelic communications sustain the position assumed. So, likewise, do the analogies of nature, that great Bible written by God throughout all the de partments of the universe, the revela-tions of which are indelibly indented in the rocks, thundered by the ocean in all its varied forms of sublimity and terror; exhaled by the flowers, whispered in the rippling streamlet and murmured in the impressive psalmody of the forest, that noblest of volumes, we can but admire even when we cannot ically claimed for more than a quarter understand, which needs not the sanc tion of councils or the approval of bishops to render it canonical. Indeed, na ture is full of the most beautiful examples, analogous to man's true resurrec tion. The rough coarse calyx, to bor row a figure, is a body to the soul of the plant in the winter. The blossom is only the swaddling clothes of the rea plant, the seed containing the life. And of what he will be. By and by, when through the process of death and decay the external shell or covering shall have lost its usefulness, the immortal plant shall bloom and fructify in a more congenial realm. But the analogies are still more striking in the insect and the life. The beautiful butterfly, for instance, has found its resurrection through the natural law of change, incidental to the growth and progress of its undeveloped original, and can never again return to the chrysalis. The deli cate humming-bird, with its exquisite plumage and wonderful rapidity of novement, once recognized the horizon and boundary of its universe in the tiniest of eggs. But the law of progress is inevitable and evolution the contin uous pathway of the universe. The humming bird finds its resurrection in a world of adaptation, an atmosphere of perfume and of flowers, and never again inhabits the egg. Man, being essentially spiritual and immortal, finds his resurrection by passing out of the material body into a more congenial realm, his true and proper home, and

can never again animate his worn out enement of time. He attains a resurrection of his mate rial body when he is born into this world, 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 misappreclated but universing souls. Indeed, all nature bespeaks some such glorious consummation to these hopes and aspirations of the humeh soul. Under infinite power and in-'infinite wisdom, and find intelligent force and inert matter waltzing hand in hand, so to speak, throughout the vast halls of the uni-

millions of years. And can we believe impeach and stultify itself in the future by ignoring the noble and aspiring hopes implanted in the intelligent spirit of the race? We cannot disregard the indelible premonitions so unmistakably apparent in the divine revolations of nature. Just as surely as the acorn foretells the unfolding of the future life and beauty of the oak, so likewise loes the human soul in time, with all ts wonderfully aspiring and expanding ts own continued growth, its own inreasing beauty and glory in the boundless domain of the hereafter, toward which human hopes unceasingly point, and of which human aspiration is the living prophecy. And, further, in this con-nection, the soul or spirit being an emanation from, and an individualized finite expression of the Great Father spirit is a necessary sequence, this individualized soul, prior to its resurrection, occupies in a finite sense, of course, the same relative position in the economy of the human body—(the epitome of creation)—that the infinite soul occupies in the grand economy of the entire body of the universe. The universe owes its continued existence in the realm of manifestations to an all pervading divine principle, distinct from matter as cause from the effects, which we call God. So the material human body without the soul, after the soul has found its resurrection, has no life in and of itself. "The active, plastic principle is the soul-the true man-of which the body is but the external expression and instrument;" and this soul, as the facts of Spiritualism prove, is an individualized entity. If, then, the spirit or soul is the man, as is demonstrated by the phenomena of Spiritualism, the analogies of nature further indicate the imperatively demand, the death or dissolution of the physical body, and the resurrection of the man therefrom into another and more spiritual realm, when the resurrection is accomplished, our departed ones tell us, man finds himself first among those he has loved the best, and by whom he has been loved in time-the dear ones who may have preceded him in the lengthened pathway of the spheres. And, oh, what a consolatory and illuminating reflection is this, to feel, as the night time approaches, and we are about to launch our bark upon the silent river, that we shall not be alone, that the beloved of

stances reported in the daily press; of elestial music; vocal and instrumental, being distinctly heard immediately above the couch of the dying. And what a sweet consolation indeed must such a fact be to those who are left behind. I cannot refrain from giving here the sweet and assuring testimony received in a communication a few days after her passing away of my wife's sister, who loved and was dearly loved by us, who at the time of her passing over knew nothing of the philosophy of Spiritualism: "Dearest, I drew back for a time with fear and longed to stay with you, but joy of all joys. I have never left you. Your good bye kisses were yet warm on my mortal lips when I was enfolded in the loving embrace of papa's arms. Such a moment of supreme joy cannot be told in mortal language. Little sister, all the old pain was gone and the glory of heaven surrounded us. Up and on, at once we went and papa laid me down with tender touch in a beautiful arbor, flower bedecked and fragrant, Oh, little sister, how can I tell you how he brooded over and caressed me? I shall not attempt it. Little sister, I gravitates to just such moral and intel

brighter life. That our loved ones who

have gone before are near+us in the

last trying moment of earthly existence

has been beautifully exemplified in in-

would die many times to attain love and welcome like this." After a kindly and satisfactory reception by friends, occurring as it does through the law of emotional attraction, has had its legitimate influences, the soul gradually lectual associations as the experiences and activities of earthly life have fitted it for. Such have all the bodily organs that they had before their resurrection; they see and hear as in the earth life; have memory, love, hope, fear; they reason, desire, reflect, form oninions and express them; indeed, are the same beings they were before, except in that they have thrown aside the "muddy vesture of decay," and will, for a longer r shorter period, necessarily be subjec to the relative and temporary effects of their earthly lives. In fine, the spirit world being here, as Spiritualism teaches, and man an indi-

idualized spirit in the human form,

when the resurrection takes place, when he rises from the body as described, into the next sphere of existence, stands forth there 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 provided for the improvement and ultimate 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 change 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 them, wicked. None certainly have sufficient goodness to render them fit residents of the perfect Heaven of which we have heard, and just as surcly all have too much goodness to war rant their consignment to the horrible rant their consignment to the horrible life as well as all the sterner experi-hell of barbaric fabrication. They can lences of the battle of existence know

these places to have an existence) without destroying their identity, and conwill thus keep the atom and neglect the soul? That divine intelligence will thus in such a dilemma as the future of the In the langua race, even human benevolence can conceive of influences under which all mankind might be brought even in this life, by which they could be rendered better and happier, and gradually pre pared for the highest and brightest conditions in the realing of archangel existence. And shall it be presumed for a moment that infinite love and wisdom have made no provision for the ultimate happiness of helpless humanity, after powers, foretell its own unending life, the unavoidable and torturing experiences of earth shall have ended? Can it be supposed that no means have been provided for the development of faculties in another life which have fallen short of a maturity in this; and which, from their nature, must have been bestowed by God for ulterior purposes of good? Brought into earth life without being consulted, forced by law through its changing experiences, the merest child of cleumstances beyond human control (and taken from it at the last, independent of its own volition) surely the spirit of irony alone must have prevailed in the projection of man upon this planet, if there be no code of life in the hereafter, universally appli cable, through which the inevitable errors of time may be corrected and the sorrows of earth find abundant

compensation. "What a joy it would be," said The odore Parker upon one occasion. "What a joy it would be if there should come to pass a real revival of true religion of piety and morality, throughout Chris tendom, a great growth of the soul, prophetic of whole Messianic harvests of truthfulness, of brotherly love and

of true plety yet to come Only think of it. The revival of true religion, its representatives teaching the glorious truths of nature necessity for, and all the laws of nature and individual human consciousness proclaiming the ever heneficent pres ence of the ever living God, who inspires man to-day as He has ever done through our time; who inspires the soul through intermediate and appropriate agencies, as through the sunshine and the shower He inspires the earth in her production of the sweet scented flower and the life sustaining grain. It is to-ward such a revival that Spiritualism is looking-the revival of the Christ principle practically in the every day of the soul. Spiritualism Jurther teaches that spirit or soul being an emanation for Deity, goodness and truth are innate spiritual qualities, whilst evil and other years, our darlings gone before, falsity are but defects of the external are hovering near to welcome us, and organization, and incidental to the law that almost at the very moment we of progress, which is universally opthat almost at the very moment we of progress, which is universal of the old "peeping-within-the-shell" melclose our material eyes to the tears of cartive. The outward manifestations of the old "peeping-within-the-shell" melcartily friendships our spirit vision will of these latter qualities, therefore, can oddes of "dying lambs," "dying open to the welcoming smiles of those precious ones inhabiting the higher and spiritual nature, and can only be tenporary in duration. Besides, as I have shown, if men were instantaneously relieved of the relative effects of the organizational defects of time: if man were immediately and radically changed by the resurrection from the body, they would not even know themselves, and the purposes of both sphere of existence, of time and eternity, would thus be entirely ignored. Suppose, for instance, everything that is not perfectly beautiful, pure and true. were to be instantaneously eliminated from the will and understanding, the thought and affection, of each of us and reserving a few chosen ones to make here, I fear there would be not a very great deal left by which we could identify ourselyes.

The inculcations of the spiritual school most emphatically urge the necessity and the wisdom of seeking to cherish whilst in the earth life the noblest and most enduring of man's emotions, the worship of the good, the true and the beautiful in the infinite unknown, by cultivating a higher and still higher appreciation of what may be known of these diviner attributes through the progressive tendencies of the infinite and the human, and that by this process of moral culture the individual soul is prepared for its resurrec-tion, come when it may. Besides the facts of Spiritualism, those wonderful phenomena which have been so often grossly misunderstood and sadiy misrepresented, satisfactorily demonstrate that the spirit world is not located at a distance outside of the realm of human appreciation, but that it is here, all around us, surrounding and interpenetrating the conditions among which we dwell, removed from our sight, and practically separated from us only by the thin veil of matter with which we are clothed as individualized spirits. and that when this veil of matter is removed by a resurrection of the man from the body, the spirit-world in which he has been all the time living is revealed to him more clearly, with no im-mediate change whatever in the man himself. As I have said he is the same being, and the creature of the same law the law of individual progress included And in his philosophic conception of in-dividual growth beyond the grave pro-portioned as in this life to individual effort and desire, Spiritualism surpasse in beauty, comfort and consolation all the religious philosophies of the ages that have passed a Death through this law brings no terror to the Spiritualist It is but the flower engircled door lending to the soul's linguage resurrection into a realm of diriner possibilities, pathway of unending development, by and through which infinite justice and infinite mercy; are beautifully recon ciled; a career of progress in which the

pangs of retribution are inevitably

soothed 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 con-fidence in God, and confidence in man,

crasies of individual character, and

rise above the petty bickerings of social

ing so well what a beautiful sphere of

shall enter upon when the morning of an immediate resurrection shall dawn

In the language of modern Spiritual ism allow me to add: Talk no more of death as fearful.

Call it not a chilling stream, Thoughts of death should make us cheerful,

For it leads to joys supreme. Call not death a monster cruel, Whom no prayers or tears can move If it takes from us some jewel, To the starry spheres above.

There they'll shine with growing luster, Brighter for their second birth: and we'll join that radiant cluster When death takes us from the earth.

Fear not, then, 'tis but changing From this world to brighter spheres Where our spirits ever ranging Shall progress through countless years.

SONGS AND TUNES.

Let there Be a Marriage of Spiritual Words to Spiritual

To the Editor:—I beg to state an opinion that President Barrett's statements about music are correct. He did not mean that we should have trained choirs, as Brother H. W. Boozer infers. He simply meant that if we can have in spirational speeches, poems, etc., why not inspirational songs with music that would be spirited, inspiring and melo-

My experience is the same as that of the president of the N. S. A.

Having worn the old hymns and cards hreadbare, the Liberal Spiritual Society of Oakland sent East and purchased new spiritual song-books, and we only found two songs in the collection that we "catching" and inspiring. The words of the remainder were passable but the music was seemingly machinemade and utterly lacking in spirit and harmony.
I would like to suggest that the N. S.

A. appoint a committee to gather up a number of spiritual song-books, and with permission of the publishers, make a collection of songs selected from all, and thus prepare a book which they could recommend to the public, and it would soon become popular, I am sure, for there is undoubtedly a crying need for such a song-book.

When one has successfully hatched out of the orthodox Christian chrysalis and become strong enough to attend a genuine spiritual seance he does not He has ceased to be a worm, and feeling a new birth, an ecstasy of joy in the new-found wings of truth which carry him into the very presence of loving angel friends, he does not wish to ruin the joyful present with memories of the past by drawling out tunes which are steeped in thoughts of prostration before the mercy-seat, the gloom of sadness, the shroud of mystery which is wrapped so closely around the future state of existence, the terrible thoughts of sleeping in the grave until summoned to meet a jealous and angry God dealing out damnation to the many a stingy little heaven surrounding his throne, who are to do nothing forever but sing his flattering praise-and I suppose think of their relatives roasting in

I wish I could forever forget the horible thoughts this Christian religion ised to bring to me when a child, when would happen to wake up in the middle of a dark night. It was like a terrible nightmare! I would think what an awul thing it would be to hear Gabriel's trumpet blow, for the world to come to an end and myself and all my relatives who were not church members to be eternally damned! Then I'd cover my head with the bed quilts and try to shut out the awful thoughts, and long for the beautiful day to dawn, for then I would forget the impending danger

which to me was as real as life Thank God for the beautiful light of Spiritualism! and that I have risen above the thought that I must become as a worm to gain the approbation of God: but know that I was designed for a sphere far in advance of the worm, and have work to accomplish that can only be done by rising to the utmost

heights of spiritual unfoldment.
To attach the word Christian to Spiritualism would be like compelling a butterfly to carry his old chrysalis about with him; therefore when we rise to the plane of an exalted morality and spirtuality we don't want to bring up pairful memories by attaching the tunes of groaning human beings trying to humle themselves in the dust, to the beau tiful words of inspiration, joy and gladness; but let our inspired musicians compose tunes to harmonize with the true spirit of the inspired words, and thus rive us real spiritual songs, ringing out the glad tidings of the immortality of all souls created, in beautiful bursts of harmonious melody

MARY E. VAN LUVEN.

OUR TWO BODIES. Materialization is becoming common nowadays, but among the miraculous wonders known to students of the occult, but not yet presented to the public s the materializing of a medium's astral at a distant point. Now, as we have no record of this, I want to suggest that some medium who claims ability in this line have photographs of himself and astral taken simultaneously at different points, before competent witnesses, put upon record, that unbelievers and revilers may be able to substantiate uch facts when brought to their notice, and not be left in doubt as to the repu knowing that all are alike the children of one common Father. We should learn to pity the inharmonious idiosyntation for credulity, veracity and sanity of their Spiritualist informer. Let some one file the proofs without farther

They that marry ancient people mere ly in expectation to bury them, hang and cut the halter.-Fuller.

EUTHANASIA.

A Study of Life and Death from the Spiritual Standpoint.

What Is Best for the Good of All?

To the Editor:-It happens, we will say, that neighbors are called in to watch all night with a sick girl, one of a large family. The invalid has always been of feeble intellect. This is the way the watchers talk about her:

"Nuthin' but a useless expense! Not with her keep! A wastin' good medicine ter pour it down her neck! Better pizen her! Sech folks hed ort ter be drowned er chloroformed ez babies, same's we git shet uv too many kit-

If the invalid overhears these comments on her unfortunate state and realizes their meaning, she is thrown into a condition of despondency. This does not help her to self-reliance or the development of a sturdy womanhood. What needs she?

First of all, the discipline of this life. Next, the loving care and instruction of friends, both in this sphere of life, at present occupied by her, and also in those spheres of life yet to come. This very girl may have, wrapped up in her organism, possibilities for good, of

which the watcher does not even dream. A baby is born to "Ole Mis' Murphy" -fourteenth child. Mrs. Murphy ought to have known better. "D--n brat!" mutters the unpaid doctor. The student at his elbow makes a suggestion: "Let the baby bleed to death!" Why should either of the parents care? What can such a child ever amount to? If it had the advantages of the surroundings of wealth and culture, it might turn out well. Such children always do, you know. The criminal ranks in our world are recruit-

The beings of the plane of life just superior to earth's school of instruction look upon the spectacle of the bleeding infant with feelings of the utmost consternation. They know that below our earth in the scale of being are countless stations of discomfort, or hells, to every one of which our earth appears heaven by comparison. When those dwellers in these hells are fit to undergo their transition, they come to this world as weak and brainless as our newly-born infants seem to be. But it is a change for the better. It is a transfer from a world or plane where everything apparently stands still for countless ages, to a plane where progress is apparent and visible.

ed only from the poorer classes!

justify murder, as they are to deliberately counsel unchastity. They advo-cate the slaughter of the newly-born from the standpoint of this world's observation only.

"One world at a time" is good doctrine. But we must become acquainted with our neighbor, or else live in solitude. The "angels" or superior beings know that Murphy's baby ought to stay in this world. To rescue the little vic tim from the devil-spheres toward which must be its passive, down-stream drift when chloroformed or drowned or bled to death, or otherwise conveniently "got rid of"-what a responsibility! The howling demons of the lower

spheres are described by those who have seen and heard them as being as much worse than the imaginary demons of our various beliefs as the real ones of the universe transcend in horror the fictitious ones of the theologian. There is always a faint chance that the birthslaughtered may be rescued by "guar dian angels"-fair and blest indeed. How little we can ever know from earth's standpoint, of the magnitude of their task-the tremendous sacrifice involved of all selfish "happiness!" We may not from any earthly tower of observation comprehend the readiness with which angelic beings renounce their own temporary welfare and comfort, even their most apparent means for their own progress, and go forth into the "dark places" of the universe to

rescue and relieve. The self-murderer, the most reasons ble consequence of whose deplorable acts an intensity of fering not to be imagined herethat is but too terribly material in its nature-can often be assisted by these "angels," but how much easier for them to have aided him here, amid all his old discouragements surroundings — the which appeared so vast to him, seeming to their eyes so insignificant of moment

and so simply and easily dealt with. As a child mourns over the "ruin" of its block house, which the adult so easily rebuilds, so mortals murmur at their tangled threads of life, which hands angelic had very nearly disentangled, even unto the last perplexing snarl, when, presto! the fatal shot is fired—the fatal plunge into the dark water is taken-the convenient dose of poison swallowed—the murderous rope knotted, and the difficulties which met the gaze of a spiritual coward are doubled, are increased five-fold, tenfold, an hundred-fold, multiplied by

What would a physician think of a man who should enter the hospital operating-room to say: "Sir, my parents had the meanness and the heartlessness and the impudence to bring me into the world with club feet. Now will I be revenged on them, and also on the whole world besides! Do you put out both my eyes! I'll fix 'em! Ha! ha!" Such an utterance would be neither practical nor same. The suicide, with all his physical courage, has a lack of moral stamina. His'is not a healthy brain. No will made by him should be valid in any court. Spiritualists should discuss suicide

and other similar "merciful" mur-der, from the standpoint of other worlds than this of ours. There can be no unjust mercy, vor unmerciful justice. The of all suicide is quite apt to be "body-bound". Heaven stake driven through the heart is a Burr Oak, Mich.

good idea. In spirit-life he is therefore conscious of pain through the heart of his spiritual body, even as a man with an amputated limb can often tell by the strangest of all sympathy that the "dead" fingers or toes are cramped! Why? Because the severed limb was unusually vital and the "od"-currents and electro-magnetic relations with the remainder of the physical frame were not broken till the actual decaying of

the buried member.

Many a spirit retains sufficient hold upon the body once so precious as to be most emphatically conscious of what is being done with it. It is not an idle superstition, it is wisdom to let the dead body lie ten hours without being moved or touched, if this is in anyway practicable. It is the instinctive caution of the true mystic that insists on the full three days' period of "lying above ground." The very earth of burial is charged for a space with the atmosphere peculiar to the living being! How, instinctively the mourner throws herself upon the tomb, and feels minded to come often to the spot where the beloved one was laid away. There seems an actual sense of being called or drawn thither—a subtile attraction—for certain time. People when blindfolded have been known to correctly locate the recent grave of a dear one, even in an unfamiliar spot, to which

strange roads lead. After a certain space of time, however, the "aura," or atmosphere peculiar to the departed individual and no one else, has left the grave and its immediate surroundings. No longer is the ground saturated, on the surface and below, all through and above, with the electricity and magnetism, and with the still more subtile and powerful es-

No wonder we say: "The house is haunted! Set her dying-bed without the walls! Change the carpets, the furniture, the hangings, the pictures on the walls in the room where she lay ill, dying and dead! We cannot bear the sense that she is there!"

As terrible, to say the least, the feelings on the part of the spirit new to its surroundings: "Ah! touch me not! Oh! I hope I am not seen! Oh! let me hasts away!" The agony of apprehension is tremendous-an awful dread that one will be seized and held by mortal hands! The new body of spiritual life feels strange. The spirit feels sure that she s just as materially clothed as ever, for a long, long time, obtains that aw ful dread of being seen by living eye heard by mortal ear, touched by mortal fingers! As we enter a room, to us unoccupied, the "spirits" who are there; flee in terror as great as that with which we would flee from them could we see and hear them as they see and hear us! The newly-arrived spirits! . A long residence in the average conditions of spiritual life cures this instinctive flight at the approach of the mortal, just as effectually as maturer years do away with that instinctive "fear of the dark"-a good, wholesome fear-of our childhood URSA.

(To be continued.)

SUFFERERS AND HELPERS.

A Humanitarian Proposition.

The air is filled with lamentation and weeping from many, many once quiet and peaceful homes in this fair. land. Spirits are in captivity, sorrow and fearful anxiety, which erstwhile were full of cheerfulness, freedom and love. The anticipated delight of sweet communion with departed friends, is changed to gloom and dismay, in thousands of homes, by the discovery that darkened spirits are in possession and will not leave. I do not guess at thishe many letters on my table, from afflicted victims attest the truth of the statement, while the number is weekly increasing. Cohorts of unregenerated spirits are traversing the earth-blighting the happiness of thousands of famlies and of innocent and unoffending persons. I present this solemn fact to prominent teachers of the spiritual phiosophy for earnest thought.

Another fact: The ignorant and vile who are passing over every hour, are nore numerous than the enlightened and good. This ratio may have always existed. The anxious inquiry is: What is to be the result?

In a little work entitled "Spirits' Homes," given through the mediumship of Dr. G. H. Miller, it is declared that spirits from the second zone, or sphere, will soon be prevented from visiting the earth and will be punished for wilfully annoying persons on the earth.

The increase of crime and the crowded condition of insane asylums, testify to the increase in numbers and power of wicked spirits, among the in habitants of earth. Without law, without restraint, they crowd themselves into all circles of society, seeking out those whom they can annoy or control. There is scarcely a neighborhood in this western country in which you cannot find one or more cases of spirit posses sion. There are hundreds of cases that are never known except by the victims themslves as they seem always to have a dread of telling their friends-impressed upon them, no doubt, by their cruel tormentors.

I ask two favors of the readers of The Progressive Thinker, and of all who may read this article: That every person possessed of an evil spirit will write me, describing how he or she is afflicted: Second. that every one who has the Heaven-bestowed power of removing obsessing spirits and who, like Christ, is willing to aid any poor sufferer, freely, ilso to write me at Burr Oak, Mich. In this way we may establish an exchange and bring the healer and the sufferer together, and I will act as medium between the parties without any charge whatever.

Here is a great and pressing need-a great, humane work to be done. It should have the eanest aid and prayers true men and women, Mar Heaven and the good angels help us. for a time. Burying his remains with my heartfelt desire, CHAS. BETTS

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INTERNECINE FIGHT.

A Question for the Orthodox to Settle.

A Bishop Charged with Heteroflox Views.

It appears that by reason of the proximity of orthodox Chautauqua to Splritnalistic Cassadaga the former is catching some of the inspiration of the latter. ate in all directions from the grand philosophy, religion and science of Spiritunlism, as generated upon the Cassadaga rostrum, occasionally finds lodgment in the heart of Chautauqua a few miles distant.

According to a recent number of The Literary Digest, a painful controversy has been started in some of the religious papers concerning the orthodoxy of no less a personage than Bishop John Church.

In the first place, the general charge is made that the famous school at Chautauqua, of which Bishop Vincent is the leader and controlling spirit, has been broadening in the wrong direction; that among its popular lectures a "conspicuous place has been given to those who have no sympathy with the Evangellcal churches."

A more specific charge is that, at a certain meeting at Chantauqua last After referring to various points in August, Bishop Vincent said that "the the Banner's summary of its evidence, divinity of Christ is not an essential The Advocate says; article of the Christian faith," This particular statement first appeared in terian clergyman to The Christian Observer of Louisville, Ky. Portions of this letter were copied in The Presbytorian Banner of Pittsburg, and The Presbyterian of Philadelphia, with editorial comment. At this point, Br. Buckley, of the New York Christian Advocate, took up the matter and wrote to Bishop Vincent, asking if the utterrinces attributed to him had been correctly reported. In reply to this, the Bishop telegraphed to follows:

"The quotation sent' is a gross mis representation. It could scarcely more perfectly misrepresent what I said. Upon this denial, the New York Advocate and the Pittsburg Christian Advocate joined in an indignant protest against the action of the Banner in giving editorial indorsement to the charge against the Bishop, saying that it (The Banner) should now either "substan tiate its statements or retract them."

In its issue of November 4, The Presbyterian Banner returns to the subject In a two column editorial in which it refuses to retract anything, but proceeds, instead, in an attempt to subtan tlate the main charge against Bishop Vincent, namely, his saying that the divinity of Christ is not an essential arf the Christian faith. On this noint The Banner' sums up its evidence under the following heads:

"1. The author of the article in The Christian Observer, September 9, 1896. "2. A correspondent of the Presbyterian writes: 'I conversed with a num ber of persons about what was said by Bishop Vincent upon that occasion among them ten or more able ministers of the Presbyterian Church, and all of them were shocked and outraged by what was was said or implied by him. Moreover he adds: 'I am able to prove the truth of what is stated anywhere and before any tribunal."

"3. At least four Presbyterian ministers and a very intelligent lady from Pittsburg and its locality were present at the time, and declare that the Bishop said what the writer in The Christian Observer charged upon him. This utterance was too remarkable and so subject of prolonged conversation.

testimony is found the next morning in The Assembly Herald, controlled by Bishop Vincent, which said editorially, that Bishop Vincent had said that it was not necessary to believe in the doctrine of the divinity of Christ in order to be saved. Certainly that Journal would not misrepresent Bishop Vincent. That statement was published were it was made, was read by those who heard what the Bishop said, and was circulated while the Bishop himself was actually at Chautauqua. Yet no contradiction was given, no complaint was

"This cumulative testimony leaves Bishop Vincent and those who rushed so speedily and so confidently to his defense in a sorry plight, which gives us no pleasure, but which is necssary to our own protection."

The Northwestern Christian Advocate (Chlengo), defends Bishop Vincent to the extent of a column under the heading "Orthodoxy, Heterodoxy and Doxy."

"We have added reason to respect Bishop Vincent because he has not considered it vital to his reputation to rush Into explanations every time some gossip tells a discounting story about him.

"The man who maintains a standing army to protect his good name simply volunteers the very conditions which make people think that he is consciously on the defensive, Russia's military peace-footing is immense and admirable, but it compels every other nation to ruin itself to be similarly ready for defense. The expansive territory of the United States is amply safe with its little brigade of volunteer soldiers, who serve principally to re**gu**est Americans to 'Keep off the grass.'

"Nervous people betray conscious want of self-respect, or suggest to their enemies that just one more little push will surely topple their little cosmos in-

"Habitual attitudes of defense pique the aggressive. Someone asserted recently that Bishop Vincent fairly abandoned the doctrine of the divinity of Christ in some somewhat private lecture at Chautauqua last summer. The matter trickled into the press, and we are sorry to recall the fact that the papers of a sister church were quite active in the arraignment of the 'heterodox Methodist bishop.' The substantial facts are:

"The heart of a lady whose training has been Unitarian was touched by the awakening ministry of the third person in the Godhead. She was tenderly willing to obey Christ, but was, of course, utterly unable to define the Trinity, or penetrate that mystery of 'Christ manifest in the flesh,' whose humanly intellectual explanation was beyond the ability of Paul, who frankly admitted the fact.

"Rishon Vincent told the sincere lady that spiritual things are spiritually discerned; that Jesus Christ reveals Himself to the humble, obedient soul; that the Triune Godhead is not amenable to the rationalizing mathematics whose inrisdiction is not conceded or contemplated; that there is a higher tribunal whose supreme presidency and sublime priesthood is Love; that the ineffable ministry of Christ and the holy Spirit condescends to men and women of spiritual low estate; that while logicians forever stumble among the intricacles of egotistic presumptions, the lowly Nazarene comes to those seek Him, and that all genuine doubts

shall be solved according to the laspired words. The work of righteousness shall be peace; and the effect of rightcourness, quictuess and assurance for

After some further observations to the effect that much ado has been made about nothing. The Northwestern Chris tian Advocate concludes as follows: "We are not writing this to defend

the bishop, since he needs no defense For that very reason we have been silent, though others have sincerely thought it best to demur against the wrong done an innocent human helper We have been in some conferences this An X-ray of the thousands which radi- autumn where Bishop Vincent presided. and where his spiritual ministry made deep and lasting impressions. He who nay have read the extreme and more unjust statement of the Bishop's alleged doctrinal treason would have been deeply self-rebuked if he has given one in stant of assent to the unjust imputations. Any man who can tenderly expound the minor significance of the divine message of the New Testament, as we heard it set forth, must be near to H. Vincent of the Methodist Episcopal | the heart of God, the divine Christ. We have no right to say this, but we say it.

In an editorial under the heading Trying to Bolster up a misleading Accusation." The Christian Advocate (Methodist, N. Y.), declares that The Presbyterian Banner has failed to make good its charge that Bishop Vincent declared before a Chautauqua audience last summer that "the divinity of Christ was not an essential article of the Christian faith.

"There is but one point in The Banner's remarks that could raise a preletter written by a Southern Presby- sumption that anything was said that should not have been said. It quotes The Assembly Herald as saying editorially, 'Bishop Vincent has said that it was not necessary to believe in the doctrine of the divinity of Christ in order to be saved."

"We regret to state, however, that The Banner has not quoted the editorial note in the Chautauqua Assembly Herald correctly. This is the passage: Bishop Vincent then made a very strong address on the necessity of putting dog matic theology in the background when the salvation of a soul is concerned He dwelt especially on the doctrine of the divinity of Christ, and the fact that failure to believe in the divinity of Christ does not necessarily prevent a man from becoming a Christian.'

"Whether this is a correct version of the situation or not, we cannot say, but it is different indeed from the passage which The Banner professes to quote from the Chautaugua Assembly Herald. Bishop Vincent did not say that 'it is not necessary to believe in the doctrine of the divinity of Christ in order to be aved,' but that 'failure to believe in the divinity of Christ does not necessarily prevent a man from becoming a Chris-

"The last proposition we believe. The Presbyterian Banner may make what pleases of it, but we have no doubt that many a man who started to seek God did not at the time believe in the divinity of Christ, meaning by that the Deity of Christ, which is the orthodox doctrine, and which we profoundly believe.

"He did feel himself a sinner, prayed to God for mercy, trusted in the promises of Christ, and as such could become u Christian,

"However, we do not believe that a genuine believer, relying humbly upon the merits of Jesus Christ for salvation. would long remain in that state of mind without coming to the conclusion that. in a sense which could not be applied to any human being or angel, Christ is God.'

I have thus given the readers of The Progressive Thinker both sides of this controversy between Presbyterian and shocking to them that they made it a Methodist editors over Bishop Vincent's "4. But if possible still more decided they may decide intelligently upon its

It occurs to me, however, that the position taken by The Presbyterian Banner is the correct one. The very essent of Christianity is a belief in the divinity of Christ; indeed, Christianity is founded entirely and unconditionally upon the belief in the divinity of Christ and the trinity of the Godhead. The proposition seems plain enough

to me, that failure to believe in the di-

vinity of Christ does necessarily prevent a man from becoming a Christian -certainly so, as long as that failure to so believe continues, and that it does continue in the minds of many church members of all denominations throughout their entire lives, is a fact which cannot be successfully disputed. It was to such minds as these whose beief is not a matter of choice entirely that Rishon Vincent addressed himself What the Bishop desired to convey to his hearers no doubt, was that a man may become good, Christ-like, a Christian in this sense, without believing in the divinity of Christ, and this Spiritnalism believes and teaches. This is the X-ray shot out from Cassadaga direct to Chautauqua and which penetrated Bishop Vincent's mind and heart

prompting his heretical atterance. Spiritualism teaches that there is divinity in all humanity in various stage: of development.

The evidence that there is a powerful leaven at work in old orthodox beliefs or "alleged" beliefs, is cropping out every day. Ministers are constantly stepping down and out of pulpits which they can no longer consistently occupy, and many prominent preachers like Bishop Vincent, instead of deserting sinking ships are throwing out ballast which it is no longer able to carry.

A prominent Pesbyterian, an ex-moderator, is quoted by The Mid-Continent as saying to a caller the other day, in deep distress: "I do not know what has come over the Presbyterian Church Look at my desk. It is literally covered with letters from churches seeking new pastors, and from pastors seeking new churches. There is a spirit of restlessness and dissatisfaction everywhere

I do not know what to make of it.". Our good brother will find out what to make of it sooner or later. He will dis cover that free thought is asserting itself and that the masses are thinking for themselves. U. V. SWERINGEN.

MARRIED.

Married, November 26, 1896, at the ome of the bride's parents. Miss Grace L. Russell, of West Bay City, Mich., to Ir. Arthur Clare, of England. Mrs. M. E. Root, of Bay City, performed the services. The bride is a grand-daughter of Capt. R. Horsfield. May the young couple live a long and happy life together.

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Trombles, and all conditions of Wastin Away. By its timely use thousands of apparent So proof-positive am I of its power to care I will send TREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address.

WHAT THE ANGELS LIKE.

Social Settlements, Their Formation and Objects.

Not So Much an Institution as a Life.

lence in a poor district or in an indusand the conditions which have produced those lives. The basal idea of a settlement is a bellef in the power of friendship to bless human life, says the Chi-

Oxford man, spent his summer vacation movements of importance. n the east end. The enthusiasm of of Toyabee half. From the efforts and it is situated. example of these three men, the number the large cities of Scotland.

lished in Chicago, with two residents, settlement, as distinctive from college university settlement. The later names are applied to those settlements having connection with a college or university, or drawing their support from the college settlements association. In its proader sense the term social settlement is applied to all. The number of settlements increased rapidly since the first now found in nearly every large city plied to them. in the United States. There are nearly a dozen in Chicago.

A settlement is not an institutionat least it is not meant to be institutional. It is a life. It was because so many people had become distrustful of the machinery for doing good at long reach that the founders of settlements decided to live among the poor, study their needs and then give the help required as best they could. Therefore, to describe the activities of a settlement is to explain it only to the exent that such description suggests the life that inspires those activities. "Toynbee hall," says Mr. Bernett, its founder, seems to visitors to be a center of education, a mission, a center of social effort. It may be so, but the visitors miss in Whitechapel, occupied by men who do citizens' duty in the neighborhood. The residents are not as a body concerned for education, tectotalism, poor relief, or any special or sectarian object." He

"Each one leads his own life, earns his own living, and does his duty in his own way. Catholic, churchman, Jew, dissenter and agnostic live together and strengthen one another by what each contributes to the common opinion. There is no such thing as a Foynbee hall policy, and it is never true o say that Toynbee hall favored one candidate in an election, or that it stands for any special form of religion. A few men with their own bread to earn, with their own lives to enjoy, with their own sense of social debt come to live together. No one sur renders what he has found to be good for his own growth; each man pursues his own vocation and keeps the environment of a cultured life. There is no affectation of equality with neighbors by the adoption of mean dirty habits. There is no appearance of sacrifice. The men live their own life in White chanci instead of West London, and do what is required of every citizen—a citizen's duties in their own neighborhood. Toynbee hall is not what it

"Imitators who begin by building lecture-rooms and by starting schemes for education and relief, make the same nistake as those who followed our Lord because He made the sick man take up his bed, and not because He forgave sins. True imitation is when half a dozen men or women set on social service go and live among the poor. They may take a house or occupy a block in an artisan's dwelling, and they may begin without a subscription list or an advertisement. Out of their common life activities will develop, and the needs they discover will meet. Toynbee hall seems to be a center of education, a mission, a polytechnic, another example of philanthropic machin ery; it is really a club, and the various activities have their root and their life in the individuality of its members." The mania of developing those activities is well described by Mr. George Hodges, founder of Kinsley house Pittsburg. After telling of the opening of the settlements in close proximity to several mills and factories of that city the formation of acquaintance-ships and the growth of friendship

with the wage-earners who inhabited the district, he proceeds: "The transition was easy from friend ship to service. It was but natural that the new family, whose wonderful pict ure books were the delight of the children, should propose to the mothers to teach the little ones, kindergarten fast ion. And what could be more simple than that the friends who came from other parts of town should do some thing for the pleasure and profit of the family's neighbors? Presently out of would come leadership. This alert, aggressive new family would naturally suggest things. Are the streets in our neighborhood as clean as hey ought to be? Are the tenement E. D. Babbitt, M. D., LL D. A very inhouses properly looked after? Are we structive and valuable work. It should getting the sanitary care which we dehave a wide circulation, as it well lulfills serve as citizens and payers of taxes." "Gradually a neighborhood sentiment, office. Price, 75 cents. would arise. What can we do to make

WORK, music. And then there might be political leadership, so that we may have a man who will really represent the progressive life of the ward and see that

we have our fights.";
Without necessarily starting any new
thing the settlement strives to bring all the municipal and social machinery nearer to its ideal. By bringing into a neighborhood, n people whose training makes them training to abuses, and whose humanity makes them cons A settlement consists of a group of of community needs, the settlement men or women who have taken up residently accomplish synat machinery as such never could do. It furnishes lendirial quarter of a city with the hope of ership and helps to formulate the debettering the lives they see about them mands of the community in which it is mands of the community in which it is located. The settlement is also a mighty factor in keeping the people of its neighborhood in touch with the higher life of the entire municipality.

student, took residence in the east end of London, a district well known for its poverty and degradation and bearing that higher life.

When the Municipal Votage learning that higher life. labor for the inhabitants on their own securing a better class of aldermen in ground. Mr. Denison's work was the Chicago, instinctively it turned to the same in essence as that of all future settlements to furnish the leadership residents in such districts, and to him and center of activity for the wards belongs the honor of initiative, as far in which they were located. Represenas it can be traced to any one individitation from the settlements is sought uni. In 1875 Arnold Toynbee, another for nearly all reform and philanthropic

These places also serve as bureaus of Toynbee and his labors, carried on in information. They are means of comthe face of increasing iil-health, so munication between state, county and moved his friends that after his death charitable institutions on one side and Toynbee hall, the first social settlement, those for whose benefit they were inwas established in 1885. Closely contended, but who often are ignorant of nected with Toynbee's name is that of the means of access to them. The activthe Rev. Samuel Barnett, a clergyman itles of the settlement are as various as in the Whitechapel district, and founder the needs of the community in which

Settlements are not patronizing either of settlements in London has rapidly in method or motive. They abhor the increased, and there are also several in old-fashioned philanthropy, which would give of substance but not of self. The impulse in this country was not far behind that in England. Dr. Standere dependent. In the neighborhoods in ton Coit, a native of Ohio, spent enough which they are located the majority are time at Toyubee hall to be convinced self-supporting and self-respecting folk, of the worth of its principles, and in the worth of its principles, and in the world scorn charity or the offer of 1887 his "Neighborhood Guild" was opened in a crowded tenement region of New York city. The guild exists to the scorn the lack of initiative day under the name of the University neighborhood are the lack of initiative settlement society. In September, 1880, and social intercourse among its people. the first college settlement of women These the settlement supplies so far as was opened in New York as a result of it can. It thus will be seen that the the efforts of four Smith graduates. In settlement is meant to be a natural cen-

the same month Hull house was established in Children and the community. One of the difficulties which the resi-Miss Addams and Miss Starr. To Hull dents in such a place have to encounter house was first applied the name social is the apparent determination of gushing visitors and newspaper and magagine writers to refer to them as ministering angels to a criminal and pau-perized people. Such extravagance and misstatement have a tendency to alienate from the residents the very persons among whom they live and with whom they age seeking to co-operate, and toward whom they assume no such ones were established, until they are air of patronising superiority as is im-

Miss Addams says the settlement is an effort to sibl the social function to democracy. "Hall house," she says, "endeavors toignakeysocial intercourse express the growing sense of the economic unity of society." She also thinks the settlement movement, from its nature, a provisional one. "I believe," she says, "that there will be no wretched quarters in our cities at all when the conscience of each man is so touched that he prefers to live with the poorest of his brethren, and not with the richest of them that his income will allow. It is to be hoped that this moving and living will: at length be universal and need no name."

Thus will it be seen that the fundamental idea of the social settlement is the truth that the place is a club house broadly humanitarian and wisely deand upbuild humanity in all things that combine to enlarge and ennoble men and women to the rounded fullness of moral, social and purely spiritual approximation to the perfection of highest slaobi gamad

While not technically spiritualistic, such work is truly spiritualizing; as is every work that tends to mental, social and moral unfoldment.

Miss Addams and her co-workers are doing a most noble and commendable work, and are entitled to the best wishes and help of all true lovers of hu-J. C. UNDERHILL. manity. Hammond, Ind.

THE PALE BOATMAN.

The pale boatman's launched his silver Out on the liquid sea: t softly rocks at ease afloat,

In waiting, now, for me. The low winds breathe their ceaseless sighing song
To charm the sunset gleam, The boatman's glance bespeaks "not

long You'll wait to cross the stream.' His thin, white hand slow dips the golden oar,
Aud dallies with the tide,

And turning oft from shore to shore Makes ready for the glide. The skies aglow with softest changeful hues,

Just o'er the dark'ning wave, Seem opening endless; rapturous views To life beyond the grave. The time-dull ears now listen for

That vanished in life's morn: The tender hand-clasp—none so choice-That left me so forlorn;

No kindred mourner'll drop the fallen Upon the death-sealed face While love-moist angel eyes appear To melt with welcome gaze.

Beyond the misty doud-veils, hanging A dreamy light appears; And draperies, white as driven snow,
Enwrap the lading years.
Anew the long lost love-song echoer

sweet Upon the heaven-balmed air: And green lawns wait my restless feet To join my loved ones there. watch the tide waves slowly come and

I feel the dew damil's chill, And hear the night-bird's tuneful flow.
Bespeaking "peace" be still." The solemn night, that only shows the

Sheds tender moonlight down; My trusted sailor fears no bars— I'll soon wear life's bright crown. MRS. TRYPHENA C. PARDEE. Ellington, N. Y.

"Human Culture and Cure. Par

(In

First. The Philosophy of Cure.

cluding Methods and Instruments).

"Religious and Theological Works of this a better place to live in? Then Thomas Paine." Contains his celebrated Huxley would probably have accepted there would be social leadership, inspir. "Age of Reason," and a number of let evolution prior to 1858, upon such evi-

EVOLUTION.

As It Was Before Darwin.

INTERESTING FACTS AND STATEMENTS IN REGARD TO THIS MOST IMPORTANT SUBJECT-B. F. UNDERWOOD, A MAS-TER MIND. GIVES HIS VIEWS.

Professor Huxley, in an essay published in the "Life and Letters of Charles Darwin," says: "Within the ranks of the biologists at that time [1851-8], I met nobody except Dr. Grant, of University College, who had 4 word to say for Evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect and who was, at the same time a thorough-going evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which, I am happy to think, has known no interruption. Many and prolonged were the battles we fought on this topic But even my friend's dialectic skill and copiousness of upt illustration could not drive me from my agnostic position. I took my stand upon two grounds: firstly, that up to that time the evidence in favor of transmutation was wholly insufficient; and secondly, that no suggestion respecting the causes of the transmutation assumed, was in any way adequate to explain the phe nomena. Looking back at the state of knowledge at that time, I really do not see that any other conclusion was justi-ORIGIN OF SPECIES.

It was Darwin's "Origin of Species" which converted Professor Huxley to the doctrine of evolution. It was natural that he should think the evidence which had been adduced before he became acquainted with this work, "insufficient." and, of course, a man of his intellectual integrity could not give adhesion to any theory until he was satisfied of its truth. But while Professor Huxley's statement, considered as an explanation why he and other men of science did not accept evolution earlier is unobjectionable, it does scanty justice to those who were evolutionists before Darwin made his great contribution to the world's knowledge. SCIENCE IN THE HIGHER SENSES.

A thinker who reaches correct conclusions in regard to complex problems, under the disadvantage of having a small amount of data upon which to base his inductions, may thereby show a knowledge of the relations of things an appreciation of the evidential value of known facts, and a comprehensiveness of view, which denote a high order of intellect. In the higher sense, the man of science is he who has not only powers of observation, but ability to take the facts which are known, and to arrange them so as to explain their meaning, by discovering the principles which under-lie them, as Newton explained the of the fall of the apple, when he conceived that the same force which brought the apple to the ground, also held the planets in their orbits. Mere observation and collection of facts would never lead to a great discovery; there must be reason, imagination, and insight, power to understand the significance of groups of phenomena, and to think beyond what is actually known. as well as care and caution in verifying what is conceived and held tentatively until it is fully established by larger knowledge. Imagination, as someone has said, is to the scientist, what the lamp is on the cap of the miner, and it enables him to see a little beyond the position occupied. DRAWIN AND HIS PREDECESSORS

The work of Darwin in laboriously a dry powder. mutation of species, was a stupendous work which cannot be overestimated. "Origin of Species" was an epochmaking book, which has revolutionized zoology, and led to radical and widespread modifications and reconstructions of thought in every department of research. And for the work he did. Darwin has received his full meed of praise; has been honored as no other man of science in his age has for the work which his genius and labor accon plished. But Darwin was not the originator of the theory of evolution, which itself has been evolved through many centuries. Facts which were a matter of knowledge long before the "Origin of Species" appeared, had led many neute thinkers to believe that discriminate species came, not by special creation, but by gradual transmutation through agencies. Goethe, natural Hilaire, Lamarck, Erasmus Darwin, Herbert Spencer, Ralph Waldo Emerson (who was acquainted with Lamarck's writings) Robert Chambers and many others, so believed, and their work and influence contributed to prepare the way for Darwin's success.

SPENCER'S CONTRIBUTION. Years before the "Origin of Species" was published. Herbert Spencer brought forward some of the strongest evi dences in support of evolution. His facts are incontestable, and his arguments are as valid to-day as they were then. The force of his reasoning, which failed at the time to convince men like Huxley, who required more evidence, is now acknowledged by them, showing that Spencer's earlier acceptance of evolution was owing to his true interpre tation of natural phenomena and greater freedom from the influence of traditional beliefs and authorities, while their inability to accept the theory was due to their limitations, and not to their more correct judgment of what the evidence should be to render the theory probable. Spencer conceived evolution,

merely as a transmutation of species, but as a universal process as presented in the system which he has since elaborately worked out in his voluminous works. In "Principles of Psychol ogy," published before Darwin's "Origin of Species" appeared, Spencer assumes the truth of organic evolution, and applies himself to the task of showing how the mind has been developed from low and simple to high and com-plex conditions. Whether we accept all his views or not, as evolutionists, we must acknowledge the force of his arguments, based upon facts, for the doctrine of evolution, in distinction to the conception which prevailed when he began writing on this subject. HUXLEY'S TARDY CONVERSION.

Professor Huxley, after his acceptance of evolution, repeated many these facts and arguments which before, though they had convinced others, had failed to convince him. Hart he possessed that larger range of vision, that philosophic grasp, that synthetic power and that wonderful faculty of dealing with problems in the algebra and geometry of thought which dis-tinguished Herbert Spencer among thinkers of this country, Profess

literary accomplishments of a high order, a careful investigator in several departments of knowledge, a brilliant. The Other World and This. and fearless expounder of scientific truth, and an admirable character, but this fact, with his tardy conversion to evolution, should not be construed to the discredit of those who accepted the doctrine upon evidence which he regarded as "insufficient." The facts of embryology, of homology, of rudimentary parts, etc., known before the publication of the "Origin of Species," were to some minds as strong indications as they are now of the transmutation of species; but to them had to be added more facts, and some method suggested by which species could have been charged, before men like Huxley could declare in favor of evolution. This shows how important and necessary was Darwin's work to the wider acceptance and progress of evolutionary thought, but it does not in the leas abate from the soundness of the general reasoning of those who, from the facts known arrived at the clusion which Professor Huxley reached, at a later date.

ORTHODOX SCIENCE. The "rigorous methods of science," which save us us from a prior speculation and many unwarranted inferences, may sometimes be applied in a way to delay the acceptance of a truth seen by a great thinker long before he can satisfy others that the objections are irrelevant or unsound, and that the evidence justifies his conclusions. Many scientific men, and teachers of science n the colleges were very confident that Darwin's conclusions were not "justifiable;" several years after Huxley accepted, and like a brave knight, fended them against scientific and theological assuilants.

PIONEER THINKER. Among observers and thinkers there are always some who are in advance of others in accepting or in anticipating newly announced truths. It is doubtless well that the majority, subject to the influence of custom, authority and associations, change slowly: for thereby is maintained that stability which is the safeguard of society and a condition of progress. But it is desirable that we recognize the merit and service of those who are the first to understand and assimilate a new idea or to adopt and work for a great principle, for they are the pioneers of these changes in thought and method, which are necessary to overcome the tendency to conformity, uniformity and conservation which steal like a mist over a nation, resulting in " intellectual peace at the price of intellectual death.'

B. F. UNDERWOOD.

DEFENDS HIS PROFESSION. To the Editor:-With all admiration for the beautiful teachings of Spiritualism (even aside from its phenomena) I am only dissatisfied with that phase which some seem bent on giving it, namely an attack on the skillful, beneyolent and unoffending medical fession, whose well-known liberalism, as a class, on religious questions, is an established fact. Especially called to mind by an article of that nature in a late issue of The Progressive Thinker, otherwise an interesting contribution. Admitting that there is an occasional "doctor" that is not all he should be, particularly in the eyes of one who classes as a "Nazarene" with greatness only yet begun-are there not weak brothers or pretenders among all classes when "spirits, angels, gods are not infallible," but only "cultured reason" is? This latter should teach better than to score a doctor on informa-tion that is already second-hand, or to

The appreciation everywhere bestowed on physicians, as well as suris sufficient answer to defamers None are more anxious than they to mprove, cast off bigotry, and be reasonable; and they are improving, spurred on even by expectations of the impossible from anguished hearts.

take credit for a case perhaps already

convalescent, and worse than all to

speak of "drops of codelne," which is

True, the presence of a brave and sympathetic friend, a strong and kindly voice and countenance-yes, even nagnetic touch, may help to stem the tide of battle (or in chronic cases to eliminate or dispel all that is imaginary but to drop all else when there still is work to do for physician, nurses or friends savors too much of that arch gotist "Christian Science."

Even these clairvoyants need to be matomists-yes. microscopists most thorough, to be able to name, discern and describe structures implicated, and versed thoroughly in all remedies to be applied and how, without the posof error. Special training for special lines; and this is not got by intuition or by sittings, unless accompanied by the usual honest work, ability and time and opportunity devoted. 'A little learning is a dangerous thing Taste not, or drink deeply the Pierian Spring:

For shallow draughts intoxicate the brain. While drinking deeply sobers it again." T. F. CAMPBELL, M. D.

SOME RECENT HERESIES BY METHODIST BISHOPS.

Bishop Vincent: A disbelief in the divinity of Christ does not necessarily prevent a man from becoming a Chris tian.

Bishop Foster: We think sin caused death, and we are accustomed to say so. It is not true. Death is God's normal method of the universe! God made the universe for death!

Bishop Foster: Why did not Christ come immediately after the fall of man? Why was not Revelation made at once? Simply because it could not be. * * In Eden language took form, but it was not sufficient for Revelation. Adam probably knew very little, and God treated him accordingly. He did not give him such a law as gave to Israel at Sinal, but he treated him as you would an infant. Bishop Foster: If I could concede for

moment that the world as I know it. and I know it from rim to rim, having traveled in all its lands, having seen its dissolute, despicable millions, having seen it in shame and filth, and if I were compelled to think that my God, whom possible I worship, would by any possible method of condemnation send down to hell 1,200,000,000 of my brothers, that know not their right hand from their left, and save a few of us who are a little better perhaps in our morals, would not go into heaven if I could. I could not worship such a God as that. I would join the hosts of hell in re belling against such a God. Our God is not a God of that Rind. God is love and is trying to save men.

It is the opinion of the undersigned that if God is trying to save men. He will succeed in spite of all kinds of Hell. Whatever God underlakes to do He accomplishes. H. V. S.

We can not too often think there is a ing the meetings of the young people ters and discourses on religious and the dence as was then accessible. I do not never-sleeping eye, which reads the for pleasure, and presently finding and clogical subjects. Cloth binding, 430 underestimate Professor Huxley. He heart, and registers our thoughts.—Baencouraging a demand for lectures and pages. Price \$1. For sale at this office, was a man of scientific attainments and con.

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VARIOUS INTERESTING SUBJECTS CONSIDERED.

ble Champion. Real Refutations are Very Rare.

T. D. Allen, in "The World's Crisis" (a Second Adventiet paper), says "H. L. Hastings is not only a very forcible writer but has the ability to interest his readers, and the following able and in-

Hastings says:
"Men love objections; and so they say there are difficulties, and absurdities, and errors and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after fiesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my were piled up over the country, and part in the land of the living. showing that when they were divided were to eat during the month; giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not That is the meat on which these sceptical Casars grow so wondrous

"I said to this gentleman: 'The Bible does not say any such thing!' He replied that it certainly did; but I answered swered that it did not say any such thing. He insisted that it did. Well,' said I, 'find it.' And when you ask an infidel to find anything in the Bible, you generally have him.
"He could not find the place; so I

turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were 'two cubits high,' or about three feet high upon, or above the face of the earth. That is, instead of flying overhead and out of reach, were brought in about three feet nigh, where anyone could take as many And this sceptical friend had got the birds packed solid, three leet deep, over a territory forty miles scross. As if I should say that a flock of wild geese flew as high as a church spire, and someone should insist that lease and for even one breath of fresh they were packed solid from the ground air and one glimpse of sunlight. up, a hundred foot high! This is a sample of the kind of arguments infidels bring to prove that the Bible is not

Now let us see whether this is a real

ess conspicuous by representing it to be raps. written in the Bible.

"1. Resting, or being on the top or surface. Upon has the same sense as on, and might perhaps be wholly dispensed

"2. In the state of resting or dependence.

"3. Denoting resting, as a burden." Therefore, in no other way can the actual Bible statement—"as it were two cubits high upon the face of the earth, be rightly interpreted than that the quails extended two cubits, or about three feet, perpendicularly from the place of rest upon the surface of the Mr. Hastings then goes on to illustrate

the story, thus: "As if I should say that a flock of attached to the mysterious raps.

wild geese flew as high as a church-spire and someone should insist that they were packed solid, from the ground up, a hundred feet high.'

Compare the two expressions. "Flew as high as a church-spire."-

Hastings. 'Let them fall by the camp * * * as it were two cubits high upon the face of the earth."—Bible.
In the first the birds are represented

as flying, in the second as falling; in the first as acting, in the second as being acted upon. The first reach "as high as," the other, "two cubits high upon;" the first, "a church-spire;" the second, the face of the earth."

between the two. And yet Mr. Hastsurd as would be the one hundred feet The Colonel searched and swore vengelepth of his flock of geese, and presents ance, but Orleac's ghost paid not the arguments infidels bring to prove that it refrain from its nightly visit to the Bible is not true." two exhibitions of dishonesty in this suaded a dauntless soldier to occupy the arguments of infidels." which necessitates the skeptic's inter- lowing night, and ever since then, we pretation; and, second, his presentation are told, it has come regularly at sunof that most inconsistent and inappropriate illustration as a sample of infidel

Mr. F. D. Allen also says: "Most Christians seem to think that an infidel is a very unsafe person to argue with, and believe it is better to ignore him than it is to attempt to reply to his objections," and that "the truth is, however, that infidel arguments have been met, and a person has but to study the vritings of Paley, Watson and H. L. Hastings, to prepare himself to defend nis faith whenever assaulted by unbe-

he able to defend the Bible, we skeptics this mystical number is linked to the rould suggest that the Christians better continue to think and believe in this will mar his plans, if he restrain not respect as Mr. Allen says; it seems that his passions, and that, no matter how most of them do. E. A. TYLER. strong he may believe himself to be, he Norway, Maine.

"Atlantis: The Antediluvian World. it given by Plato as veritable history is intensely interesting. Price \$2.15 only wonder now is how long will these is superior.—Bacon.

Gantaera in.

ALTERNATION OF THE PARTY OF THE

THE QUAIL STORY. | THEY ARE TERRIFIED. A Reply to a Recognized Bi- Strange Nocturnal Sounds Cause a Sensation in a

> THE CORPORAL'S SUICIDE-HIS COM-RADES THINK THAT HIS GHOST HAS COME BACK TO EARTH-TRULY A

French Regiment.

MYSTICAL NUMBER. To the Editor:-The New York Herald teresting refutation of the argument of has an excellent ghost story, illustrating the fact that spirits the world over which he gives in his pamphlet on 'The are at work.' It appears that the French inspiration of the Bible,' well shows Corporal Orleac killed himself, and why, that infidelity is not so strong a foe as no one knows. True, he was alwayin many Christians have imagined." Mr. little odd, but then, if all odd men were to commit suicide the statistics of selfslain would contain a much longer array of figures than they do at present, Anyhow, one fine morning about three weeks ago Orleac came to the concluing, and straightway he shot himself

to death. This happened in the barracks at Toulon, in France, Orleac being a corporal of the Fourth regiment of infantry which was then stationed there. Naturally, this sudden and inexplicable taking-off of their old comrade caused a good deal of talk among the soldiers. possession an infidel paper which was But the dead are soon forgotten, and published in Boston, in which there is Orleac's name would ere now have about a column of arguments and figures passed into oblivion if it were not for on this 'qua'l story;' giving an estimate the fact that, though dead and buried, of the number of bushels of quails that he still seems to play a pretty riotous

And yet he was given a decent among the people, each one would have burial and, death having come to him 2,882,043 bushels of quaits, which they of his own volition, it is strange that he should not be content to remain in the land of shades. Once in the grave, his comrades surely thought that they had seen the last of him; and, as they lay down to rest that evening the pious among them did not fail to say a last prayer for the repose of the soul of the misguided Orleac. The bed on which he used to sleep was near them, and more than one remembered how well the stalwart corporal used to enjoy his re-pose in that hard but grateful couch. But soldiers are not much given to sentiment, and soon they all fell fast

A MIDNIGHT AWAKENING.

Then about midnight a strange thing happened—a thing so strange that the men who heard it were paralyzed with fear. From the little room lately occupied by the defunct Corporal came a loodcurdling sound, which was enough to strike terror into the heart of the brayest man. It was the sound of persistent, impatient rapping, now heavy and loud and a moment later timid and gentle. It was at one moment the sound of a warrior striking with a mailed hand on the door of a castle, and at another it was the plea of a prisoner in a loathsome dungeon begging for re-

From their beds sprang the awed soldiers, and the boldest among them began to investigate. They went into Orlene's room and searched it thoroughly, but nothing did they find. There be-fore them was the plain iron bed, lookrefutation or not of the skeptic's interpretation. Quoting from the Bible—as light. The strange sounds continued, Hastings does—"two cubits high," he loss not include the word "upon," so cover. They did, however, discover one that the quotation would read "two cu-thing—that the sounds came in a series bits high man "hat he had a series of the cover." upon," but leaves it out of the of fifteen. There would be silence for duotation and puts it in as if it were his own, a little further on. own, a little further on.
Why did Mr. Hastings leave the word would come silence, which again "upon" out of the quotation and make it be followed by the fifteen mysterious

his own? It was nothing less than a dishonest trick. He could not have done In the early dawn the baffled soldlers as he did without intent to deceive. It formed themselves into council and diswas a premeditated scheme to hide the cussed the matter from every point of torce and purport of the word "upon" in view. What could the corporal mean connection with the word high, as it is by scaring them in this fashion? That Webster's una- it was the corporal, or rather his ghost, bridged dictionary defines the word that was rapping, was the general opinion, though a few skeptics seemed inclined to think that the lugubrious sounds were the work of a practical joker. Yet even they were nonplused at the continual recurrence of the number and if there is a teacher of the occul fifteen. Finally a taciturn soldier, who had been thinking deeply for some time, pointed out that Orleac's name begins vith the fifteenth letter of the alphabet (O), and he maintained that their old comrade was in some trouble and desired to send them a message. This view of the case seemed very probable. Two or three of the soldiers had a vague idea of cartquancy, or fortunetelling by eards, and they insisted that fifteen was a most mysterious number the absurdity of this interpretation, not and that some wonderful significance

THE COLONEL IS BAFFLED.

At sunrise Orleac's ghost went back to the realm of the shades, and a report of the matter was at once made to Colonel de Beauquesne, the commander of the regiment. Now, he is a very practical man, and he at once gave notice that if the person who was playing this practical joke did not stop he would punish him with sixty days' imprisonment. The soldiers were glad when they heard this news, for they hoped their next night's sleep would be undisturbed. But they were disappointed. All night long the awful sounds were heard, fifteen at a time-There is not a particle of similarity all night long from sunset to sunrise Night after night came the same weird. ngs declares that the skeptic's interpre- unearthly messages, until finally the tation of this Bible assertion is as ab- entire regiment was half distracted. the latter as "a sample of the kind of slightest heed to him. Only once did Thus we have Orleac's chamber. The Colonel per-'able and interesting refutation of the corporal's bed for one night, and during First, his effort that one night no sounds were heard. distract and hide the very word But the ghost came back on the fol-

set and knocked steadily until sunrise. This weird story has caused much istonishment and no one seems able to give a satisfactory explanation of the mysterious rapping. That there is great potency in the number 15 has long been maintained by Kabalists, and, according to them, there is little doubt that the ghost, or astral body, of the dead corporal is speaking in this uncanny fashion. According to the Kabala, the number 15 signifies in the divine world predestination, in the intellectual world mystery, and in the physi-If the above is a sample of the writ-ings for Christians to read in order to The Kabala further teaches that when

stand the shock of unexpected catastro-The body of Corporal Orleac is fast By Ignatius Donnelly Sums up all intermined in the body of Corporal Orienc is fast formation relative to the lost continent turning into dust, but his old comrades (Atlantis. He regards the description can hardly be persuaded that his ghost or spirit, is not still among them. Their

Thosa and the and bas

strong he may believe himself to be, he

must at all times be prepared to with

strange sounds from the unknown world continue to be heard. This story from the French is highly suggestive. New York.

CLAIRVOYANT.

Something of Interest to Trance Mediums,

A Difference Between Genuines and Fakirs.

We have much pleasure in printing the following notice of that well-known missionary, Geo. W. Walrond, in the Denver Sunday Mercury, Nov. 22, 1896. now in Denver we have found only half | individual desires. a dozen who really are worthy of being called such.

We had an interview with one them this week and found him to be an educated gentleman who had traveled in every quarter of the globe, principally, however, as a British officer, he having served something like twenty-two years and had seen service in the battle fields of South Africa, Zululand, Egypt and elsewhere. He is George W. Walrond. During these wanderings in the East and in India he made occultism and the mystic sciences a profound study, so much so that he now claims to have mastered many of the secrets relating to adeptship, a term somewhat synonymous to mediumship as known in this country, and judging from the many testimonials in his possession he has certainly earned at least a right to such a claim. During the past fifteen years Mr. Walrond says he has devoted his attention chiefly to the development and practice of the gift of clairvoyance and trance the ranks of Spiritualism, not only in Great Britain, but throughout the Canadian provinces of Ontario and Quebec, and in the principal cities of the gentleman, having filled many very responsible positions of trust with several him, and he in turn must do service to wholesale and manufacturing firms. He aid in general and specific ways, for his says he found his occult gifts very often of great service, particularly when on of all." Asked to define what the word "occultism" meant he said it was a word not spoken of the "Infinite Good" instead of

commonly or generally understood. Even many Spiritualists looked upon upon an occultist as a pretender to something beneath spiritualistic notice. Probably this was due, he said, to the dictionary definitions of the vague Occult science lifts the veil of secrecy

from nature's laws and enables the oc

cultist to penetrate into the very hidden mysteries of life and into the very soul of things. It unfolds the latent powers and possibilities of the human mind, initiating students into the occult principles of nature, principles hitherto kept from the gaze of humanity by the rulers of dogmatic men. These principles govern man's physical being, and until man has acquired a knowledge of these of cult principles he is unable to invest gate the manifold phenomena surround ing him. Occultism, the professor continued, has a very wide range of pene tration and research. It embraces every conceivable subject relating to matter and spirit. It deals with mystical and psychical research in a most exclusive manner, of which spiritism, Spiritualism, theosophy, white and black magic, astrology, esoteric Bud-dhism, and the many varied phases of spirit and mental phenomena, etc., are but parts. Spiritual truths have been with law and all-wise provisions in conthe ne plus ultra of all religious and nection with man's right to protection mystical seekers, but the occulitst in all and support, as before stated; but be it ages, from Abraham the patriarch to Joseph the diviner of dreams, from and answered in the degree of the petiplanet. You have blasphemed and ridiand the entertainment is Moses and Aaron and the Egyptian tion. They may be directed to God, but culed its science and its philosophy, magicians with their enchantments to be so full of selfishness and arrogance. You have upheld evil and cursed the sayers of Beshazzar's time, from Jesus and the Apostles with their varied spiritual gifts to the occultist (including the medium, astrologer and healer) of the present generation, has found him- good in any sense; while prayers offered self in touch with the so-called masters of wisdom. That there are more things in heaven and earth than are dreamed and if there is a teacher of the occult ing those in search of the truth of that Shakspearean aphorism we think Mr. Walrond is able to do so. There is no doubt that Spiritualism (that is the pure unadulterated article) is gradually permeating society, literature, religion, and the churches. Even Dr. Talmage in his last Decoration Day sermon in Washington, D. C., on the 31st of May said:

"Who says that the dead do not know of the flowers. I think they do. The dead are not dead. The body sleeps, but the soul is awake and unhindered No two cities on earth are in such rapie and constant communication as earth and heaven, and the two great Decora tion Days of North and South are better known in realms celestial than terres-

Mr. Walrond says he has had num berless evidences of spirit return, while his experiences, grave and gay, of mat ters relating to the occult and ghostly side of life cover a very wide area. Some of these he very kindly promised to write up after a time for the benefit and amusement of our readers. We understand he has already a large clientele in Denver which no doubt will be enlarged as his gifts and teachings become better known.

WHAT IS DEATH?

What is death? With its icy hand-How few there are who understand The laws of Nature, in its might-It is only a passing from darkness t

A parting from earth and this body of clay, To a beautiful land where all is day.

We are gradually climbing, one by one, Onward through life till our work is Ah! yes: Mother Nature must have her way-We are progressing onward day by day

Born by a law that compels us to be;

Born to conditions we could not see.

And as we go onward each day of life, At times there is peace, at times there is strife; At times we feet so very glad. At times our heart is heavy and sad. Life is a mystery we do not understand:

In the working of Nature we see God's own hand: lesson of harmony, truth and love We learn from the little stars above. We learn from the stars that shine at

There must be darkness, there must be light;
There are conditions to understand;
Mother Nature and God work hand in
hand. JENNIE PETERS.

By taking revenge a man is but even By taking revenge a man with his enemy; but in passing over he scaled to with his enemy; but in passing over he scaled to bar 31 -: fesso.

3 B EBW

SPIRITUAL INSTRUCTION

Body and Spirit and Their Relations to Each Other.

The Philosophy?and Benefits of Prayer.

On the morning of November 25, 1896, I was up early to discharge certain du-ties. After they had been completed, it being yet too early for breakfast, I picked up my writing tablet and seated myself, as I felt the presence of angels, and the following was written:

"The infinite possibilities of the soul are gradually unfolded and extended. Their uses depend upon opportunity af-Of the so-called spiritualistic mediums forded, their calling out upon desires— now in Denver we have found only half individual desires. Thirst for knowledge awakens and starts them on the quest of this, and in this sense desire is father to thought. Look upon the egoit is soul and spirit substance, compounded from Nature in her laboratories and has the seal and sanction of the Infinite Good, the All-Power."

At this point a tiny bowl was placed before my vision by a real angelic presence, who said:
"This is the 'golden bowl' to which the 'silver cord' is attached; or, in other words, it is the individual ego, or the chemical essence in compound for the unfoldment, growth and completion of an individual entity of its kind. silver cord represents the seal of the infinite, in ethereal, electric and magnetic substances. Through these three lines attached to each individual ego, the quickening and supporting, proper, is effected, and is the life. The representation of these force-streams, in common phrase, is called the umbilical cord, and when it is severed life has fled from the body: but it is always most deftly severed and instantaneously attached to speaking and astrological readings and the risen spirit. By reason of this seal has a most distinguished reputation in man and all things beneath him in deman and all things beneath him in de gree are entitled to the defence of immaintenance in any world or sphere where their service is needed in the di-States. We found also that Professor Wine economy of creating worlds, their Walrond is a most efficient commercial outfit and people, and to improve them. That is, all things beneath man serve

saying God, when this was written: You ask why we call the All-Power the word with a tinge of disdain, and the Infinite Good. We answer, for the reason that the purified essence stored at the apex of the universe, which we call the Central Luminary, or Fountain of Light, represents all that is, in substance, in the universe, and is its power for evolving and casting into forms for beginnings and the gradual working order for refinement. The bringing up of man to the required fitness called for by the qualities of substance and force contained in the ego, has its guarantee from and in that source which sends the triune life-substance through the silver cord, and which is, therefore, called the Infinite Good, or God-if that term be more pleasing."

Here, again, another thought flashed through my mind in regard to prayer. when the following was rapidly written "You ask how prayers directed to God, or this All-Good, are-received and answered. It is like this: 'The shades of this All-Power represent love, wisdom, truth, justice, mercy and such like qualities. Prayer, be it in thought or spoken word, rises in shades; there are ecord-keepers all the way from Earth to Heaven, who understand the vibratory tick as well as the language of the shades in all its meaning, and prayers offered are answered in accordance that they cannot rise, but instead go to

their own level of quality.
"Learned or so-called stereotyped prayers, nicely worded for show, count against him who offers them, doing no from the heart, in sincerity, do bring plessings which are as the breath of Deity, as the whisperings of angels—as a oly benediction and a sure relief in times of distress, as well as a more bountiful measure of joy in peace and prosperity: and quite in place is prayer at the beginning and ending of serious things. To ask for light, for truth and for aid is well, and to return thanks for the same proper, but words should be few and from the heart always."

Other duties now called me, and the resence which had come as a flood of light, the living presence of an angel, receded. I read over what had been given me, and, thinking it might be of benefit to your many readers, I send it to you. MRS. M. KLEIN. to you. Van Wert, O.

EFFORT, NOT EASE.

This world hath need of workers-

Of workers strong and true; There is no place for shirkers. But work from all is due.
There are evils to be righted And wrongs to be required; Something for all to do.

Make effort, not relying Upon your neighbor's toil, for what you seek, denying Your need to till the soil When from the harvest plenteous l'on claim a share most bounteous! Go! with the workers toil.

Exertion, effort, labor-Not weakly passing on Our duties to our neighbor (Judgment to pass upon); Not sluggishly ease-taking, But every power waking—".
For this we're called upon

The best from each is needed In this great world of wbe; The voice of duty heeded By all who duty know, Would lighten loads of sprrow, And hope's bright visions borrow, To banish gloom and woe.

While wickedness and evib-Around us flourish most. Why take our ease—then cavil At workers at their post? Ne'er making slightest effort To lend our aid, or comfort Those who do labor most

The world is full of croakens Who "better far could de: Than e en the hardest workers With highest aims M. view. Such fret, but ne'er endeavor The bonds of men to sever: Content to croak, not do: ;

Then if we be not ready . * To lend a hand, in need, brother's steps to steady, Or help the workers speed-Let's try, at least, to conquer Our hostile spite and rancor. And grant them their just meed EVA LYNN CALMERTON. Milwaukee.

He that resolves upon any great and good end has by that very resolution scaled the chief barrier to it. Tryon no de les mostes fine H. ral majer one one Priest of redien.

A PROPHECY CONCERNING ROME. To the Editor:-Through the medium ship of Dr. G. H. Miller, of Mammouth Arkansas, the following important prophecy has been given, a copy of which has been sent to me, and I would be pleased to have it published in your valued paper. I have made the Church of Rome a study for many years, and know that all that is alleged against her is true; and if the balance of the prophecy comes true, as I fully believe it will, the world will be rid of the greatest octopus for the mental degradation of human kind that ever existed. As error is the prolific cause of all the evil in the world, the Church of Rome has held the world in darkness, doubt and fear for many centuries, and evil has increased.

SPECIAL PROPHECY. "Unholy, unrighteous Rome, city of

wickedness, cesspool of infamy. Your garments are scarlet, made so by the blood of the righteous that you have shin. Thy days are numbered, for the time draws nigh when the hand of Justice will be laid upon thee, and the places that once dreaded thee will fear thee no more. Born in falsehood and iniquity, you have been the enemy of justice and liberty. You have upheld and nurtured ignorance and superstition. In your dungeons you have imprisoned the apostles of peace, and in your courts you slew the lovers of truth. Your abominations are as the sands of the sea shore; your deeds of cruelty as the leaves of the forest; your depravity is only equaled by your avais measrice, and your licentiousness ured by the desire of your lust. The evil that you have dealt to others shall be meted back to you tenfold, and your pomp and vanity shall be brought low. No longer shall you despoil the nations nor lead the people into gloom and ignorance. Your tyranny and power goeth out with century, and in the dying hours of the closing years thereof hy children shall mourn for thee." GENERAL PROPHECY.

"Cyntheena, the Celestial Messenger

an ancient Egyptian who lived in prehistoric times), to the people of Earth:
"As ye sow, so shall ye reap. The of your conduct has been taken. Greed, avarice and vanity sit in high places. Wickedness dominates the earth. Love, mercy and righteous ness have been banished, while liberty and justice are trampled in the dust The mother and her child cry for bread. The many are ruled by the few. Through ignorance and superstition have the masses been held in slavery Your creeds and religions are false Your bibles are the works of men. You have insulted the spirit of divinity and put to death the lovers of truth.

"Socrates was sent unto you but your priests and men in power slew him. Jesus (the Syric), a righteous man came to give you the truth, liberty and the brotherhood of humanity, but ye murdered him and over the sepulcher built a church given to power, licentiousness, greed, jealousy and wickedness. You have belied the teachings of the man of Nazareth. You have made of him a god, and a virgin a mother of god, doubly blaspheming Divinity, and holding your sister woman in ignorance and bondage. Your priests and clergy, ridors, politicians and men of wealth are evil in the sight of Divinity. Your bibles, gods and Satan are creations of men.

"Hypatia or Alexandria was inspired to lead you from evil delusions; but your priests murdered her and scraped the flesh from her bones. Bruno was inspired to propound the truth; but your popes imprisoned and cursed him and then burned his body to ashes. Michael Servetus was sent, like Bruno, to dispel the gloom of ignorance and give truth; but John Calvin, the founder of Presbyterianism, burned his body at the

good. You have permitted Pharlsees and hypocrites to degrade and debauch the gift of a loving mother. False media and prophets revel in the garb of Spiritualism and thereby degrade its holy mission.

"There is no angel Michael, no Gabriel, no Jewish Jehovah, no Catholic or Protestant God, no Devil or Satan. The only Satan or devils that exist are those in human forms. Your atmos phere is filled with those, because your thought and deeds are evil. You know not your Mother, the Great Spirit Divinity, is feminine and hence the Great Spirit is your loving and eternal Mother. From her all have come, therefore are you all children of one loving and everliving Mother. You know not; neither your brethren. Ye are worshipers of false gods and followers of mammon. "As ve have sown, so shall ye reap

In the year 1896, in the twelfth month, from the fifth to the twelfth thereof, the Messenger shall impign the ether cur rents upon those places where the evils were first propagated, and your earth will be shaken as a tent is shaken by the wind. Parts of Asia and Europe will first receive the outpouring of Justice, and great will be the earthquake in those parts.

"Woe unto the people of earth if they will not turn from evil and seek for truth. Natural law is the law of Divinity. Knock at the door of the library of Nature and it shall be opened unto you. Banish evil and enthrone rightcousness, or this shall be but the begin ning of the end. 'Whosoever is my disciple shall do the things that I do, and even greater things shall be do.'' 'Jesus Malathel."

'I give the above as it was given to me by the good Doctor Miller. Yours for truth, CHARLES HOWELL. Grand Rapids, Mich.

THE SPEAKERS' ASSOCIATION. Many favorable replies from platform workers are coming to me. There seems to exist quite a general desire for the association. The important thing to consider, is the personal expense. I am firmly convinced that several central cities (or camps next summer) would offer inducements to meet these and give all proceeds from pay meetings which would be sufficient for a liberal per capita to help expenses incurred by the members. Such a meeting once year would be able to attract thousands of people to attend the public exercises which could be arranged for at least two or three evenings. I trust all of the speakers will write to me or to the papers. My address for December is 283 Seventh street, Buffalo, N. Y.

G. W. KATES. EIGHTY-THREE YEARS YOUNG.

Sucourile:

To the Editor:-I have taken The Progressive Thinker constantly, My age is 83 years. I read and write with out glasses. I like the paper very much. and I expect to take it as long as I can read it, or get others to read it for me. I purchased the first book of Death, and Life in the Spirit World. I have loaned it to others to read until I have lost it entirely. Now I want the second, volume. Please send me The Next World Interviewed. MRS. L. L. O. JACOBS.

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GRAND TEMPLE, ORDER OF THE MAGI, CHICAGO.

Since our last report, the Temple in

Chicago has been running at 421 West Monroe street, and has worked degrees in regular order from 1st to 7th inclu sive. At the last meeting, Brother Bernard C. Peterson was duly ordained as Grand Magea of the jurisdiction of Chi cago, with authority to confer degrees and hold regular convocations of the order during the absence of the Chief of the jurisdiction of the United States. Regular meetings will be held each Sunday at 3 p. m., as usual, at the above number. Nearly all the Grand Temple | Price, \$1. aid in the instruction of classes. The Grand Temple of the United States will be opened in Cleveland, Ohio, at 1273 Euclid avenue, next Sunday at 3 p. m. and degrees conferred in both the outer and inner temples during several weeks. The address of Mrs. Richmond, G. S., and myself, will be at the same number, where seekers after light will find us during the term. But I desire particularly to say to members and friends everywhere, that any address ever given by me will reach me. Plain "Chicago, Ill.," even, is good. I am receiving letters asking me about the new book of lectures, "Evolutionism," and when it will be out, and in reply thereto will say that it will be ready to mail about December 24th. Circulars will be mailed to any address. It is uniform in style and price, with the "Religion of the Stars," but on much finer quality of paper

Report of the work will appear in The Progressive Thinker from time to time and I advise members everywhere to subscribe for this paper. The lec ture, which appeared a few days since in this paper, on "Evolution," is the opening lecture in the new book Others may appear later.
OLNEY H. RICHMOND.

G. M. of J. U. S. A.

W. H. BACH AND HIS WORK.

To the Editor:-I was called here on a season's engagement the last Sunday in October and if the past experience is a riterion of the future, it will be a season of continual revival. We hold meetings Sunday and Thursday of each week. Sunday at 3 p. m. is our Childrens' Lyceum, while at 7 p. m. is our regular service. Although the lyceum was organized since my arrival, it has progressed so that we have an attendance of about fifty at each of its sessions while the past two Sundays have reached sixty and over. In the evening our hall is well filled, nearly every seat being taken. What phenomena are presented are given on week evenings, but our Sunday plat-form is devoted to the philosophy. The

cussed, and between 6 and 7 supper is served in the hall. Between 7 and 8 served in the hall. Between 7 and 8 social conversation is indulged in, and between 8 and 9 we present a literary. By between 8 and 9 we present a literary and musical entertainment. Every fourth week we have an issue of newspaper called the "Sunflower," which is composed of clippings and many original articles. It is very interesting. Following the literary part of our programme comes a social dance. For this we have our own music: with one exception the musicians are members of our society, and include the

We charge for the supper and ancing,

our Sunday meetings. Within the past month we have secured a bookcase and a library of nearly two-hundred volumes. About of the Magi. Price, \$1.25. fifty copies were secured last week. This was done at the suggestion of Mr. James Lewis, one of our members who donated one-hundred dollars worth of books as a "starter," and his worthy example was followed by other members until this result has been attained. We have a fair this week Thursday at

which the ladies expect to add considerable cash to their treasury. A novel feature is: Cards were printed asking individuals to attend our fair as a birthday party. Attached to these cards | Price, \$2. were small sacks and the recipient was invited to place within one cent for each year of his or her age and return same. Returns already in, show the success of this novelty.

We are preparing a pleasant Christmas entertainment for the children of the Lyceum which will include a play and the necessary Christmas tree Perhaps you think Spiritualism is dead in this neck of the woods, if you do, ponder over this report.

W. H. BACH. Springfield, Mass.

E. V. WILSON'S WORK.

To the peaders of The Progressive Thinker: Mrs. Sprague and have been trying for years to make con-

litions to visit our dear friends Mrs. E. V. Wilson, and her daughter Lois, and it last we are here in their home. We find Mrs. Wilson in very poor health, being scarcely able to do for herself.

Last winter she passed through a long, severe sickness. She was taken suddenly ill with pneumonia, about the middle of December, and did not leave her bed for four long months. For six weeks she was not expected to live from day to day. On one occasion the doctor told the daughter that ther mother could not possibly live until morning; but the spirit friends declared that she would live, that she would get up again. A circle was formed around the bed, and the spirit friends were present with great power. After a time the sitters were delighted to see the patient open her eyes, and hear her say: "I feel better now, much better." From that time she improved, though slowly. E. V. Wilson did a glorious work for our cause, as all Spiritualists well

know, and this good sister, his widow. is now in need of assistance-(not charity). She has, with the assistance of friends, been enabled to get out a new edition of her husband's book, "The Truths of Spiritualism." It is a book of 400 pages, in good cloth binding. It contains a splendid portrait of the author, and also a record of many remarkable tests given through him, in different parts of the United States; also experiences that were his-some of which were ludicrous, some pathetic, and many startling. One chapter is devoted to an explanation of the laws governing mediumship. It is a remarkable book and is worth double its cost Friends, send in your orders at once;

that Mrs. Wilson may receive them before Christmas. The price of the book is \$1.00. Address her at 91 South Locust street. Valparaiso, Ind. The book will make a splendid Christmas present to a friend.

E. W. SPRAGUE. | Young and old will be benen-A sign rest when the sign rest to the si

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ayson Longley. Fifty Years in the Church of Rome. By Father Chiniquy. This book con-tains an account of the plot laid by the Catholic church to assassinate President Lincoln. Price, \$2.25.

results prove that it is the best way to proceed.

Thursday afternoon a meeting is held at which plans for the work are distit is.

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EATURDAY, DEC. 19, 1896.

WISDOM FROM THE PULPIT.

Good sense in the orthodox pulpit is not so frequently exhibited as to make closed. On September 17, 1787, the Conit monotonous. When a good thing is stitution of the United States was comsaid it is the policy of the church press pleted and signed with "G. Washington to stifle it, while years may pass before President of the Convention." In the it reaches the populace. The late Wm. | Preamble, at the very beginning of that Connor Magee, Archbishop of York, England, let fall a sentiment in a sermon delivered in St. James' Chapel, London, in March, 1889, which appears in his "Life and Correspondence," by J. C. Macdonnell, D.D., which American churchmen could profit by with advantage, particularly in their zeal to convert the republic into a hierarchy. At the time of the address Dr. Maged was Bishop of Petersborough, and his eloquence and logic was directed against Christian Socialism. He emappears in the volumes mentioned, from which we quote:

"Christ's kingdom, as he himself told us, 'is not of this world;' his laws are laws, not for the world, but for the Church; and the attempt to turn, them into laws for the State, enforced by civil penalties, would be, as regards on whom they were to be enforced, an intolerable tyranny; and as regards the State an impracticable absurdity. No State which adopted them as its laws could survive for a week. How could a State exist which forgave all tis offenders-that is, all the criminal classes-until seventy times seven? Or which never resisted evil, but turned always its right cheek to the smiter; or which gave to every one that asked, and never turned away from any that borrowed? These are all of them counand only endurable or possible so far as men are fitted with the spirit of selfsacrificing love. For the State, which is a kingdom of this world, to impose these as laws upon all men would be. as regards citizens, as I have said, tyranny; as regards itself, as suicide. Christian Socialism, so-called, is, therefore, a thing intolerable, if enforced; and only tolerable and possible when voluntarily adopted. It is, as I said, only one of many attempts to make the laws of the State and the laws of the Church one and the same; and, as such, is foredoomed, like all its predecessorsthe Papacy, and the Fifth Monarchy men, and the Puritan laws of New Eng-

land-to certain and speedy failure." If the orthodox pulpit of America would rise to the same high plane as did this English divine, they would rease their silly strife to get God. Jesus Christ and the Bible into the Constitution, and try to get genuine grace in their own hearts.

THE BIBLE IN THE SCHOOLS.

of the measure.

The Chicago Woman's Educational Union is still intent on getting the Bible into our public schools again. On the 3d inst. Elizabeth B. Cook read a paper before the society, in which she claimed Archbishop Ireland, Bishop Spalding, Cardinal Gibbons, Right Rev. John J. Keane, Cardinal Satolli, W. J. Onahan and many other Catholics are in favor

It matters not how many cardinals. archbishops, bishops and priests favor intruding sectarianism into the public schools. The Bible is a discordant element there, and so long as there is a single tax-payer opposed to its use as a school-book it should be excluded from the school-room. The age is too far advanced to allow any species of sectarianism to be forced on children at public expense. The minority have rights and these rights must be respected. It is not quite certain churchmen will always be in the ascendant. Should they chance to lose their present prestige we hope Spiritualists, Agnostics and the socalled heretical sects will not attempt to tyrannize over them.

DID FRANKLIN LIE? It was current in the papers a while ago that when the convention to frame the Constitution of the United States was in session, that body made no progress with its work; that Benjamin Franklin, who was a member, became alarmed at the discord, and moved the opening of each morning session by prayer; that he sustained that motion Lamb! Can it be that the little stone, by a powerful speech; that the resolution was adopted, prayers followed, and the work of the convention then went turbed their equanimity?

on in harmony It is too bad to spoil such an excellent story, but he who turns to page 460 of Benson J. Lossing's "Seventeen Hundred and Seventy-Six, or The War of will find that very Independence." short speech fully reported, and at its close the following in italies, which we anote verbatim:

"[Note by Mr. Franklin.] "The Convention, except three or four persons, thought prayers unnecessary.'

In making the note did Franklin lie? or was the fellow who credited such wonderful efficacy to prayer mistaken?

NOT OF GOD BUT OF THE PEOPLE Dr. Timothy Dwight, for many years resident of Yale College, in the course 1775, made the following utterances:

"This empire is commencing at a pe-

rlod when every species of knowledge natural and moral, is arrived to a state of perfection, which the world never saw before. Other kingdoms have had their foundations laid in ignorance, superstition and barbarity. Their constitutions were the offspring of necessity, prejudice, and folly. Even the boasted British constitution is but an uncouth Gothic pile, covered and adorned by the elegance of modern architecture. The entailments of estates, the multitude of their sanguinary laws, the inequality of their elections, with many other articles, are gross traces of ancient folly and savageness. American empire is designed for more illustrious scenes, and its birth is attended with more favorable circumstances. Mankind have, in a great degree, learned to despise the shackles of custom and the chains of authority, and claim the privilege of thinking for themselves. Every science is handled with candor, fairness and manliness of reasoning, of which no other age could ever boast. At this pe riod our existence begins; and from these advantages, what improvements may not be expected!"

Such was the spirit of the fathers of the American Republic. At the very inception of the Revolution they laid a broad and liberal foundation. They had seen the cyils of governments built on a religious base, and they resolved to shun the dangers which such that encroachments upon civil governa system entailed. Read the Declaration of Independence:

"By the authority of the good PEO PLE of these Colonies. [we do] solemnly publish and declare that these united colonies are, and of right ought to be free and independent states."

The authority invested in the signers of that Declaration did not come from God, or the church, but from a people who deserved freedom The war Constitution, it was declared:

"We, the PEOPLE of the United States, in order to form a more perfecunion, establish justice, insure domestic tranquility, provide for the common de fense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the

United States of America." For one hundred and nine years this government of the people under that Constitution, has been the grandest success of any other of any age or clime. bodied the same idea in a letter which It owes its greatness, its glory, and its unparalleled prosperity to the fact, it is a government of the people, and not of God.

But churchmen are not content. They want to turn the calendar of time backward a thousand years. We do not suppose they desire to re-enact the scenes of violence and blood which paved the way to that blissful period President Dwight described at the ushering in ofthe new ern; and yet the placing of God, Mackey puts it this way: Jesus Christ and the Bible in that Constitution, contemplates the establishment of a hierocracy, a government by ecclesiastics. God the fountain, and the Bible, with priestly interpretation, the supreme law of the land, we are back again to inquisitorial tyranny. sels of perfection given to spiritual men, We pray the people to stand in their might and resist such aggressions

As a democratic government is one administered by the people, so an idioeratic government will be one administered by idiots. Is not that the kind we shall have if the Christian Alliance shall succeed in getting God-in truth the priest-into the Constitution, and at the head of affairs?

WHAT CAUSES THIS GREAT COM-MOTION?

So early as 1620 a Dutch ship brought a cargo of negroes to Virginia and sold them as slaves. Almost simultaneously with this event the Church of England was established in that colony by law. The two institutions, one to enslave the body, the other the mind, ran along together in harmony. The Church of England in America, was converted into the Protestant Episcopal Church of America at the close of the Revolution, by which name it is still known. Like its maternal ancestor it was supposed to be very conservative. Many liberals who wished to whitewash their reputations, or ga'n political position, have joined them and urged other liberals to do so. The New York Herald shows these people are being confronted with a new grievance, which may jar their sensibilities. We copy:

"The most conservative of the religious organizations, the Protestant Epis copal Church, has razed its barriers and come out as an enthusiastic imitator of that most radical of religious organizations, the Salvation Army. This latest order of nineteenth century crusaders is to be called the United States Church Army, and it will operate in the same aggressive manner as does the Salvation Army. Instead of waiting for the outcast and the drunkard to come to its elegant edifices, perhaps to be scared away on the threshold by the sight of the well-dressed worshipers and the sound of the solemn service, the Episcopal Church has decided to march into the slums to the music of trumpet and drum and the accompaniment of waring banners and the shout of war and warning.

Comment is unnecessary. The parent church in England has established the confessional, or, at least, it is practiced by some of the clergy. It has aped its mother church, the Catholic, so far as to establish convents. And now it is organizing in America on a military base, stepping to the music of the fife and drum, officered by chieftains with mill-

tary titles, a Salvation Army. Verily, something must disquiet the humble worshipers of the peaceful cut out of the mountain without hands. in the form of trivial raps, has per-

THE LORD A SHIP CARPENTER. Some fellow, with a superabundance of genius, has made the astonishing discovery that Noah's ark was the model subsequent ship-builders have employed in the construction of their craft. He shows that it was six times as long as wide, with a depth one-tenth its length. And the Lord furnished the original specifications! Ha, ha, ha!

The pleasure for which we dare not thank God cannot be innocent.-Anon.

AGITATE AND EDUCATE. The Christlan Register, referring to the recent annual meeting of the Libof his valedictory address, September, eral Religious Congress, which was or-

ganized two years ago, says: "If the Congress depended upon those who are outside of existing organiza-tions for its support, it would be feeble indeed. Nearly all its prominent speakers were representative men of different denominations. It is thus on a limited scale a small parliament of religions. It has not yet solved the problems which face it when it undertakes to become a missionary body."

The Congress seems to have relaxed all efforts to increase its membership from outside of existing organizations. And as for missionary work in favor of liberal thought, that does not now seem to be the purpose of the Congress. Its leaders seem to be satisfied to come together and praise unity of spirit with diversity of thought, but when the diversity of thought serves to paralyze all effort to diffuse liberal views such as brought the Congress into existence what is there especially to recommend it to those who are outside of the churches because of their creeds? Of course, an association represented in part by orthodox ministers, cannot undertake any work which is opposed to the orthodox theology. The unity of spirit seems to be conditioned by a "masterly inactivity" on the part of its members. But the mass of liberal people, including Spiritualists, believe that there should be unremitting war waged against irrational religious dogmas, ment and personal liberty by ecclesias ticism should be opposed, that the new science and the best thought of these modern times should be diffused among the people to supply them with the mental nutriment which the dry husks of theology fail to supply. What made the Parliament of Religions possible? The agitation of thought through centuries, the iconoclastic work of critics outside and inside of the churches, constant protests against the Christians exclusive claim of goodness for their religion and badness for all others, the spirit of charity and tolerance resulting from discussion, travel, the triumphs of science, commercial intercourse, international relations, etc., etc. Let the work of agitation and education go on, with or without the aid of the Congress

TO BE CANONIZED.

Late advices from Rome show that the name of Joan of Arc, the heroine of France, whom the English prelates burnt at the stake in 1431 for witch craft, her offense in fact, she led the forces of her country to victory, has been placed on the list of saints for beatification and canonization. If reliance can be placed in history Joan was inspired of heaven-if such honors are ever bestowed on mortals. It was only 465 years ago this humble maiden was charged by Catholic priests and bishops with being in league with the Devil, and gaining victories over the enemies of France which the ablest of its mili tary chieftains were unable to accom plish. Now that same church which took her life proposes to place Saint before her name, with the probability that thousands of children yet unborn will be named after St. Joan. Chas.

"To-day abhorred, to-morrow adored, So round and round we run, And ever the truth comes uppermost,

And ever is justice done.'

DISCOURAGING TO MISSIONS. The late annual report of the American Board of Foreign Missions comdains of the withholding of donation by the American churches to the Turkish missions. Possibly the members of those churches do not favor an attempted revolution to destroy a peaceful government in the interest of religion. Deny it as much as the missionaries may, the Christians of Armenia attempted to crush out Mohammedism by armed force. They got more than they bargained for. Both parties employed the methods of barbarians to crush their enemies, and an indiscriminate slaughter followed which when practleed by Kurds or Turks were "m cres of Christians:" when perpetrated by the latter it was "Christian victo The most effectual way to put down the insurrection is to tell the world the truth, and even Christians will not contribute the means for protracting such cruel warfare.

A NEW OBGANIZATION.

The Colorado State Association Organized at Denver, Colorado.

To the Editor:-When last I addresed you I mentioned the fact of a conven tion to convene in Denver under the auspices of the First Spiritual Church of Denver. The same did convene on November 10, 11 and 12, with eight harmonious mediums in attendance, with good results spiritually and financially. and with final result in the organizing of a State association to be chartered as "The Colorado State Association of Occult Scientists," with the following officers duly elected: Dr. G. C. B. Ew ell. president. Denver: Mrs. M. A. Gridley, first vice-president, Denver Mrs. L. Agues Moulton, second vicepresident, Leadville; Mrs. E. Louise Teed, secretary, Denver; Mr. A. W. board, W. B. Rockwell, J. B. Gleason,

The association feels encouraged that much good work will be accomplished the coming year, as it is the intentior to hold meetings in the adjacent cities and towns, to awaken an interest in the higher spiritual philosophy and to assist in establishing subordinate societies, chartering them under State law, thereby to defend and protect our mediums and make it a benefit to all who love

While in session we learned of the State Association of Massachusetts in session. We at once wired a message of good wishes for their success, which was responded to by J. B. Hatch, secre tary, and received by us just at the hour of our organizing.

This flash from across the continent came to us like the glimmer from the Star of the East, their wishes for our success, for which we feel thankful. As the city of mountain and plain can the cause they both loved so well. Of boast of good granite and fine timber to course the orthodox people who are inestablish the foundation on which a terested in placing their religion in the structure shall be builded, we trust that | Constitution of the United States will our light may be seen afar across the exult over this sad and mysterious plain and the vibration of our love and event. While this will only show the harmony may do much to spread the tenth of Spiritualism.

We are thankful to the several mediums that rendered such valuable service to the cause-Dr. G. C. B. Ewell, Mrs. M. A. Gridley, Mrs. Dr. Hard, not be allowed to lie—if they are to be Luther, is suffering still from a serious Prof. Walrond, Mrs. Annie Wagner, honored as we are sure they should be, and prolonged illness. May we unite

MRS. E. LOUISE TEED.

termination.

MONTHLY STATEMENT. SAD HEWS.

Two Noted Free-Thinkers Found Daad Together.

The Chicago Evening Journal of Saturday, Dedemberia2, contains the fol-

lowing startling news: Sumuel B! Putnam, President of the Free Thought Federation of America, widely known as a lecturer and writer, and Miss Clara L. Collins, the twenty year-old Kentucky girl, who has been receiving dorsiderable attention as a lecturer and literary critic, were found dead in a Beston hotel this morning, both having died from asphyxiation. The jets had evidently been turned

on with suicidal intent. Messages in regard to their death caused a profound sensation among Chicago freethinkers when they were received to-day, and efforts were at once made to secure more details. According to telegraphic reports the man had accompanied Miss Collins to her hotel last night after the two had filled a lecture engagement in a Boston hall, and had opened a gas jet soon after reaching the room, as their appearance indicated that they had been dead for several hours at least.

At 141 South Water street, which is the headquarters of the Free-Thought Federation, and where Mr. Putnam had his office, the decedent's friends could tance of our societies securing, as soon as not believe that the reports were true Samuel P. Putnam started on a lecturing tour soon after the recent free-thought convention held in this city, of which he was the presiding officer.

During the convention he met Miss Collins, who had come from her home in Midway, Ky., to attend the meeting. The girl made a favorable impression on those who heard her original poem read before the delegates, and after introduction to Mr. Putnam the two be came intimately acquainted and decided to conduct a lecturing tour together. After filling engagements in the inter mediate States they finally reached Bos ton, and on December 7 Mr. Putnam wrote Secretary Reichwald of the Federation that he intended to go to New York to-day, leaving Miss Collins in Boston. Nothing more was heard from either Mr. Putnam or Miss Collins until the sensational announcement of their death to-day.

In the letter to Secretary E. C. Reich wald the writer gave no hint of any intention to take his own life, but, on the contrary, seemed in excellent spirits. After some allusions to society matters

"We are doing well as could be ex-pected. Miss Collins is well but seems to be a little 'homesick.' Give my respects to Will and tell him I will eat that dinner at the Sherman House when the winds of March are humming. Remember me to your wife. Yours re-

spectfully, S. P. PUTNAM."
Miss Collins was a schoolgirl in Midway, Ky., until her talent as a writer and public speaker induced her to discontinue school work and enter a puble career.

Soon after she affiliated with the freethinkers, and in spite of her youth, soon became a leader in that vicinity. She was received into the ranks of that society more cordially because of her enviable reputation as a speaker, which had made her well known in her own and neighboring States. In the Chicago convention she re-

ceived flattering attention, and it was her ability which led to the acquaintance with Mr. Pulpam.

Mr. Putnam is well known in all parts of America, as well as in England and France. He was born in Chichester, N. H., and received a good education. After the civil war, in which he was a volunteer with the rank of captain, he entered the theological seminary of Chiago, and was graduated from that institution a few years later. He then entered the orthodox ministry and occupied pulpits at Malta and De Kalb, Ill. in 1871 he severed his connection with the orthodox church and toined the Unitarian denomination, filling pulpits O.: Omaha, Neb.; North Platte, Neb.; Evansville, Ind.; North-field, Mass., and Vincennes, Ind. In he became interested in freethought work, and in that year was made president of the American Secu-

In 1892 he followed Col. Robert G. Ingersoll, who was his personal and intinate friend, as President of the Free Thought Federation of America, which position he occupied up to the present ime. Last year he made an extended tour of England and France, where he attracted much attention to his views

Christianity. Among the books which have entitled him to consideration as an author are "Pen Pictures of the World's Fair," "Two Hundred Years of Free-Thought," and "Ingersoll and Jesus." Both Mr. Putnam and Miss Collins had engagements at New York, Philadelphia, Cincinnati, Brooklyn and other cities.

Mr. Putnam was single and 56 years of age.

Spiritualists and Freethinkers generally will be loth to believe that Miss Collins and Mr. Putnam deliberately committed suicide. There are many excellent reasons, in fact, why they should not do so rash an act. Miss Collins was young, with a future before her full of promise and with wellsettled ambitions which she was in a fair way of realizing. There had not, so far as we have been enabled to learn. anything occurred in her fair, young life to darken it in any way. She was a noble, pure soul, whose integrity of character and well-known abilities put her in the front rank of those who are facing superstition and inhumanity alike. It would be preposterous to suppose for an instant that she wilfully departed this life, knowing so well the work the world has for all true reform-

That a man also of the mental makeup such as Mr. Patman possessed, and whose heart was in the work of true reform and the rauge of personal liberty such as his was, should lay down the work he has so mobly and effectively carried is alike beyond credence. The Progressive Thinker will not admit for considerations the theory of suicide also for the reason that it cannot accept as n fact that two such noble souls should together bring a shadow upon those other noble souls who are battling for prefer to read productions of the the light and for liberty, or that they should deliberately deliver a blow at day of the week. Letusatthis Christmas season not fordepraved status of their spiritual being it will also spur our liberal friends to a full investigation of the real facts in the matter. The burden these brave

love; we take a more broad view of show it in our acts. warriors bore for freedom's cause must One of the modern saviors, Mrs. Colby

honored as we are sure they should be, and prolonged illness. May we unite Mrs. Galbrath, Mrs. E. L. Teed and let the cause of liberty and light be car- and send our sympathies out to her so

Work Accomplished by the N. S. A.

To the Editor:-The Board of Trustees of this institution, knowing of the worn out physical condition of President Barrett, on account of his efforts especially during the past year to advance the work of the N. S. A., voted him immediately after the convention in October one month's vacation. Nevertheless he has accomplished during this mouth much good work at the convention of the Massachusetts State Association at Springfield, Mass., and in Boston, Salem, and Greenwich, Mass.; Toronto, Canada: and elsewhere.

We have secured thirty contributing members during the month and three applications for charters.

November 18, a meeting was held in the Spiritual Church, Indianapolis, Ind., and though the weather was very inclement a large audience was present; addresses were delivered by Mrs. C. L. V. Richmond, F. B. Woodbury and F. A. Wiggin. Since securing their present commodious and pleasant meeting house their audiences have increased and this association is to be congratulated on its successful and progressive work. While in Indianapolis I was convinced more than ever of the impor possible, meeting places owned or con-trolled entirely by said societies, Our work in many places is retarded by be ing obliged to meet in halls, the surroundings of which are not spiritual, and sometimes not clean or attractiveplaces where the representative people of the community will not go.

November 20th a meeting was held in the neat and cosy hall of the Spiritualists at Muncie, Ind. A large audience attended, many of the most prominent people of the town manifesting their interest by their presence. Addresses were delivered here by Mrs. C. L. V Richmond and F. B. Woodbury.

The little society at Lexington, Ky. having experienced some serious troubles, the N. S. A. officials have en leavored to encourage the loyal friends there in every way possible. F. B. November 22nd, and addressed the members of the society at the residence of S. Gray, Esq., in the afternoon of that day. The society engaged the court house for the evening, and Mr. Woodbury addressed an audience limited only in numbers by the capacity of the room. In this town there is a splendid chance to build up a large society. There was not the opposition there found to Spiritualism and Spirit ualists that has been reported to exist in time past; especially cordial was the greeting tendered the recent visitor to that town, who now returns sincere thanks for the same. The Annual Convention of the Secular

Union and Freethought Federation at

Chicago, Ill., November 13th, 14th, and 15th, and the Congress of Liberal Reigions at Indianapolis, Ind., November 17th, 18th, and 19th, were represented by delegates from the National Spiritualists' Association, Mrs. C. L. V. Richmond and F. B. Woodbury were invited. to address both conventions. The gatherings certainly developed the fact that to fraternize with those who are ready to extend the hand of good fellowship and fraternal love; professing to be liberal we ought to guard against becoming illiberal liberals, for such are usually the most inconsistent people in the world. Dr. Thomas of Chicago Jenkin Lloyd Jones, Reed Stuart of Michigan, Rabbi Hirsh, E. P. Powell of Clinton, New York, E. L. Rexford of Ohio, Minot Savage of New York, J. H. Crooker of Montana, and others of the Free Religious School of Thought are ought to at least extend the hand of good fraternal fellowship. Much good work was accomplished at these two conventions, not only by interchange of fraternal courtesies but an active campaign was started (not a minute too soon) to unite all liberals in defense of the constitutional rights of American citizens. Why? The National Reform Association has once more started a vigorous and determined effort to make the Constitution of the United Sates an Evangelical Creed. The following appeared in the Chicago Inter-Ocean. November 8th, and was republished in the wide-awake Progressive Thinker: INVEST. \$1,200 IN STAMPS-RE-

FORMERS SEND OUT 200 MAIL SACKS FULL OF LETTERS.

Beaver Falls, Pa., Nov. 8-Special Telegram.-One of the largest petitions ever seen in this or any other country will result from an appeal that will go out through the mails to-morrow from the National Reform Association of the Covenant Church: Last evening 60,000 memorials and blank petitions were placed in the Beaver Falls Postoffice with special instructions to the postmaster that they must not be mailed on Sunday. They were addressed to people all over the country, who were requested to secure signatures to the petitions. The latter were addressed to Congress and urged that the joint resolution asking for the recognition of God in the Constitution be adopted. It required 200 mail sacks to hold the 60,000 large envelopes, and the mail bill was \$1,200. The petition will be sent to con-

gress, and is expected to attract much attention .- Inter-Ocean." Every American citizen must rally to support and defend our secular form of government. Those of us who have watched the arrangements being made for a year for this determined effort of the evangelical people, know whereof we speak when we have made announcements in regard to this campaign, and we repeat again "Eternal Vigilance is the price of Liberty.

The government has recently erected in Washington, D. C., a magnifient Congressional Library Building. Upon the shelves in this building will be placed thousands of interesting and instructive books. Our association must cooperate with other progressive associa tions and insist that this beautiful temple of education must be opened on the first day of every week, Sunday, this being the only day when hundreds of people employed by the government, who toil for their daily bread, can visit this library. The man of Nazareth said it was lawful always to do good on the Sabbath; as educating people is do-ing good, and as hundreds of people nent authors of these and other days. rather than hear the superstitions of the past expounded, we must unite with all such to insist that the New Congressional Library must be open on the first

ried on with renewed courage and destrongly that she shall be aided thereby termination.

children, especially those who have been faithful attendants at our Lyceum so dwelleth in God dwelleth in light. sessions. Remember there are homes where Santa Claus may forget to go if

you do not invite him to go. And finally let us all in these, the last and forget-any unkindness of or from those of our common brotherhood of hu-When peace shall cover all the earth, Its ancient splendors fling, and the whole world send back the song

Which now the angels sing. Wishing everybody a Merry Christ-

FRANCIS B. WOODBURY. Secretary, N. S. A. P. S. A letter arived at this office just as this communication goes to press, from which I learn that President Barrett has delivered twenty addresse during his thirty days "Vacation.' Nearly "forty" addresses, missionary

addresses, have been delivered the past month by representatives of the N.S. A. not accomplished something in November, 1896?

A PECULIAR CASE.

An Explanation is Earnestly Desired.

A Matter of Occult, Psychological Import.

I have a perplexing case that I want to put before the thinkers and teachers in our Progressive Thinker.

I do this out of no sense of curiosity. but because I want the opinion of thos who are old in the science of spirit communications, and hope that someone will be able to make me a satisfactory

xplanation. I will explain briefly: I went to a medium for a sitting, one to whom I was unknown, but who was well known to him thoroughly, and had perfect conhm thoroughly, and had perfect confidence in him. His control first took up a matter that was on my mind at the time and considered it as intelligently as I who knew all the circumstances could have done. This part of the sitting was satisfactory, and all that the control told me looked reasonable. I have not yet had time to verify it,

Then the control told me that must go, as messages would be given me through the trumpet. The trumpet then arose in the air, circled about my head, and messages were given me, in tones as plainly audible as though the persons were living and speaking to me. Among others was the voice of a lady, highly cultured, and highly trained for elocution or the stage. She told me hat she was one of my guides, that she wished me to finish the work that she had left undone when she passed beyond. That she was a lady of refinement, education and rare culture, her words and tones were proof. She gave me her name as Mrs. Scott-Siddons.

Now the strange part, to me, of this was, that I, who am mediumistic, had been for about six months determined to write plays. I prepared to write melo-drama, and was "preparing the ground," as it were, to go to work. A few days later a writer wrote me asking me to write plays with him.

These little things entirely separate from each other struck me as leadings. I attended several circles after that, held by the same medium, and at each, I received messages written and signed "Mrs. S. Siddons." About this time a friend told me that Mrs. Scott-Siddons was living. That I with the lady, and knew where she lived. That my spirit visitor must be Mrs. Sarah Siddons. I spoke of this at the next circle and, later, when my written message was thrown out of the cabinet, it was plainly signed "Mrs

At the materializing circles I had seen and talked with and touched this spirit, and I can assure you she was a materialized spirit, and the most beautiful and graceful, and what we call dramatic, materialization that I ever saw. But I had complained that I never saw her face quite plainly. In the circle that followed, the sheet of paper that contained my written message, contained also a pencil drawing of a lady's

In one written message she said: "Oh how gleriously our work is going on in the future through von."

About this time the plot of my play wove itself through my mind, and is declared by good judges to be faultless. I wrote the first three scenes, all of act first, but have not yet had time to finish the rest. This plot might have come to me without any inspirational helphow that is I do not know. I have written many novels.

But now comes the part that I do not understand: I learn by the papers that now, six months or more later, Mrs Scott- Siddons has just died.

Scott-Siddons has just died. Remember, in considering this, that I know, absolutely, that there was no "fraud" on the medium's part. The materializations were genuine, every thing is entirely satisfactorily except the name. How do we account for this? Will our friends help me with an

PEARL EVANGELINE ANGEL.

SPIRIT BRIGHTNESS.

Rationale of Its Cause and Its Exwression.

We hear, we read, we see-those of us who are clairvoyant-that spirit forms grow brighter as they progress in spirit life; and the why of it is often asked. It seems to be on this wise, and there is a law which governs it. The essence of life, or spirit, is the very in terior of activity. This is in all human beings. The outward or expressed life either does or does not cor respond in its activities with the interior life, which is good or God, as you may choose to call it, and only as it corresponds with good can good make itself manifest.

This manifestation, by the law, pro duces light, or radiates the light from within outward. To decarnate beings this light is apparent, also to the mortal in the clairvoyant state. Spirit sight gives sight of spirit and

spiritual qualifications. This light is not recognized by physical sense, and vet the illumination of the spirit is manifest through the mortal, in a way. The eye is the story-teller of the light get all those who need our sympathy and within, and a certain almost indefinable something about the individual indi-Christmas than church people, let us cates the power of expression attained by the interior life. In people who are largely spiritual here, there is a repose a purity of thought and word, a serenity, that is not indifference but loftiness; a charity in judgment, a clearness of perception, a decision without ostensible positively; all of which indicate the sub-

Because you do not believe in Christ- jection of the carnalities of the ego to mas in the orthodox sense, that is not the dominion of spirit, or God power, or any reason why you should forget the good power—the interior life. This is being in the kingdom of God, and who-The light permeates and illumines the

spirit body, which is apparent to those

who have passed over the divide, hence weare to them either dark or bright as we days of this year, be willing to forgive are living in unrighteousness or in harmony with Good, as the case may be. We can deceive ourselves, but we canmanity and make this one resolution to | not deceive those who dwell in spirit do all we can to usher in the glad day 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 mas and a Happy New Year, I am radiates through the mechanism of the Fraternally yours for the Truth. spirit body. This is the all-seeing eye of spirit in our most loving ones in spirit 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 de-

ide, shall it be light or dark? 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 because of the friendly nature of his reply. Permit me to make a few com-

ments in the same spirit. 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 largely so, I think, because fancied self interest; or at least lack of manifest 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 mlf-bearted sort of a way, and I still think the great majority of intelligent people would be supremely glad to gain absolute knowledge of a future life 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 myelf will mournfully attest.

I do not question the veracity of the numerous witnesses, who, like Brother Sweringen, claim to have passed beyond 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 doubt are dissipated. This is asking no more than the Doctor admits investigators have a right to expect.

I long ago discarded the creed of my childhood, because expected to accept on faith, to take on trust, without evidence. How can I now feel at ease in new belief, that only, for me, at least shifts the ground a few centuries in time. Brother Sweringen seems to have traveled about the same road I have from Methodism to Agnosticism and Materialism, till we reached the domain of Spiritualism, which to him has become a land of repose, while to me only a beautiful philosophy lacking as yet material evidence of reality-an ignis fatuus receding as I advance.

in the subject of Spiritualism was first aroused through reading rather than henomena. So interested did I become, that I sought for and obtained much of the best literature bearing on the question, which led me to virtually accept the philosophy, not only because of its beauty, but also on the inherent strength of abundant corroborative phenomena, fully attested by deponents whose reliability I could hardly question, never doubting that this same phenomenal evidence would be accorded me when opportunity offered to seek it 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 little more than 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 has been spent in Canada, where 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 samedisappointment. It cannot be said that my investigations were conducted in an unduly skeptical or super-critical spirit. I sought the corroborative testimony of phenomena with my mind already satarated with the philosophy, wishing for 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 the time may yet come when the light will shine for me, but at present I hold only a fascinating theory of life, death and futurity. It is not a living faith or force within me. To orthodoxy I can never return. I can conceive of no resting place between Spiritualism and Materialism.

R. F. LANGFORD. Ottawa, Ont.

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THE SAGACITY

Of a Certain Inexplicable

of the Ages.

CRIME DISCOVERED - SPIRIT PLAY-

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 ters at a second-rate hotel. Soon it was places in our little circle, and hand in you will wonder how this little disaptium with remarkable powers, and hand we have gone forward, with love many demands were made upon her time by investigators. At length the landlord became sufficiently interested to indulge in a sitting, but its developments were of a character which he ments were of a character which he could not have apprehended. The teller, He has held his situation more described by the situation were considered to the could not have apprehended. The teller, He has held his situation more described to the could not have apprehended. The teller, He has held his situation more described to the could not have apprehended. The teller he has held his situation more described to the could not have apprehended. The teller he has held his situation more described to the could not have apprehended.

I know, for with my own eyes I saw it done, which the boys could not see. "When on another occasion we were

remained to witness their exaltation. your immortal condition.

learned that the wife was a spirit me- places in our little circle, and hand in you will wonder how this little disap-

could not have apprehended. The teller, He has held his situation more was enough. It was fully sufficient to spirit of his first wife—she had been than 20 years, is very conservative, and banish all idea of suicide from the

his behalf. Greatly frightened, he returned to his work. Next day the evidence that I was collowed almost ssembled for friendly converse a huge and voice were creatures of a sensitive animal of the boyine species came rag-ing in our direction. The spirit of a little girl said she could turn his course, attempt at self-destruction. Repairing It Involves the Great Problem

| Street | Ittle girl said she could turn ins course, and she did so with the celerity of thought by placing a bunch of nettles in his nostrils. With a rour of pain he to change the cartridges in his revolver. from our vicinity, and I never saw him just as he was about to insert the first more.

"There was a day when I sorely wrenched from his hand and throwp 40 needed company, but no spirits came till feet away. Looking for the cause of quite late in the afternoon, and then this rude interference he saw a form of these were but two Answering my rethere were but two. Answering my regrent beauty, with clear complexion, quest for an explanation, they said it large, lustrous eyes, full lips, pearly was an occasion when many spirits teeth, and countenance bright as the were advanced to a higher sphere of morning. 'Rash man!' exclaimed this labor, and, as these could not return to apparition; 'you cannot tamper with middle-aged gentleman of benign as the earth plane, their companions had mortal life without imminent peril to Some of my accustomed playmates mark me, you were born for a more ex-were among those advanced, and it alted purpose than you have compremade me very sad, but I was promised hended. Your career will yet prove living at Richmond, Quebec, an Irish frequent messages from them, and noble and successful. Become acfamily arrived there and found quar-THE COMPACT HAS BEEN KEPT quainted with your powers and use "Other spirit friends soon took their them to the best advantage, and then

many years deceased—brought an astrought an astrought an astrought and self-unding message. She detailed the lim, He is a Spiritualist almost withmen worthy ambition. He deprecated my means he employed to murder her, and how he had cut her body in pieces to be prides himself upon is that of an in-

hand and the word 'stop' pronounced in out the cognizance of my nearest an authoritative tone! friends, I was helpless a prisoner. I shrank from describing this state and

"Twenty years ago I had audible idea enfered his mind that the hand constantly. The sound of footsteps and voice were creatures of a sensitive came to my ears as if produced by one in close pursuit, but when I turned no one was there one matter how suddenly I whirled about, the step was still behind me: no ematter how high the fence or broad the ditch I vaulted over, the patter of pursuing feet kept time made all possible haste to get away Having removed those it contained, and with those in advancen How my daily associates failed to observe this phe nomenon was almost as much of a mystery as the thing itself. At the same

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 pect. 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 at thing posture and tried to speak, but at first my throat was too dry. My visitor 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 house whisper, I managed to articulate 'good evening.' The salutation was returned, and the gentleman said: 22

'You and I have long been friends without your knowledge. You knew that you had an juvisible 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 re lations 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.'

which you have avoided too long. Mar riage 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?

there is no nicety of phrase. We speak out the truth, without beating around the bush for highly pollshed 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 de-lay. You understand me and the real

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 inclina tions that I wondered at the long neglect with which I had treated the subject, and arising from bed, I managed to write an awkward letter to a young lady friend, requesting permission to call upon her at a time specified. Her cordial reply fixed the date for the be ginning of my brief courtship, and in five months I was a benedict, blissful and contented—a condition which constantly amplifies its enjoyments with had counties organized in this way. the passing years ava day by day confirms my admiration of Spiritualism. My benign guardian comes to us frequently, sometimes with wholesome ad

An aged debater 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 gendeman who had been my neighbor for a long and engaged in a lengthy talk about his own affairs. This was surprising for the reason that he was an exceed way robberies of which he had been himself. The night watchman admitted ward in the old style, for several ingly modest man, decidedly reserved him to the bank, where he found the months, except having found Clark and never inclined to talk about him-With great solemnity she warned spirit's message verified. The safe more attentive to his duties than before, self of his family. But on this occa his salary had been advanced accord. Sion he was wearisomely egotistical, dwelling long upon his pedigree, expe-"But there was an abrupt turning rience, the achievements of his ancestors and his own phenomenal success as a business man. He had become very a long and most abhorrent record of turned to him from a distant city. The evident to me before he spoke that rich, principally through his own un-

"'I want you to see that justice and call the many other crimes were subsequently he sent for the maker of the document that the limbore ment upon the many other crimes were subsequently he sent for the maker of the document triplication of every detail. The raand told him it must be immediately diant form that snatched away the retaken up, and so it was, without question, although it had more than two came on each of the three occasions and sible, and this must be prevented. I Chicago, where, he was assured, great my will, for I know you to be a just good fortune awaited his acceptance. man. Do not forget my injunctions as The business in which he was to engage | you would escape the wrath of God

"When I turned to reply he was nowhere in sight, and, astonished beyond "The vision had impressed Clark so expression, I rushed out to intercept emphatically that he had already deter- him, but he was not in my yard, neither "My father was a musician—master of several instruments. He performed was left for me but acquiescence. He was left for me but acquiescence. He had saved a little money; I added a little return my neighbor's call for the puriffy I knew by name. A few were guitar, and at various periods of his life tle; and in a week he removed to the pose of asking him some questions re great city he had never before seen, garding the business with which he had struments. One night, in the spring of The man was successful from the be- intrusted me, a gentleman came to my 1889, I was awakened by a serenade ginning. Everything prospered with house with information that the good upon the instruments I have mentioned him, and now he is rich in material man had just expired at home in his communications contained information and immediately I recognized the wealth and good deeds. I know that bed, to which he had been confined for peculiar touch of my father upon each; his charities exceed my entire income, more than a week, unknown to me. As yet they were played in concert! The and that he is a blessing to himself and this death notice came some 30 minutes "One little girl insisted upon sending sounds came from the yard in front of humanity. The result is nothing but after my talk with the man, and more there best and dearest love to mamma, my residence, but I could see no one good. Whence came the influence which saved this man from self-murder and house, it became evident that I had held made of him a most estimable citizen?" converse with his spirit while he was
A SPIRIT GUARDIAN yet alive!"

Another gentleman related an incldent with some features similar to the foregoing. "A trance medium well-known in Cincinnati," said he, "had de-

"'That's so. He says he isn't dead,

but he's anxious to see you.' "'What does he want?

THE FOX HOME.

Own.

To the Editor:-I notice in your paper of November 21, an article by Mr. S. B York, wherein he entreats all Spirit-ualists to consider the question of purchasing the Fox home in Hydesville, 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

spiritual and not the physical body that tained, at no little expense, when hundreds of good and worthy mediums, who constitute a great part of the foundation of modern Spiritualism, are actu-ally suffering for the want of the necessites of life. If the "spirit" was in comfortable circumstances all Spirit-ualists should gladly give their mite, that the "physical" might be retained. I would suggest that a committee of

men and women be appointed by the Spiritualists of this country to receive donations, not for the benefit of the physical, but for the benefit of the spiritual, and thus strengthen the cause which the Fox Sisters have given to the

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 "Knowing this to be correct, I felt reassured and in the mood to talk. 'What is your your business with me?' I asked.
"To bring you good. Like worship. "To bring you good. Like myself at where a trinity of noble women stood, your age you are peculiarly susceptible 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 there is not a purer or more exalted might and main to benefit our fellow-mortal condition than that to be cultimen, 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 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 Freethought 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 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 as once a week or more if the club thinks

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 there would be no trouble in circulating 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 take hold of the work, and secure the necessary papers for a thorough organization, we could soon have Liberty talks, Liberty papers read, or articles from Freethought 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 freethought, 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

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.

THAT SYMPOSIUM. To the Editor:-Your Symposium in No. 355, "Christian or Not Christian," is fine, is true, is timely and good. Let us all take beed and govern ourselves accordingly. Now can't 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-r dead churchianity? Dead and damned. I felt like saying, after reading this extract from a sermon by Rev. Spurgeon, on the resurrection:

"When thou diest, thy soul will be tor mented 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 about it, and get them to subscribe for agony. In tire exactly like that which we have on earth thy body will lie as-bestos-like, forever unconsumed, all thy restos-like, forever unconsumed, all thy reins roads for the feet of pain to travel on, every nerve a string on which the great work of a master mind, and one veins roads for the feet of pain to travel Devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Why should an association of Spiritcall themselves a church? why "Pastor?" and why "Ordination," and why "Reverend? As the old Rosaid: "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 lead-T. W. MERRITT.

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PROF. BARRETT'S ADDRESS.

Has Notions and a Plan of His Other Subjects Treated of Espe cial 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 puipit. 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 arrange-ments 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 valuable. 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," exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarka

ble 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.' on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a strik ing illustration showing how the Romish 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 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 sub-

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 Spiritualmediums all over the country would ist 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 equalled us, is in the price of the paper-one dellar.

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described several burglaries and highthe lender in that part of the Dominion. him to eschewhis evil practices and lead door was closed, but not locked. a better life. The man was darkly moody At another time, at the home of the lingly. for a few days and then became violently insane, necessitating his close day he would find his cash \$100 short, confinement. In his ravings he repeated and that in a few days it would be rehis betrayer. In a month the foul fiend had exhausted the victim and he died

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.

s, some of them were, and as many as sometimes I was entrusted with messages to their parents which created 1889, I was awakened by a serenade intense feeling, for it was said these anything about.

every time I saw her, and this was said there, and a moment's reflection indito have been the form of her affection cated how absurd it was to suppose that nte expression in earth life. A finy anyone was there with a plane. On boy spirit frequently requested me to four successive nights this remarkable tell his father that the whipping he re-serenade was repeated in jubilant ceived did not make him sick, that he measures, without a trace of sadness, often asked to explain what it was that would not have cried but for scarlet On the morning of the fifth day intelled made me a Spiritualist, and I experiever. I never delivered this message, ligence reached me that at about the enced no difficulty in finding an answer but once, for then it pained the poor hour corresponding with the first mufather almost to distraction. He cried sical manifestation the dear father was bitterly. Neither did I tell the dear drowned in Lake St. Louis, Ontario. little spirit of the sorrowful effect of The same manifestations have since his message, and he seemed to think been repeated scores of times, and they that I delivered it as often as he are certainly the work of spirits. How fast upon belief. If I understood what

"One day a great number of my spirit friends joined me in a flower party. We had roses, daises, lilacs and pansies

hide the crime, followed by his cow-vestigator. One evening, at the residual tage of a lesson and a prognostication ardly flight from Ireland to America dence of a medium, he was informed of so much apparent significance. He She referred to his second marriage by a spirit that he had left his safe unasked for advice. I counseled him in after a short residence in Canada, and locked. That is impossible, said he, but a general way, but quite unsatisfactorily thereupon he left the house to reassure to him and myself. Affairs moved for-

same medium he was told that next erime and implored vengeance upon message proved true in all particulars. He was informed through a slate-writverified, but it was given out that the and told him it must be immediately noor wretch became insane through taken up, and so it was, without quesmonths to run before maturity. To his sight counterfeit bank notes are always overspread with a crimson that not apparent to others, and hence his judg-

ment of paper money is regarded as SPIRIT SERENADE.

A newspaper man gave this item: "My father was a musician-master of They were with me every day; that several instruments. He performed

cise are they to be accounted for?"

BETTER THAN SUICIDE. A Covingtonian related interesting as to a child in a kindergarten-object in abundance and were exchanging details to this effect: "Several years ively. them with each other and admiring the ago a man named Clark, at that time "For years before I saw that which various combinations in which they in my service, came to me and an finally brought knowledge, I felt its the moment of my call, writing me a could be grouped, when we were internounced that he had a confession to presence and heard its movement. Internounced that he had a confession to presence and heard its movement. In letter on a matter of prime importance make. He felt it to be a duty, the performance of which might result in the following the first service of the saw that which they in my service, came to me and an finally brought knowledge, I felt its the moment of my call, writing me a letter on a matter of prime importance rupted by three rude boys who snatched my flowers and trampled them in the formance of which might result in the followed, and plans upon which my the incident with the medium he was dust, at the same time calling me forfeiture of my respect. A few days heart was set ruthlessly frustrated by Crazy Kate. Their triumph was short, previous to this conversation he had exam invisible, but irresistible force, I felt had been very great to see me at about A great swarm of hornets came down perienced an extremely bitter and all as if tethered in act and limited in the time of sitting, for our business was upon them and they were stung on the most unbearable disappointment, and, range like one circumscribed by arbi- of such a character that he hesitated

mediately.

bornets' nest and broke it among them spot with the design of carrying out was gentle but inexcrable. Its flat of ism from that day onward, but before to inflict immediate punishment for this purpose, just as he raised his pistol thus far and no farther had not a it had been the subject of his merciless their cruelty to a helpless child. This to his head a hand was placed upon his hair's breadth of elasticity, and, with ridicule."

T. P.

point. He came to my house one Sunday evening, and it was immediately something had happened. It was a vis- aided efforts. Finally, as he arose to ion. More than this—the vision had leave, he said: ing medium that the indorsement upon come to him three nights in succession, was plainly indicated, and he was told Good by.'

how to proceed to secure a position im-

A SPIRIT GUARDIAN. Said Colonel Charles Stratton: "I am made me a Spiritualist, and I experisatisfactory to myself. I do not know just when it first dawned upon my mind that spirit return was an assure fact. The conviction came gradually, not in a spasm, and knowledge followed is meant by 'conversion,' in a religious sense, it was not that through which the light reached me, but rather it came

an invisible presence had interfered in suffered its annoyances in silence.

time it was a relief to me.
"One night I was awakened by a loud

Name?' I queried.

while these were calamitous to me, I wish to impress upon you their vanity and worthlessness. On the other hand

IN THE MARRIAGE STATE,

"'Oh, among post mortem gentlemen

object of my advice. Act!'
"He dissolved out of sight and left the

vice, always with a cheery benediction.' TWO VAGRANT APPARITIONS.

addressed him, advising him to go to have made you one of the executors o

scribed several spirits for my benefit when he suddenly exclaimed: 'Here is the spirit of Colonel Henry!' ," 'Impossible,' 1 replied, 'for he is not

"'He'll tell you when you meet." "I cut my sitting short and called upon Colonel Henry. He had been looking for me since morning, and was nt much agitated, saying that his anxiety

A NARRATIVE FULL OF INTEREST.

THE SAGACITY

Force.

MATES-SUICIDE PREVENTED-SPIR-

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

know, I am a Canadian. When I was at Richmond, Quebec, an Irlsh ters at a second-rate hotel. Soon it was

there were but two. Answering my regreat beauty, with clear complexion, quest for an explanation, they said it large, lustrous eyes, full lips, pearly was an occasion when many spirits were advanced to a higher sphere of labor, and, as these could not return to the earth phase, their companions had mortal life without imminent peril to remained to witness their exaltation. your immortal condition. Besides, Some of my accustomed playmates were among those advanced, and it made me very sad, but I was promised frequent messages from them, and your career will yet prove noble and successful. Become ac-

"No one was in sight, but he felt that I know, for with my own eyes I saw it done, which the boys could not see.

"When on another consider the boys could not see." returned to his work. Next day the idea enfered his mind that the hand and voice were creatures of a returned to his work. The hand constantly. The sound of contact that I was constantly. when on another occasion we were idea enfered his mind that the hand constantly. The sound of footsteps is sembled for friendly converse a huge and voice were creatures of a sensitive came to my cars as if produced by one initial of the bovine species came ray. Of a Certain Inexplicable animal of the boyine species came rag- imagination, and the trouble being still ing 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 the possibile. With a county with the celerity of the day before, he sat down the bunch of nettles the possibile. "There was a day when I sorely wrenched from his hand and thrown 40 needed company, but too spirits came till feet away. Looking for the cause of quite late in the afternoon, and then this rude interference he saw a form of quainted with your powers and use "Other spirit friends soon took their them to the best advantage, and then ment. No more repining, no more de-

"This was all. You will agree that could not have apprehended. The teller, He has held his situation more was enough. It was fully sufficient to spirit of his first wife—she had been than 20 years, is very conservative, and banish all idea of suicide from the many years deceased—brought an as-

pression, but courage and manliness in

stead, and you will win fame and

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

"No one was in sight, but he felt that shrank from describing this state and

in close pursuit, but when I turned no one was there, and matter how sud denly I whirled about, the step was still behind me; no ematter how high the with those in advanced 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 Inc.

"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 as pect. 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 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 an-noy 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 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 culti-

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?

make a proper selection, but do not de-lay. You understand me and the real object of my advice. Act! "He dissolved out 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 inclina-tions that I wondered at the long neg-fect with which I had regated the subject, and arising from bed, I managed to write an awkward letter to a young lady friend, requesting permission to call upon her at a 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 amplifies its enjoyments with had counties organized in this way, firms my admiration of Spiritualism. quently, sometimes with wholesome ad-

TWO VAGRANT APPARITIONS. vestigator. One evening, at the resiltage of a lesson and a prognostication dence of a medium, he was informed of so much apparent significance. He period called upon me in a stylal way by a spirit that he had left his safe un-lasked for advice. I counseled him in ocked. 'That is impossible,' said he, but a general way, but quite unsatisfactorily for the reason that he was an exceedlimself. The night watchman admitted ward in the old style, for several ingly modest man, decidedly reserved him to the bank, where he found the months, except having found Clark and never inclined to talk about himspirit's message verified. The safe more attentive to his duties than before, door was closed, but not locked.

Solution in a safe more attentive to his duties than before, his salary had been advanced according solution. dwelling long upon his pedigree, expe-"But there was an abrupt turning rience, the achievements of his ancestors full liberty we will fully investigate point. He came to my house one Sunbusiness man. He had become very aided efforts. Finally, as he arose to ion. More than this—the vision had

"'I want you to see that justice is done Mrs. L.-his elder daughter-in the triplication of every detail. The ra-dignit form that snatched away the re-a disposition on the part of some of the heirs to take advantage of her, if posman. Do not forget my injunctions as The business in which he was to engage | 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 intercent him, but he was not in my yard, neither mined to go to Chicago, and nothing had my family seen or heard anyone was left for me but acquiescence. He pass out. As I was making ready to tle; and in a week he removed to the pose of asking him some questions regarding the business with which he had intrusted me, a gentleman came to my ginning. Everything prospered with 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 and that he is a blessing to himself and this death notice came some 30 minutes humanity. The result is nothing but after my talk with the man, and more than an hour after his entrance to my saved this man from self-murder and house it became evident that I had held converse with his spirit while he was

> the spirit of Colonel Henry!" ," 'Impossible,' 1 replied, 'for he is not

"'He'll tell you when you meet.' "I cut my sitting short and called upon Colonel Henry. He had been lookTHE FOX HOME.

Own.

To the Editor:—I notice in your paper of November 21, an article by Mr. S. B. York, wherein he entreats all Spirit ualists to consider the question of pur chasing the Fox home in Hydesville 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 yell 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

spiritual 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 no 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. I would suggest that a committee of men and women be appointed by the Spiritualists of this country to receive

donations, not for the benefit of the physical, but for the benefit of the spiritual, and thus strengthen the cause which the Fox Sisters have given to the Every creed, every religion has its

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, pro-claim 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 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 Freethought Federation. 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 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 as once a week or more if the club thinks

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 there would be no 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 from Freethought 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 freethought. the meaning of which is comprehended in the word liberty; in fact, if we have every question which is brought before

This Liberty Club can be brought into use in the furtherance of every needed reform in this great country. like to say on this subject, but I will wait and see what others have to say 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. Le us all take heed and govern ourselves accordingly. Now can't you give us another from some of the level-headed men and women in the ranks of your renders, on the topic: Church or No

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 churchianity? Dead and damned, I felt like saving, after reading this extract from a sermon by Rev. Spurgeon, on the resurrection:
"When thou diest, thy soul will be tor-

mented 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 fire exactly like that which we have on earth thy body will lie asbestos-like, forever unconsumed, all thy veins roads for the feet of pain to travel on, every herve a string on which the Devil shall forever play his diabolical

tune of Hell's Unutterable Lament." Why should an association of Spiritunlists call themselves a church? And why "Pastor?" and why "Ordination," and why "Reverend? As the old Ro man said: "Are we men and suffer such dishonor?"

Yes, give us another symposium and ask Hudson Tuttle, "the bravest Roman of them ail," 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

PROF. BAHRETT'S ADDRESS. Has Notions and a Plan of His Other Subjects Treated of Espe cial 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 illu minate 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 puipit, It scintillates through-

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 yol-

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 arrange-Mecca or its Jerusalem. It has some place which is sacred to its followers. ments 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-

We will also, in connection with this

tents thereof.

paper, send out another equally as valuable. The first page contains an excel-lent 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." exhibiting many of the inside workings of the Catholic Church. Besides the ad-dress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excel-lent 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 reference to the Romish Church and offi-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.

VERILY, WHAT NEXT?

Under the head of "A New Programme." we afinounced 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 equalled us, is in the price of the paper-one dellar.

We now have three books which we send out at a nominal cost to our subscribers: The two volumes of the Encyclopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out to those who remit a year's subscription to The Progressive Thinker The Encyclopaedia 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 Encyclopaedia 45

The Next World Interviewed35

Total\$1.25 NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia......400 Vol. II. of the Encyclopaedia 400 The Next World Interviewed 250

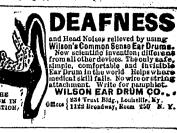
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ing formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy. Just think of the 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.

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BIBLE OF BIBLES By Kersey Graves, It will well pay perusal. Fries 14

in abundance and were exchanging details to this effect: "Several years ively, them with each other and admiring the ago a man named Clark, at that time "For

hide the crime, followed by his cow-

ardly flight from Ireland to America

She referred to his second marriage

after a short residence in Canada, and

described several burglaries and high-

way robberies of which he had been

the leader in that part of the Dominion.

him to eschewhis evil practices and lead

a betterlife. The man was darkly moody

for a few days and then became vio-

lently insane, necessitating his close

confinement. In his ravings he repeated

crime and implored vengeance upor

his betrayer. In a month the foul fiend

had exhausted the victim and he died

a horrible death. The wife murder and

many other crimes were subsequently verified, but it was given out that the poor wretch became insane through

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 lov-

ing 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

sages to their parents which created

intense feeling, for it was said these

communications contained information

"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 affection

tell his father that the whipping he re

fever. I never delivered this message

bitterly. Neither did I tell the dear

that I delivered it as often as he

"One day a great number of my spiri

friends joined me in a flower party

We had roses, daises, lilacs and pansies

it was so impossible for me to know

sometimes I was entrusted with mes

Spiritualism."

anvihing about.

requested.

dents.

With great solemnity she warned

It Involves the Great of the Ages.

Thought by placing a bunch of nettles chosen on the day before, he sat down to change the carridges in his revolver. Having removed those it contained, and from our vicinity, and I never saw him from our vicinity, and I never saw him from our vicinity, and I never saw him from our vicinity. The removed the patter of pursuing feet kept time to change the carridges in his revolver. Having removed those it contained, and just as he was about to insert the first phenomenon was almost asympteh of a mys-CRIME DISCOVERED - SPIRIT PLAY-

f last Saturday. Mr. Ellisman said: "As some of you

family arrived there and found quar-THE COMPACT HAS BEEN KEPT. learned that the wife was a spirit medium with renearkable powers, and hand we have gone forward, with love many demands were made upon her ever increasing. It is a condition full time by investigators. At length the landlord became sufficiently interested to indulge in a sitting, but its developments were of a character which he have an acquaintance who is a bank "This v

tounding message. She detailed the ism. He is a Spiritualist almost withmeans he employed to murder her, and out his own knowledge. The position how he had cut her body in pieces to be prides himself upon is that of an in-

thereupon he left the house to reassure to him and myself. Affairs moved for-

ng medium that the indorsement upon come to him three nights in succession,

a certain note was forged. Next day in identically the same features and a

are certainly the work of spirits. How fast upon belief. If I understood what

A Covingtonian related interesting as to a child in a kindergarten-object

mediately.

day evening, and it was immediately

evident to me before he spoke that

something had happened. It was a vis-

volver and prevented his destruction

good fortune awaited his acceptance.

was plainly indicated, and he was told

how to proceed to secure a position im-

"The vision had impressed Clark so

emphatically that he had already deter-

had saved a little money: I added a lit-

great city he had never before seen.

The man was successful from the be-

him, and now he is rich in material

wealth and good deeds. I know that

his charities exceed my entire income,

good. Whence came the influence which

made of him a most estimable citizen?"

A SPIRIT GUARDIAN.

often asked to explain what it was that made me a Spiritualist, and I experi-

enced 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

is meant by 'conversion.' in a religious

the light reached me, but rather it came

sense, it was not that through which

"For years before I saw that which

Said Colonel Charles Stratton: "I am

At another time, at the home of the

same medium he was told that next

day be would find his eash \$100 short

and that in a few days it would be re-

nessage proved true in all particulars.

de was informed through a slate-writ-

e sent for the maker of the document

and told him it must be immediately

tion, although it had more than

taken up, and so it was, without ques-

overspread with a crimson that not ap-

parent to others, and hence his judg-

SPIRIT SERENADE.

ent of paper money is regarded as

A newspaper man gave this item:

'My father was a musician-master of

everal instruments. He performed

well upon the piano, harp, violin and gultar, and at various periods of his life

e gave instruction upon all these in-

struments. One night, in the spring of

1889, I was awakened by a serenade

upon the instruments I have mentioned

and immediately I recognized the

peculiar touch of my father upon each;

et 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 indi-

cated how absurd it was to suppose that

serenade was repeated in jubilant

ligence reached me that at about the

drowned in Lake St. Louis, Ontario.

BETTER THAN SUICIDE.

else are they to be accounted for?"

a long and most abhorrent record of turned to him from a distant city. The

ate expression in earth life. A finy anyone was there with a piano. On boy spirit frequently requested me to four successive nights this remarkable

ceived did not make him sick, that he measures, without a trace of sadness, would not have cried but for scarlet On the morning of the fifth day intel-

but once, for then it pained the poor hour corresponding with the first mu-father almost to distraction. He cried sical manifestation the dear father was

little spirit of the sorrowful effect of The same manifestations have since his message, and he seemed to think been repeated scores of times, and they

miraculous.

· IN THE MARRIAGE STATE,

"'Oh, among post mortem gentlemen there is no nicety of physics. 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

ing years and day by day conbenign guardian comes to us fre-

vice, always with a cheery benediction." An aged debater related this an-"It was near 40 years ago when I saw as strange a thing as ever came to me at a seance. A gentleman talks, Liberty papers read, or articles who had been my neighbor for a long his own affairs. This was surprising and his own phenomenal success as a rich, principally through his own un-

leave, be said: . came on each of the three occasions and sible, and this must be prevented. I months to run before maturity. To his addressed him, advising him to go to sight counterfeit bank notes are always Chicago, where, he was assured, great my will, for I know you'to be a just

> yet alive!" Another gentleman related an incl-"A trance medium well-

"'What does he want?"

them with each other and admiring the ago a man named Chars, at that time various combinations in which they could be grouped, when we were interrupted by three rude boys who snatched my flowers and transpled them in the formance of which might result in the followed; and plans upon which my flowers and transpled them in the followed. dust, at the same time calling me forfeiture of my respect. A few days heart was set ruthlessly frustrated by much agitated, saying that his anxiety Crazy Kate. Their triumph was short, previous to this conversation he had ex-A great swarm of hornets came down perienced an extremely bitter and all as if tethered in act and limited in the time of sitting, for our business was

Church?

return my neighbor's call for the pur

dent 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

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

A great swarm of hornets came down upon them and they were stung on the most unbearable disappointment, and, face, neck and hands till they screamed being of an impulsive nature, had rewith pain. The little spirits brought a solved on suicide. Retiring to a secluded hornets' nest and broke it among them infility in the design of carrying out in infility in the design of carrying out in infility in the time of sitting, for our business was and their souls with the higher of such a character that he lessinted in the time of sitting, for our business was and their souls with the higher of such a character that he lessinted about committing. He was futile. That which held me captive took a great deal of stock in Spiritual was gentle but inexorable. Its flat of its from that day onward, but before it had not a limit of this purpose, just as he raised his pistol their souls with the higher of such a character that he lessinted about committing it to writing. He was futile. That which held me captive took a great deal of stock in Spiritual was gentle but inexorable. Its flat of its from that day onward, but before it had been the subject of his merciless purpose, just as he raised his pistol thus far and no farther had not a land was placed upon his hair's breadth of elasticity, and, with

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The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speak-ers, 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.

The Banner of Light says: "During the Sundays of December, 1896, Prof. W. M. Lockwood, the widely-known and eminent spiritual physicist, of Chlcago, Ill., will deliver the following course of educative and interesting lectures, under the auspices of the Boston Spiritual Temple, Berkeley Hall, Boston: 1-The Spirituality of Nature's Elements and Forces; 2-Spiritualism the Basis of Evolution; and Its Philosophy the Only Foundation of Moral Ethics: 3-The Five Senses of Man; or the Relation of Molecular Modes of Motion to Consciousness; 4-The Spiritual (Molecular) Hypothesis of Nature, or the Philosophy of Co-relations; 5-How Do We Improve Each Other, and How Does the Spirit-World Impress Us?; 6-Nature and Its Data the Thesis of all True Philosophy; 7-What Is Intemperance? Do You Know?; 8-The Human Soul a Progressive, Conscious Entity."

Will C. Hodge is serving the First Spiritualist Church of Rochester, Ind., for the month of December. Is open for engagements on liberal terms for the season of 1897. Address Rochester, Inda care Major Bitters.

Mrs. Julia M. Walton will answer calls to lecture. Address her at No. 603 South Mechanic street, Jackson, Mich. Mrs. Jane W. Bruner is in the city, and is open for engagements in the lecture field on her special subjects: "Nunneries Are Pagan Institutions; Why Roman Catholic Italy, Mexico and Guatemala Have Abolished Nunneries and Convents, etc." Mrs. Bruner has travcled extensively and made the monastic system a complete study, and is the best informed woman in the United States on the so-called religious orders Roman Catholic church. Address 6142 Ingleside avenue, Chicago, Ill. .

Mrs. S. A. Durkee writes from Independence, Iowa: "The Spiritualists of his place have had a treat through the ministrations of that grand instrument for the spirit-world, Isa Wilson ner. She and her genial husband have been with us three weeks: they gave ectures on Sundays at G. A. R. hall, collowed by test psychometric readings that pleased the Spiritualists, gave the skeptic food for thought, and caused the tears to start to the eyes of the materialist, as the names of dear departed ones were given full and clear. dre tests and treatments were wonder-

ful. An encouraging feature of Mrs. Kayner's meetings was the increase in numbers of listeners each succeeding Sunday, so that the third or last meeting numbered three or four times as many persons as the first, with seats all taken and some standing. They left here for St. Joseph, Mo., Wednesday wishes and Godspeed of their newlyade and other friends." Carl A. Wickland writes: "Myself and

wife called at your office a few days ago, having just arrived from Eau Claire, Wis., where we stayed ten weeks, conducting private and public test circles, and succeeded in convincing a good many of the truth of spirit return, and especially were we successful among Catholics, whom we find the islest to convert to our philosophy. We find that we are the most successful when we leave their creeds alone and imply present our philosophy, and leave the deciding as to which is the est doctrine-ours or theirs-to themelves. It seems that when one begins, or attempts to convert anyone by first busing their old creed, it often has a endency to make them angry or dismsted, and they will, perchance, never ant to listen to Spiritualism any more and what have we gained? But who would attempt or expect to convert a iminal by means of first throwing tones at him, or abusing him for the vrong he has done, expecting thereby win his love and respect? No! All we need do is to show them a better vay, if we have it, and they will not be in choosing the best one. We are low located at 206 Oak street, on the North Side, Chicago, where we may renain for the winter, with the intention organizing a society here if it be ssible, missionary work being our pecial duty. My wife is a trance mefium, and I do what talking I can and iso give testimony of the fact of the lower of the planets in largely influicing in our character building. We hall give public test circles at our and we get lights, knocks and many oms, Tuesday evenings."

Societies or camp-meetings desiring 397, can address Dr. J. H. Randall. 'eople's Institute, Chicago, Ill., until ebruary next.

In a lecture entitled "Foregleams," F. Underwood proves conclusively nat prevision or foresight beyond the find's normal powers of forecasting he future, is a fact, and he presents e profoundly interesting reflections pon the subject-interesting especially Spiritualists and to all "psychical rerchers." Societies wishing to hear ir. Underwood's lecture upon this and dred subjects which he has made a becial study, should address him at

553 Evanston avenue, Chicago, Ill. Eva Payne Hopkins writes from wasso. Mich.: "For several weeks we ntil two weeks ago Mrs. Julia M. Waln, of Jackson, Mich., came to us and ve two lectures, the morning subject ing 'Re-embodiment,' upon which subet many good points were made. The subject was 'Can We by ening arching Find Out God?' Mrs. Wala talked to a large and appreciative dience and closed her remarks with ovember 22, Mrs. Bussell, of Chicago, s with us. A conference meeting as held in the morning which was igely attended. In the evening Mrs. sell, assisted by the writer, held a eting which seemed to be appreci- greetings to all its friends." d by all. The Wednesday evening etling was well attended. Next N. Y .: Th us during the entire month. She

Records the case thiough, etc.

******** the last six Sundays preceding December, and will visit various points in til every corner was occupied. The au-Missourl as State missionary and orgamzer during the month of December unless prevented by the too long contineance of his wrestle with la grippe. As secretary of the Missouri State Association, he invites correspondence from each and every city, village and rural settlement throughout the State: so that the spiritual forces of the entire field may be brought into sympathetic touch and active unity. By means of a system of general distribution and cooperation, all may be made acquainted; the most remote corner or quiet nook can be reached and perhaps visited personally, and incalculable good accomplished. A complete census is needed. Write at once. Address at 233 Commer cial street, Springfield, Mo.

Mrs. A. A. Averill writes from Lynn Mass.: "The Lynn Spiritualists' Association is having very successful and interesting meetings this season: the atendance so far has exceeded our exnectations, the receipts at the door more than paying expenses. We have the present month the ever popular trance speaker, Oscar A. Edgerly, who is giving a course of most eloquent and scientific lectures, and attracting a large number of thinking people who do not usually attend spiritual meetings. We have most excellent talent engaged for the future: Moses Hull, Tillie N. Reynolds, Joseph D. Stiles and others. The Social Union connected with the society is doing a good work, and is of great help to us-meeting every Monday evening at 15 City Hall Square. Many of our speakers remain with us to assist in the exercises of that evening. Mr Edgerly is open for engagements dur

Dr. C. B. Decota writes as follows from St. Louis, Mo.: "I take pleasure in stating that I have been to one of Prof. Raphiel's psychical circles and for the first time in my life have received a communication from my dear father whom I have for many years thought dead and gone forever. I had my own slate; held it in my hands and the writing came on it like by magic, which I recognized as my father's, and his name signed. That certainly convinced me of the truth of spirit return, as I have been a skepile all my life. This wonderful medium does more for Spiritualism than any medium I ever saw in this city.

Mrs. Sarah Varble writes: "I consider The Progressive Thinker the best spiritual paper printed, and can most truly say that the reading of it every week is n comfort to me."

Frank T. Ripley has just closed a suc cessful engagement with the First Society of Detroit, Mich. He is now at Toedo, Ohio, and can be engaged for January, February and March, Address all letters durng December to 328 Erie treet, Toledo, Ohio; during January to 242 Thirty-first street, Chicago, Ill.

At Topeka, Kas., December 7, Dr. and Mrs. Noyes lectured and gave tests for the First Spiritual Society, to a full house—not a chair being empty in the large G. A. R. hall, although there was wo other spiritual meetings in the city. After the meeting the society engaged Dr. and Mrs. Noyes for the month of ecember.

Mr. and Mrs. G. W. Kates were the speakers for the Rochester Spiritualists during the month of November. At a neeting held December 2, H. W. Annis presiding, A. S. Clackner presented the ollowing, which was unanimously adopted by a rising vote: "As the la bors of Mr. and Mrs. G. W. Kates are closed for the present in this city, we wish to express our appreciation of the work they have accomplished in our midst in their efforts for the unbuilding of humanity, and their teachings of the nearness or blending of the two worlds. evening, taking with them the good We find them lecturers of rare merit, combined with a charming personality which wins all hearts, and consider them grand exponents of our sublime and beautiful philosophy; and, whereever they may go, we commend them to the warm hearts of all lovers of 'the good, the beautiful and the true.'

W. Reanlen writes: "Enclosed please find draft for \$1.50, for which continue my subscription for The Progressive Thinker also Vol. II of Encyclopaedia of Death. I want to strengthen you in your humanitarian efforts to elevate the world to that higher plane." Georgo S., Stephens writes from Wig-

of our progress these last two years. About that time a Mr. John Smith was introduced to me at my house, he being one of Ingersoll's strong men, and had been a materialist for forty years. Some friends of mine brought him for a test of spirit manifestations. With him were his two sons and son-in-law-all of the same faith as the old gentleman. I gave | board, and programme arranged for the them a kind greeting, discussing the question of spirit manifestations for a while: then I described their spirit friends to them. This set the whole of this family thinking in another line of thought, and to-day they are all with me, and two of them are going to be good workers in our cause. The son speaks under a good influence and the son-in-law, Mr. Wm. Walton, in whose house we hold our regular Sunday night meetings with house full of thinking men and women. On Sundays at o'clock we have speaking. Tuesday night, at 7:30, a circle at Mr. Dane's; Wednesday night, 7:30, private circle at Mr. Walton's for materialization-medium, Mrs. Walton, Mr. Smith's daughter,

other physical manifestations." "Aunt Lucy" finds much to please and o make engagements for lectures for instruct in J. M. Peebles articles, but is led to fear that he is lacking in the great gift, charity. She asks: "Why should he begin his pen flashes with a slur on preachers who are, to the best of their ability, teaching what they feel to be right? We do not all see alike; all need a light adapted to their sense of good-or God. Now, what possible harm s there in singing to the praise of God? What harm to extol the great power that rules all. What can we do but adore the power so infinite, so boundless, that we cannot express in words our feelings for this Supreme Being? let them pray, sing or express a high and divine feeling for the Most High."

Dr. C. F. Ray writes from Milwaukee, Wis.: "The Unity Spiritual Society opened its third season October 1. Mr. ave had no regular meetings, but have G. H. Brooks served until December 1, d conferences each Sunday morning. when he departed to fill engagements in Ottawa, Ill., and La Crosse, Wis., for the present month, after which he will return to remain as pastor of our society until March, 1897. Mr. Brook's spiritual and instructive lectures, and his earnest work for the cause is highly appreciated by all. Mr. F. Corden White. the noted test medium of Chicago, will be with us during December, and his inimprovised poem. One week ago, disputable tests are setting the investigators to thinking. All the meetings have been well attended and we rejoice over the remarkable progress our cause is making in the Cream City. The Unity Society desires to send holiday

Mrs. E. Nugent writes from Buffalo, First Society meets here ath we are to have Mrs. Walton in the Spiritual Temple, corner New th us during the entire month. She Jersey and Prospect streets. The meetan old and tried worker and we ex- ings have been fairly prosperous-but et good results from her stay among the interest seems to be on the increase. For the month of December we have the Prof. J. Madison; Allen spoke in well known and able workers, G. W. tion on liberal subjects, the ringfield, Mo., South Side Society, Kates and wife. Their service Sunday paper on this green earth. entent a tidală last conposed on conposed one of one of

CONTROL OF THE PERSON OF THE P

night, December 6, filled the church un-

dience was seemingly very much inter-ested. The tests by Mrs. Kates were quite numerous and received general recognition and applause. She is one of the many test mediums who hold the au-dience entirely interested and carries conviction with every word. She gives the society a night each week for tests only and then reaches forty to fifty persons. Her fortitude is marvelous, and the inexhaustible spiritual fountain is ever flowing for her in copious drafts. We expect the whole month to be replete with great interest."

Mrs. Mattie G. Ward writes from South Barre, Vt.: "The members of the First Progressive Spiritualist Association of Barre met at Unity Temple, December 5, 1896, to elect officers. Officers were elected as follows: President, B. P. Willey: vice-president, A. B. Hutchins; secretary, Miss Mattie G. Ward; assistant secretary, Ed Ward; treasurer, Mrs. Rosina Classin. Board of managers: Johnson Estabrooks, J. M. Ward, and Clement Little. Auditors: Ed. Ward, S. S. Smith and Mrs. Johnson Estabrooks. The society is in a prosperous condition and took in twelve new members at their last business meeting. We have for our speaker Mr. Lucius Colburn."

Mrs. J. Lindsey, 26 Turner street, Grand Rapids, Mich., will answer calls

to lecture. Terms reasonable. Geo. F. Perkins, of the Beacon Light Spiritual Church, Chicago, will accept engagements of one or two nights to speak and give tests, and to organize societies under charter of the Illinois State Association. Reasonable terms. Direct to G. F. Perkins, 587 N. Clark street, Chicago.

The active worker, Mrs. L. C. Scovell, writes from No. 163 Du Page street, El-gin, Ill.: "I have been at Freeport for the past week. I find this place wide awake to the truth and, by urgent request, I return Monday, the 14th, to give public meetings and instruct a class. There has been a great desire on the part of Elgin friends for me to resume my work here, but there are others who can minister in this field while I am called abroad. Living, as we do, at the gates of the great City of Chicago, there are many located there who can spare a night for Elgin, and be well repaid in thanks, if not in money, for their coming, and eventually build up, as I have done, until the people will be ready to receive them when they are ready to come, January 1, I fill an engagement in Kansas City, and one where there are many old friends anxious to welcome us back to a well-loved field of the past. Here I would say if any friends outside the city desire my services they can address me here at Elgin in reference to terms and time."

The society at Geneva, Ohio, having been favored with the ministrations of Mrs. Kate R. Stiles, passed resolutions most cordially recommending her to

other societies. W. W. Hawkins, of Lima, Ohio, a prominent Spiritualist, writes as follows of the labors of Prof. Lockwood there: "We are doing our best to keep pace with the rapid strides, which your full columns of weekly correspondence indicate, that the cause we are working for is taking. Desiring to answer the de-mands of scientific inquiry, which is daily becoming more frequent, we se-cured the services of Prof. Wm. M. Lockwood, of Chicago, to lead us along those lines of molecular reciprocity by which it is becoming daily more evident that nature has always made her expressions in matter, to that conscious scrutable place where nought but fiat this class of mental caliber was so firmly placed upon the 'path,' that nothing short of its destruction would now dislodge them. How eagerly they desire his return is plainly evidenced by their eulogisms of his method, and we hope to meet him again with us next year.'

John S. Phillips writes: "I would like to say through your paper for the enlightenment of persons interested, that at the annual meeting and election of the Island Lake Camp Association. the following board of directors was ton, Pa.: "I may give you a few notes | elected: Samuel H. Ewell, Romeo; O. E. Spaulding, Lansing; A. G. Brown, Detroit: A. Anscomb, Detroit: Frank Gates, Detroit: Asa B. Smith, Northville, and E. F. Josselyn, Brighton. H. Ewell was made president; O. E. Spaulding, treasurer. There was no Spaulding, treasurer. choice for secretary; that matter will coming camp, commencing in July." This number of The Progressive

Thinker, as usual is most excellent. Dr. Peebles is now on his third trip around the world. He will visit Honolulu, the Fijis, New Zealand, Australia. the East Indies. Siam, Malacca, Johore, Ceylon, India. Persia, Egpyt, Palestine, Southern Europe, Roms, Paris and Lonbe absent one year or don, and will Doctor is young in spirit."

Dr. F. L. H. Willis speaks in New York, February, 1897.

Dr. Willis Edwards writes; "A holiday entertainment will be given at Arlington Hall, 551 N. Clark street, Friday evening, December 18th, under the auspices of the Church of the Spirit. Dr. Willis Edwards will be assisted by many prominent mediums who will give different phases of spirit phenomena. There will be a Christmas tree and raffle of many useful and ornamental articles, kindly donated by the ladies of the congregation. Dancing from 10 to 12. Refreshments served. As these entertainments are always highly enjoyable all are promised a good time. Tick-

ets. 25 cents.' F. J. Smith, of Milwaukee, Wis., writes as follows of Mrs. Carrie Fuller Weatherford: "She is at present in our city doing the work which a few have the courage of carrying forward so fear-lessly. She always convinces that she is not only honest but earnest. She has succeeded in giving not only wonderful tests but spiritual knowledge to many hundreds in Milwaukee. Her guide gave a lecture Sunday evening, the 6th inst., at Fraternity Hall, 216 Grand avenue, replete with science, philosophy and history. After the lecture E. M. Gilman, a young gentleman who has remarkable mediumistic gifts gave some unusually good tests. Mr. Gilman is not only very popular but an excellent medium. While he was giving tests in the hall, Mrs. Weatherford diagnosed disease for those who wished it in an adjoining room. Next Sunday Mrs. Weatherford also will give tests. All felt that they were glad to be there. The energetic workers of our society hope with the aid which we shall re

ceive from our mediums to be able to organize a lyceum. Our meetings have no ten-cent show business attached to them. All seats are free and we are not ashamed to invite our friends. All mediums with good records will receive a hearty welcome from us."

The Progressive Thinker contains by for a greater amount of general informa-tion on liberal subjects, than any other Ja c joznaki - S st enti

T. MARKET

serve the Chicago Society for Ethical

Culture, again. The Church of the Soul, Mrs. Cora L V. Richmond, pastor, will hold its Christmas service Sunday morning, Decomber 20, at 10:30. The musical propramme will be under the direction of Madame Bourgeois organist. She will be assisted by Miss Olive Whiting, Prof. J. Singer visities. J. Singer, violinist; Walfried Singer, harpist and a chorus of twelve voices. The Sunday evening services of the

Spiritual Independent Church, Louis-ville, Ky., were of more than ordinary interest, the occasion being seized upon to give a complimentary farewell benefit to R. H. Kneephawg of Montreal, hapsour feet would be less swift to seek Canada, who has served the cause in the devious paths of unrighteousness, this city for the past six months. He incready to enter the narrow way that goes hence to Houston, Tex., where he can be addressed through the general the cars of our heart were quelivery. Miss Louise Monohan, of the the whisper of our angels' the conduct of the meeting, and by her presence and sweet inspiration, gave a not happine, for happiness is only found loving tone to this, our farewell to our in righteousness, and the need of light erence. We cannot speak too highly of the good work that Bro. Kneeshaw has done in this city. His lectures are models of eloquent reasoning, whilst as an improviser of poetry and song, we have never heard his equal; added to um, is now stopping at No. 140 E. New York street, Indianapolis, Ind.

Mrs. I Lindow 2000. name of our society, and in justice alike to the cause and Mr. Kneeshaw, we, the undersigned, officers of the Spiritual Independent Church, do hereby tender our sincere thanks and 'best wishes to him, and hope that Spiritualists every-where will keep him busy, and thus aid to spread the truths of Spiritualism. A. O. Revenaugh, president; John Hoskins, secretary; Edward Dohnborsh, treasurer.

Grand prize and surprise party and ball, including Spirit Art Gallery, donated by noted mediums of this city, the occasion being for a well-known medium as testimonial benefit. First part, entertainment by eminent volunteer tal ent, Held at Washington Hall, 490 Washington boulevard, corner Ogden avenue, Wednesday evening, December 23, 8 p. m. Christmas tree, etc. See programmes: Admission tickets, 50 cents: admits holder to all. G. G. W. Van Horn, advance agent.

M. F. Hammond has been engaged to lecture two Sundays for the Spiritualist society at Findlay, O. Address him for engagements at 106; N. Main street. Peter Larson has been lying in jail in New Jersey for shooting a thief on Sun-

day-a hawk. The first page of The Progressive Thinker is chockful of spiritual thought. Dr. C. W. Hidden, of Newburyport, Mass., lectured in Fitchburg, Mass., Sunday afternoon and evening, being

ITEMS FROM THE TWO WORLDS, LONDON, ENG.

greeted by the largest audiences of the

Jesus had appeared, but the Jews recognized him note: Helidid not come in the power and glory of the earth earthy. His was a spiritual power, as his was also to be a spiritual kingdom, a spiritual dispensition, and therefore he did not appeal to the Jews, who could only realize the fulfillment of their own prophecies in a king who would rule with earthly pomp and glory.

If you read the records, you will find that men prayed to God with the purpose of obtaining an answer, which was often delivered by fifeans of those spiritual messengers, the angels, who are ever round us to guide and instruct

the Divine spirit-the link that binds creeds? could enter. So many there are heard to say, Well, if I could only find out prayer.

> succeed in understanding the fullness of spiritual life. There must be prayer that puts on one

side all the limitations of the flesh, that keeps man for the time a spiritual being, and allows him to communicate with those who will minister to his spiritual wants. You mus first endeavor to unfold your

spiritual faculties, you must endeavor to direct yourself towards one end, namely, the understanding of the great spiritual truths, which can only be spirtually discerned. Until this can be done man will only regard prayer as a mere religious ceremony, and it is bet-ter never to pray than merely to look upon it in that light.

There should be a firm determination an effort of the soul, because if when be settled at the first meeting of the you open the faculties of your spirit to the light of day, you only open them with a weak intent, while in the unfolding condition you are liable to be taken ip by any influence near you, for you

cannot walk by yourself. The soul that endeavors to develop he spiritual powers with which it is endowed must be fully armed and rely upon spiritual aid to direct and preserve him from all the dangers that will best him. He needs guidance whene the more. Although advanced in years, the road is difficult, before he can hope to reach a state of perfect understanding.

When a man prays with all his soul, then prayer becomes the force that, reaching beyond the Valley of the Shadow of Death, and causing earthly things to be subordinate, pierces the lower strata of heaven.

Those who are Endeavoring to bring out their latent faculties must learn that they must do so with the full desire of prayer that will overthrow existing difficulties. This is the determination we need. If a man has a task to achieve he must do it with all his might. There must be no faltering by the way; he must continue steadfast confidence of the power and love of od; and then prayer will pass the man into the trance which is the open door to the spiritual world, into the vision that is the fulfillment of understanding. It is usual to doubt spiritual instruclion, but it is better indeed to try and prove than to accept What is heard,

without an attempt to understand its value. Cornelius related his story to Peter, telling how a man'in shining raiment appeared to him while he was engaged n prayer, and that the heavenly visitant bade him send to Peter, who would he able to instruct him in the truth. Peter exclaimed, "Of a truth I perceive that God is no respecter of persons, that whosoever workethi righteously is acceptable unto Him." That was the meaning of Peter's vision-his lessonthat no matter what his nationality or creed, the man who endeavors to act rightly is acceptable to God.

The angels still endeavor to enlighten the minds of all men, and to proclaim the truths of immortality. Let us, then, try to learn lessons from the events of the past, and improve upon what others have done. . If the intelligences who come to us

are not the spirits of the departed, why should they say they are, even giving their names and other particulars?-If not, then who are they? Spiritualism, in the general accept-

ance of the term, implies a recognition follows in its train. Sydney Smith.

in all the saw that a street was well and the land

Wm. M. Salter has been engaged to of God as the infinite spirit-presence of the universe, and of a present, as well as past, intercourse and communion heween the inhabitants of earth and those peopling the world of spirits. It is a fact, and a life; in method it is phenomenal and philosophical, correspondinductive and deductive

ing to the inductive methods of reasoning. These guardian angels are our friends, our companions, who hover around us spirits of light, whispering wise council, holy hope and fortitude; and if we would realize their presence more intimately than I fear we do, if we would but see with eyes of faith, perhaps our lives would be ordered differently perleadeth to eternal life; and surely if the ears of our heart were quick to hear Spirit Guide Society, kindly aided in eyes to behold the presence of our angel brother, whom we all respect and rev- are the messengers of the God of righteousness.

We are surrounded by space, immersed in its vasty depths. What appears to be an immeasurable void to ou present organs of perception may teem with life in an infinite variety of forms. What to us is the "blackness of darkness" may contain colors more glorious than mortal has yet seen, and the si-

rial ears have ever compassed. The "music of the spheres" dreamt of by ancient sages may, after all, be much nearer the truth than the major

lence of midnight give forth sounds

deeper, grander, and purer than mate

ity suspect. How much of the vast universe around us are our perceptions fitted to respond to? All? No, certainly not! The eye does not perceive vibrations pelow 400,000,000,000,000 or above 700. 000,000,000,000 per second; the lower figure represents the red, and the highe the violet rays of the spectrum.

The chemical and magnetic rays are bove the violet, and are only perceptible to our senses by their action on material substances. Thus the billions of vibrations between sound and light are not perceived by us, for the simple reason that we lack the organs necessary to convey their impressions to the brain, even supposing the brain to con-tain the suitable receptive faculties; while the vibrations below these producing sound and above these produc ing light are likewise lost.

Who can say what is thus hidder from our material perceptions—the uni verses teeming with life, with scenery and sounds utterly beyond our ken Possibly the extent of the, to us, invisi ble, is greater than that of the visible universe. Who can say?

It would appear as if the simple process of lowering or raising the sensibility of our perceptive organs would place us absolutely in another world as real and tangible as, and yet altogether different in appearance from, the one we now know; while the addition of other perceptive faculties, would increase the variety of our surroundings. The ego-that unknowable essence

which survives the dissolution of the material body-may possess the faculty of direct perception without the inter vention of organs and nerves, and thus be able to perceive and appreciate at their true value every vibration in exstence.

Where is the mortal who dare write "finality" to knowledge, and that would fain repair the already rent veil between this world and the next, in the tation was, hither to confined to that in
Those who have really understood vain hope of chaining mankind once tation was, hither to confined to that in
prayer from the soul—the union with again to outworn dogmas and dying

Our esteemed fellow-worker, Mr. J. J. Morse, will return soon from his visit how it was done, then wouldn't I believe, though? Let me again assure you that in the past, and through prayer we shall intended to hold a large meeting of local Spiritualists on December 22nd, to give him a bearty "welcome home." As it is hoped that the meeting will be graced by the presence of many leaders, names Spiritualists delight to honor the earnest co-operation of all local Societies is cordially invited. Bills containing full particulars will shortly be distributed for exhibition in the Societies' rooms, and chairmen and secrta ries are requested to kindly call the attention of their members to the pro posal.

> THE PHENOMENA AND TESTS. To the Editor:-In a late Progressive Phinker. I read an article in which the writer seems to deplore the fact that people go to lectures-not so much to hear the lecturer as to have a chance of receiving a test.

If there is anything of greater importance than everything else that Spirit-ualism teaches, it is harmony among the workers and ourselves; still there seems to be an inclination on the part of many of our best lecturers to dis-credit the phenomena and work of test mediums.

In this it seems to me they are only producing in armony among the workers. They seem to forget that we can remain at home, and for one dollar a year read a goodly quantity of the very finest thought in The Progressive Thinker or other spiritual papers, while tests are not so easily obtained. This will account for the fact that people will so often allow themselves to be nunished for a whole hour in listening to a dry lecture simply to satisfy We read that Peter saw a vision. that eternal longing for a test from Those who are endeavoring to bring some departed loved one. If our lecturers are not satisfied they should reverse the thing and have the speakers follow the test medium, and see how that would work.

When everybody reaches that higher plane of thought and becomes thor oughly convinced of the truth of spirit return, then we may dispense with the phenomena; but until then, let us encourage the workers; they have a hard enough time at best.

My experience is that a poor test medium is no less desirable than a poor lecturer. I now wish to second the proposition

to purchase the old Fox home and make

of it one of the principal landmarks of

Spiritualism. Why not the N. A. S. appoint a special committee to take this matter in charge, send blanks to all the different societies for a ten or twenty-five cept subscrip tion? Let these subscription papers contain the names, addresses and occupation of every Spiritualist in the United States so far as they can be received;

then publish in book form No Spiritualist would fail to pay 10 or 20 cents to be registered in this book, as a contributor to so important a work; be sides the book should have a fair sale This plan carried out, it seems to me it would be of vast benefit to the cause in many ways besides supplying the necessary funds to carry out a work and building a monument to Spiritualism that all would be proud of.
CORWIN PHELPS.

"One soweth and another reapeth" good.-George Eliot.

Truth is the handmaid of justice freedom is its child; peace its compan ion; safety walks in its steps; victory Passed to Spirit-Life.

Passed to the higher life, November 21, at Byron, Mich., Mrs. Sylvester Bates, leaving a husband and seven children to mourn the loss of a faithful, tender wife and mother. A life-long Spiritualist, she died knowing death was out a happy release from a tired body. Funeral services were conducted by Mrs. Anna L. Robinson.

Little Ruth, youngest daughter of Elsworth and Altie Brown, passed to spirit-life, November 24, 1896, aged 2

years and 21 days.
She was a beautiful child, bright beyond her years, and the sunshine of her short life still remains sacred in the memory of her parents and home riends. They have the heartfelt sympathy of all. MRS. H. M. JACKSON.

La Grange, Ind. Passed on, from her home in Rose Township, Mich., to the home of the spirit, Mrs. S. H. Ellinwood, on Novem-

ber 8, 1896, aged 63 years. Maria A. Fuller was her maiden name. Her companion, to whom she was united in 1851, still survives her. She was an earnest Spiritualist, and espoused that cause while it was still in its infancy. Her companion has as earnestly argued and wrought fearlessly for the privilege of free thought and liberty of conscience, against dogmatic legislation and usurpation. As a natural consequence their home was filled by friends the listened to the funeral address, delivered by Julia M. Walton of Jackson.
JULIA M. WALTON.

Born to the higher life, October 27, 1896, from her home near Williamston, Mich., Eliza Griffin. She was born in the State of New York, in 1838, and was married to B. F. Griffin in 1867, in the city of Adrian, Mich., where she had united with the Wesleyan church in 1862, and was a consistent and sincere worker in that and another church, until, in 1885, when she became a Spiritualist. She became a seeker after light and comfort in this philosophy through the anguish and soul-hunger caused the loss of an idolized and only daugh ter. Almost distracted by grief at this period, she could find no panacea for her troubled mind in the old faith she had before relied on. Then she investigated the proofs of spirit communion, through the medium and inspirational speaker who, at her request, made the remarks at her funeral on the 29th of October.
JULIA M. WALTON.

Jackson, Mich.

Brother Joseph Lovelace, formerly of Eudora, Kas., and one of the oldest Spiritualists in this county, passed on to ie bright hereafter, at his residence in Wichita, Kansas, on the morning of December 1, 1896, after a long and painful sickness, In the 76th year of his life. At the request of the deceased in his lifetime, his remains were brought to Eudora for interment. Mr. Lovelace was a firm and steadfast Spiritualist. He exemplified the beautiful teachings of Spiritualism in his everyday life. He eaves an affectionate wife and eight children to mourn his loss. Mrs. Lull, inspirational speaker, of Lawrence Kas., officiated at the funeral and delivered a beautiful and touching address

Passed to the higher life. December 1, 1896, Mrs. E. Louise Deveran, aged 60 years, after a few short weeks of illness of heart disease. Her death was a surprise to all, more especially to her kind, indulgent, devoted husband, whose greatest wish from their earliest mar ried life was but to restore to health and vigor the frail form of his wife. ESTELLE HOWES.

Lily Dale, N. Y.

A CHARACTERISTIC LETTER. To the Editor:-Resetved your card. You want me to help you for a good cause. Dont need to talk dat way to me. You help me a great deal more by and with your paper and do me more good than dat silver dollar can do you. writes a so-called Dutshman. Here is thy dollar. Dont get many of them per month, but hope to have one for The Progressive Thinker for every year I have to tumble round here yet. best paper anyhow, and cant be without it any more. As soon as I get rich I will let some more people have it too. by. Respectfully, EMIL LOCHER.



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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is every simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known." Securely packed, and sent postage paid from

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The Bible and the Priest of Roma THE BIDIC and the Priest of Rome.

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My first School-days at St. Thomas—The Monk and Cellbacy.

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hate the Common Schools of the United States, and
want to destroy them?—Why does she object to
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the reading of the Bible in the Schools?

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The Priest of Rome and the Holy Fathers; or, how I swore to give up the Word of God to follow the word of Men.

word of Men.

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CONTINUATION Of the trade in Masses.

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33 We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest:

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The Bishop Forbids Me to Distribute the Bible.

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The tool of the Priests—John Surratt's house— The Rendezvous and Dwelling Place of the Priests—John Surratt Secreted by the Priests after the murder of Lincoln—The Assassination of Lincoln known and published in the town three hours be-fore its occurrence. fore its occurrence.

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norced, against his conserence, to condemin desomy nanswer to Mr. Brassard—He writes, to beg my pardon.

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Bitd'serve View of the Princhus from my Con-

runs away in the midst of the Cries of the Fedges
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ment of the distinguished author, speaker and medium,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

Dr. Foss, Clarksville, Ohio: Q. Admitting that genuine materialization can occur—can a pure African spirit materialize so as to be recognized through the mediumship of a blonde

A. The appearance of a spirit does not depend upon that of the medium, and hence there is no reason why any negro, Indian or Chinese should not appear in the presence of the purest blonde medium if the latter be genuine.

Student, Washington, D. C.: Q. When did Confucius live, and what influence had he on the Western civilization?

A. Confucius was born 551 B. C. according to the Chinese records, but the history of his life must be regarded as a mythical growth of after years. He became idealized by the Ghinese into the extreme type of that people, and thereby served effectually to fix their ideas and thought. This was more complete in its influence because of the fixity of the arbitrary and unyielding manner of writing. The characters representing ideas cannot change, and as new ones are forbidden by the scholarship which plumes itself in its exact imitation of the old. Hence new ideas are difficult to express, and there is no advance from the ancient writings or

The disciples of Confucius and those who followed, recorded his sayings, and with them the proverbs and stories which had accumulated before his time. Altogether these form the history of his

While replete with gems of wisdom proverbs and sayings, like the early chronicles of every people, the analects, and Book of Great Learning, are filled with puerile ceremonials, and rules of behavior which have been made imperative, and have served as a compress. hard and immovable, and held the Chinese in helpless bondage.

The result has been similar to what that of the Bible would have been had no one been able to express an idea without using its terms, and had not the breaking in of the learning of Greece and Rome emancipated the European mind from its influence.

Thus Confucius has been the controlling influence of the Chinese, but he has exerted no influence directly on Western civilization. Perhaps at the present time, when all religious and beliefs are being studied and compared, he is betder known, and has some influence in shaping the thought of the West.

He died B. C. 478. He was disappointed that he nor his doctrines had been received by the great ones of the Empire and his last words, as recorded are of bitterness and servile pessimism. He said as he sank on his couch: "No intelligent monarch arises; there is not one in the Empire that will make me his master. My time has come to die. Previously he had murmured:

"The great mountain must crumble; The strong beam must break; And the wise man wither away like a plant."

about the "Humane Society," and the still lay up-Band of Mercy, and desire to know value. If all of these would choose on the pillow with a smile upon her lips. more of them as we think this kind of some spiritual book, or send The Pro-equention needed. Where can we gain gressive Thinker for a year, what an this information?

A. Write to George T. Angell, president of the Humane Education Society. 19 Milk street, Boston, Mass., inclosing 25 cents to pay cost, and he will send a large parcel of literature on the sub

This correspondent is correct in saying that humane education is needed Animals have rights, and if we are cruel to them we shall be cruel to our fellow men. The loving, kird and gentle are alike loving to all living creatures. Bands of Mercy should be formed in every school and Sundayschool in the land. Especially is this recommended to the lyceums, for it is in the direct line of spiritual culture.

"M. R.," Sheboygan; Q. Have the conditions of the physical world any marked effect on the spirit?

A. Most assuredly. Individuals who are influenced to an unusual extent by their surroundings are regarded as nervous-a name covering a multitude of ills for which no other term is at command. A cat entering a room awakens in some the most disagreeable consultous Another is so sensitive to the electrical state of the weather as to presage the coming change several hours or days in advance. The superstitions observation of the signs arises from the dull understanding or ignorance of this influence. That man is a magnet, and his polarity corresponds to that of the earth, is a plausible coufeeture, which receives confirmation by the influence of the earth-currents of many forms of disease. Some nationts are so exceedingly sensitive that they can lie at ease in no other position than with their heads to the North.

More especially is the influence of physical conditions shown at death after a lingering disease, which by reducing the strength, makes the spirit more susceptible.

"He's going out with the tide." is a common expression of all rough coastwise people. It may be called a superstition, but it is a fact that the old, infirm, and those with lingering sickness frequently die at the ebb-tide. A physician on the New England coast affirms that in critical cases he feels greatest concern at the ebbing of the of the tide, he is hopeful of recovery. Of a list of twenty-one cases of death long sick, with one exception all died at the ebb of the tide.

Not that the coming of going of the world has special influence; the cause is more profound. Not only is the ocean agitated-the deeper and more elastic acrial sea is more strongly fluctuated and its electric and magnetic conditions change daily with certain periodicity. The maximum of positive force is attained at high tide, constantly increasing as the tide comes in, and then re dedes to the zero of negativeness with Its outgoing. With the flood of water, and higher pressure of atmosphere, the forces of life are stimulated by the increasing positiveness. When these

and a lunar month measures many of For sale at this office.

the physical and spiritual functions of health these subtile changes are not felt, or too feebly to be remarked. It is during sickness, when the physical energies are so enfeebled that slight forces turn the balance for or against, that the most palpable effects are produced. There are moon ides, and sun-tides, and planetary and stellar tides, and at times the magnetic disturbances are greater than others, hence the subject is complicated, but that there is corelation between vital force and its environments there can

A spirit is a harp attuned to respond to the touch of myrlad forces. It is placed in the center of these multitudinous energies coming in from every direction. It is sensitive to the touch of magnetic needle trembles because of a snot on the sun, if the magnetic currents of the earth are disturbed by the we for a moment doubt that the more delicately ethereal spiritual perception will feel such disturbances? The sweet influences of the Pleiades has more than poetic meaning, and the silvery light of the moon brings on its beams energies to which the spirit responds.

Inquirer, Beverly: Q. What is meant

by ultramontanism' A. By the natural processes of evolution, the Pope, as head of the Church, should be more and more under the direction of the Councils. This early tendency was suppressed by the growing arrogance of Papal power, and culminated in placing in the hands of the Pope absolute and supreme power over the Church, its priests and Councils, and in the statement of its faith, discipline and dogmas.

The acknowledgement of this absolute power and infallibility of the Pope is ultramontanism.

The Ecumenical Council becomes subordinate to the Pope and voices his supreme will.

H. J. Peterson: Q. Why not start postal distributions and libraries days, only that I was constantly surthroughout the country like some rounded by children and older people when I was churches are doing kal am willing to listribute all my papers, and will give all my books for a circulating library.

A. This correspondent has made a most valuable suggestion, and one directly practical. The reason why there are no distributing centers of books, periodicals and tracts at cost, as some churches possess, is because wealthy Spiritualists thus far have not been sufficiently impressed with the value of the scheme, and donated funds to its furtherance. The donations to even the weaker churches, aggregate hundreds of thousands and millions of dollars, and regretful to state of those who claim Spiritualism as the heaven of their lives, there has not been one who has given to this purpose. Every book, periodical and tract has been published at the expense of the individual, usually the author, and brought before the public with great sacrifice.

It is not well to wait for large things. Every lover of the cause can do something. When a paper is read it can be mailed to someone else, and one or more extra copies may be taken, or subscribed for, for someone who will be interested. Books may be thus circulated, and, were all to engage in this work, literature which could be gained in no other way. I am fully in the faith that someone would begin this work they would be sustained, for Spiritualists are generous when their attention is gained, and they realize the necessity. There are at the lowest estimate five thousand renders of The Progressive "Humanity:" Q. We have heard Thinker who will make presents, with immense missionary work would be accomplished! Five thousand homes made to know what Spiritualism really is, that did not know before! To know what Spiritualism is, is to accept it as the true philosophy of life. A book sent by a friend is read with a different feeling than one purchased. It comes with almost the personality of a letter and bears the delicate perfume of their

> solicitude of the sender. FACTS ABOUT NEBRASKA. To the Editor:- We have just re-

thoughtful regard. A paper makes fifty-

two such visits, every time recalling the

turned to the land of sunshine and flow-

ers, from a five months' sojourn in Lincoln. Neb. A few years ago Lincoln was a rapidly growing little city, but it seems to have come to a stand still, and bears an air of neglect and decay. Lincoln is the capital of the State of Nebraska: it has a very large lunatic asylum, an immense State prison, and a large number of the finest church edifices to be seen in this country. At a distance of about three miles in every direction the city is surrounded by theological colleges, like outlying forts to protect the city from invasion. Lincoln s really the worst church-cursed community that we have rested in during our travels. It is the hardest locality for a medium to work in that we have ever visited, yet we held numerous meetings during our stay there, and have no complaints to make of our own treatment; but when good bonest, true. sincere, lady mediums, such as Mrs. Goodrich, and Mrs. Wagner are, have to submit to the humiliation of arrest, simply for endeavoring to spread the light of Spiritualism, and not violating any known statute law, but upon a trumped up charge which could not be sustained, then we think it time to draw the line. In this connection, we wish to mention Dr. P. S. George, 340 S. 20th street, Lincoln. He it was who assisted the mediums out of their froubles, and today Dr. George holds aloft the ban-ner of Spiritralism in Lincoln, protecting it and its tenchers and mediums from the malicious assaults of theological bigotry and ignorance. He is an enrnest, sincere worker in the cause; I unselfish throughout, and his doors are tide, and if the patient survives the turn always open to any mediums who may pass through the place. He never refuses to assist any medium who may of aged persons or those having been call upon him, to the utmost of his power, and he is well and favorably known in Lincoln. Any mediums pass ing through the place should by all ocean waves as it rolls around the means make the acquaintance of Dr. P.

S. George. Farewell, dear friend, farewell. Though the day is long and dreary When comes sound of "Curfew Bell." Let it find our faces cheery, And our hearts so filled with gladness With all the shadows far below, And not a sign of sadness.

As we on life's journey to. JAMES B. LATTLE. Oakland, Cal.

"Human Culture and Cure. Marriage, stimulants are withdrawn, the tide runs to the negative pole, and the spirit has less hold on physical life.

Man is sensitive to the influence of the sun, the moon and the stars. The influence of the moon in cases of lunary than been observed from nucleut times, the lunar month measures many of the last at this office.

"Human Uniture and Cure. Marriage, "Human Uniture and Cure. Marriage, sexual Development, and Social Upberson, and Social Upber

THE CHILDREN'S CORNER.

A True Story, Written Expressly for the Children.

Dear little children, every week as I pick up the ever welcome messenger of love and progression, The Progressive Thinker, I turn its pages in search of something that will interest the children; but often lay it down and wonder that there were so many worthy, talented articles from the pens of so many master minds, all teeming with food for maturer minds and not a word to the children that are growing up to fill our places by and by, when our days shall have been numbered and we the sun, the moon, the planets, and to are gone to augment the company of that of the furthest star that twinkles | the higher spheres; so I have concluded on the yerge of the Milky Way. If the that if our dear editor of the ever welcome Progressive Thinker will allow me space, I will try and fill the crying need of the hour. The master slightest activity on the solar disc, can greatest spiritual teacher) said of the children: "Of such is the Kingdom of Heaven."

My address is 39 West Montcalm street, Detroit, Mich. Any of our little readers who shall wish to write me, early reply.

When I was a very small girl, I saw some ugly beasts, but as I had never heard of the beautiful philosophy of Spiritualism, I did not understand what it meant. My good mother thought I was just a little deranged, and when I saw people and talked with them, she thought I was suffering from hallucination; and when I saw things that frightened me she thought I had fits, and was accordingly sent to bed and given catnip tea or other soothing drinks.

One day I fell ill. I told mother I saw two coffins in the room. As the hours flew by, I grew rapidly worse, until a doctor was called, who pronounced me dangerously ill with scarlet fever. A big red card was nailed to the

I can remember little that passed for with bright happy faces. When I was past danger they came to my bed and carried me into the parlor where were arranged several cots, all occupied with members of our family; and then for the first time I learned that every member of our family, even to parents, was sick with the drended disease.

They carried me to the cot where lay my youngest sister, and they told me she was dying. Kindly hands of neighbors gently lifted me that I might watch the frail spark of life as it was slowly but surely burning out; for the messenger of death had come riding by upon its pale horse and halted at our loor, and cast a pull over our once happy home, and was plucking from the family bouquet one of its choicest buds. shall never forget that hour. While the tears streamed from every eye in the room, I looked on in speechless wonder at what I saw, for many dear children, and older ones, stood by in shining garments, and they touched her eyes and they gently closed to all earthly scenes, and as they kissed her parched lips, a smile mantled her face and hovered around those lips so rapidly growing cold in death, and a sweet peace filled the whole room. By and by the doctor said she was dead and they carried me back to my ed, and although a plastered partition was between me and the death chamber, I could still see all that transpired. saw a woman with a sweet, motherly face advance and tenderly lift the form of my sister and bear her upwards, but, strange indeed, while I had seen her take the small form of my sister in her arms and depart, there she still lay up-

some remained in the room. Long I lay wondering what it all meant and what those strange people were. I thought they must be angels, but if so, where were their wings; While I still lay wondering what it all meant, they came and told me my brother was dying, and took me to his bedside.

Some of these strange forms accom-

panied those who floated upward.

Oh! dear children, just picture being carried again into the chamber of death, where only six hours before I had wit nessed the transition of my sister; but how different this scene! My brother, only five years old, was tossing in convulsions. He made one mad leap, as if to gain the floor, with his head thrown back and his arms wildly beating the empty air.

All at once a calm settled over him, and his face, only a moment before s distorted with pain, became beautiful as a marble statue, and his little emaciated arms lay folded across his breast. The chariot of the King had halted at his bedside and borne his little spirit to his bright home in the spheres.

That was an eventful day in my young life. Two days later, both lifeess forms were placed in a double coffin and laid away in a double grave. After the mantle of death had been lifted from the home, and we were all able to go to the church and pay our last respect to those dear ones, I often wandered alone down to the springhouse and sat upon the rustic seat where we had so often played together; and as the little brooklet trickled at my feet, I could hear my dead brother and sister talk to me, and often they came with other children and we played together. But when I told my mother about it, she called the doctor and they

talked of fits and insanity. I overheard the doctor say: "If she imagines she sees anything more, we will take her to the asylum; but it seems such a pity, for she is such a bright child otherwise.'

So, dear children, I did not dare tell anything more I saw, but every day until the days were too cold I would go and sit on the bench in the old spring-house, and play with the children who came to visit me.

Now, as my story is getting too long, I will close, and tell you more next time. Our story is a true one, occurring in my own life. MADAME PARCELLS.

VISITS FROM LOVED ONES.

Oft vou come at night, my darlings. When I lay upon my bed,
Touching brow and cheeks and eyelids,
Whispering: "Ma, we are not dead. Though you laid our forms away In the ground, so cold and hard, Yet about the home we play

Gay as any music bard. "And we look upon you there, Father, Mother, both so dear, And rejoice to know that you Very soon will meet us here. "Oh, the grave, it has no terrors-Nothing there but slient dust;

And while the flowers bloom above it We are in the old home nest.

Mother, dear, we hear you pleading For your loved ones, gone Ifon view, Yet remember we are with you And will always prove you true." MRS. TERZAH B. M'MILLEN.

WHAT WILL GOME NEXT?

Surprising Discovery of a

French Scientist in Elec-

trical Fields, Spirit Visible to the Eye.

CURIOUS EXPERIMENTS BY WHICH THE PHENOMENON WAS FULLY DEMON-

OF LIFE AND DEATH MAY BE RE-VEALED, To the Editor: A late announcement from Paris, France, to the Chicago

Chronicle, is most remarkable, but not wholly unexerected. It appears from the account given that the scientific world there is greatly interested in the motionless, while his left hand repelled claim just made by Dr. Baraduc that it fifteen degrees. This clearly betoworld there is greatly interested in the and will inclose stamp for reply, I shall be has solved the mystery of the human kened continued loss of strength be glad to hear from them and give an soul, and can, by the aid of an electro- the influence of the bath the le lumilious bath, render it visible to the attracted the needle seventy-five de naked eye. He makes this claim with grees, but the right hand still produced many spirit children, birds, dogs, and all the assurance fliat characterizes the announcement of the discovery of a new physical element or a litherto undiscovered planet in the world of space. "The human soul moves and is fuminous," declares the doctor. "The movement of the soul is proved by the action of the effluvia which escapes from the hands, and which are able, after passing through bodies on which neither heat nor light nor electricity produces any effect, to influence the needle of an instrument known as the biometer.

"Their influence is shown by the man ner in which they attract or repel this needle, according to the moral or physical sate of the person upon whom the operation is performed. The luminosity of the soul is proved by the action of these same effluvia upon photographic mates, this action being the more evident according as the deviation of the biometer's needle betrays a more pronounced movement. .

"What is most cirious is the fact that when the needle is attracted the efflu-via leave on the photographic plate an image representing masses of light, which look like long stretches of thick network. On the other hand, when the needle is repelled small whitish spots are formed, which look like flakes of snow; under the influence of the will century's practical, armest work by anthese spots can be made to come togel friends, in the improved modern gether into any figure desired by the

CAPABLE OF DEMONSTRATION "If we place a plate, not under the hand, but on the foreHead or chest, we obtain these whitish spots whenever those states of mind prevail which repel the needle, such as anger, joy, terror, physical activitymbut when those conditions prevail which attract the needle, such as meditation, anguish, sadness, fatigue, convalescence, we obtain, not whitish spots buttthick, masses of light. whitish spots but thick, masses of light. know that the good spirits, who have In the former case the vital force takes had experience in both worlds, tell the outward form under the influence of the vibrations of the soul and the necelerated beats of the heart; in the that now, as knowledge is more unilatter case the vital force surges back versal, agitation should begin all over into the human soul in order to give it new strength and courage."

In order to test, the truth of these statements, Dr. Baraduc, assisted by Dr. Maurice Adam, made a very curious experiment recently on a pigeon. The experiment was cruel and will shock all antivivisectionists, but the results obtained were so wonderful that no one who has any faith in modern ing his strange theories in this way.

The object of Dr. Baraduc and Dr. basis, from which they have so long de-Adam was to find out whether an ani- parted, because of the corruption of the al when mader the influence of violen emotions, could make an impression on a photographic plate, and, if so, in what manner. The pigeon was fastened on a table with its wings spread out and its feet tied. A plate was then placed over its heart and the room was darkover its heart and the room was dark-ened. Naturally the poor bird was ter-rified. A minute later the plate was developed and the two doctors noted with satisfaction that a great quantity of vital force had escaped and had covof vital force had escaped and had covered the the plate with a multitude of luminous spots. The experiment was repeated four times and the result was that the spots gradually diminished in size and intensity and finally disappeared altogether at the moment when the pigeon, having become accustomed

to this extraordinary treatment, ceased to even feel the slightest emotion. PHOTOGRAPHING DEATH. The next step was to take the bird's life with the object of photographing the different phases of its death. light from a large red lamp filled the laboratory at this moment and gave it a rather disbolical aspect. The bird was killed and four photographs were taken. One was killed and four photographs were taken. taken. One was taken at the moment when the blood began to flow, another at the moment when syncope took place, a third at the moment when the bird drew the last breath and a fourth immediately after death. Of these the first showed flakes of vital force, which had taken an outward form; the second showed a whirl-pool of vital force penetrating into the body; the third showed thin clouds of vital force, analogous to the astral pho-tographs of the bodies of dead persons, and the fourth, taken after death, showed absolutely nothing. There is no doubt that the same experiment, if tried on a human being, would give the same results. Proof of this statement, however, is not forthcoming. Eager as we may be to fathom the mysteries of life and death, we cannot very well commit tors will probably invite some of this murder for the purpose of attaining Apostolic Band to describe spirits from our object.

To the question as to what real use swer is obvious. One fact is clearly proved by them. The permanent relations which exist between the attraction and repulsion of the biometer's needle and the forms which are registered by the photographic plates prove con-clusively the existence of a fluid current in the human body,

THE SOUL IN HEALTH. When a man is in perfect health this corrent is in play from right to left, the right hand attracting the needle of the biometer about fifteen degrees, while the left hand repels it an equal or a slightly less distance. When a man is under the strain of prolonged physical or intellectual work both hands repel the needle; there is a loss of vital force which is shown by fatigue.

During sleep, convalescence and rest both hands attract the needle. An increase of vital force comes to replace that which has been expended. But a current once established cannot be reversed at will. Very often the waste of vital force continues a long time after the physical or cerebral effort is over, of course to the great detriment of the body. There is, as it were, a "dight" of vital force, which is quite as depressing in its way as an actual loss

Dr. Baraduc set himself to find a way out of this difficulty; in other words he saw that what was wanted was an

instrument by means of which the carbon parsive current could be reversed. If this could be done the physical and erebral forces could be restored, and

if necessary the time required for re-pose could be economized. The manner in which Dr. Baraduc treats himself seems to show that he has succeeded in solving this difficult problem. When he finds that his physi-Aided by a Bath He Makes the cal strength is not as it should be, he shuts himself up in a small room, from the ceiling of which hang ten electric lights, and there he takes for five minutes an electro-luminous bath which has the intensity of 320 candles STRATED-MANY OF THE MYSTERIES This bath of light fills his head with life-giving warmth and within an hour he is enjoying a quiet rest.

TRIED IT ON HIMSELF. The doctor, feeling rather feverish a few days ago, took a bath of this kind. First, however, he found by the biometer that his right hand left the needle the influence of the bath the left hand no stir in it. Half an hour later the right hand attracted the sixty degrees and the left hand repelled it five grees. Three quarters of an hour later the right hand attracted it five degrees and the left hand forty-five degrees. This was what the doctor wanted. He felt at that moment not the slightest fatigue and he knew by his unerring blometer that his strength had been restored by an enormous increase of vital

A journalist, M. Henri Desormeaux who saw the effect of these electro luminous baths on the doctor, took one himself and found that the effect was exactly as described by Dr. Baraduc. M. Desormeaux and all others who have heard of Dr. Baraduc's experi ments expect still more surprising re electro-luminous bath is already known as "the fountain of youth," and the strange stories told by the biometer seem to many persons a clear presage that much more of the mystery of life and death will soon be revealed modern scientists.

A NEW DEPARTURE. To the Editor: After about a half way, it is high time that they were unl

versally recognized.

They have accomplished wonder when we consider the determined opposition from those who have for ages been making a living over two essentials to the general welfare, over which the best people say there should be no com-petition. We read also that these two great priestly and money monopolies also prevented the useful mediums of Galilee from establishing the divine way of salvation. The people whole truth about our heavenly homes for nothing. It is suggested, therefore, the United States to create a great awakening, so that the millennial era may begin in the lifetime of many of us. estimated that there are now enough spiritualized people in each county, in every State, who have the means, and would enjoy the everlasting satisfaction of contributing towards the preparation of two long coaches-one for the gentlemen and another for the science can blame Dr. Baradue for test- ladies—to be used next summer in help-

> used for spiritual education, like the following, or something better: "Add to your faith knowledge of the great cloud of witnesses," to whom every thought is apparent and every motive revealed,

corded seven times in the second and third chapters of Revelations.

On another side could be quoted the verse in John, iv, 1, and Luke, xii, 57, and others. On another side: is only one pure, true and divine religion; it is explained in the Acts of the Apostles. The Bible is the best spiritual book. Let all the churches prepare for a pentecostal awakening," etc.

The unity of humanity and the millennial era must be realized together. If there is room, it might be added: "We are missionaries to elevate, civ-

ilize and spiritualize those who are mawe are not truly happy until we are useful; and, as many of the clergy admit that they preach the man-made religion only for a living, it will therefore be an It is self-evident common-sense that

everyone would rejoice to have the positive knowledge that his mother was continually watching over him, whether in

It is believed that those who engage in this work will enjoy the utmost pleasure and delight. If only a few friends in some localities will commence, others will be inspired to join them as they journey along, selling The Pro-gressive Thinker, Bishop Havens' Mesage to the Churches, and other publications, to pay expenses.

This education will be the seed to so transform the town, that on their re-turn the following year, the various pasheir various pulpits. It is believed To the question as to what real use that the discussion of the above plan in are such strange experiments the an-every household will bring the desired esult. S. M. BALDWIN. Washington, D. C.

WHAT IS DEATH?

What is death? The golden sunset of a day That's run its course, and like a pale mist Dissolves and fades away:

The last flickering beam Of a one-time radiant light That glowed and sparkled for one brief

span, Then faded into night. What is death? The curtain fall on a shifting scene, Wherein the life was a counterpart

Of some wild dream; The putting off of tinseled dress And tasseled cap of clown and fool The last good bye to Experience, the

And Earth, the school. What is death? The rebirth of the soul That shoulders its burden and presses

Toward the goal; The meeting of an old friend Memory, who clasps the hand, A constant companion over In a journey without end.

JOHN H. MARVIN.

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

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REMINISCENCES.

From a Veteran Spiritualist of the Olden Time.

Some Most Excellent Advice Given.

To the Editor:-When you started The Progressive Thinker, and put the price tationly one dollar a year, it was thought that its life would be of short duration, and when you commenced to enlarge it, the world was amazed and the Christians declared the Devil was not dead

As time went on your paper continued to improve in many ways, and I now predict that it will continue improving, and when the times improve and circulation increases, the world will open its eyes when it hears that The Progressive Thinker has reached its hunired thousand yearly subscribers, and its live hundred thousand readers How oft have I heard men and women say

do without it.

Is the world of Christians retrograding or are they growing mad over their failure in not stopping the progress of Modern Spiritualism? Petitions a mile long will flood Congress when it convenes; praying it to place their Bible God in the way of all men and women who will not take the oath of allegiance to their Gods. How many men have we in Congress who will stand firm to principle and deny this petition? No doubt Mr. Cleveland would gladly sign a bill of that kind, and Mr. McKinley, being a good Christian, would not withhold his

official hand if Congress passed the law.

What are the Spiritualists and Liberalists of this nation doing? Are they usleep? Do they intend to let this bill become a law, without making an effort to stop it? No, never! Lead us to the front and we will demand our rights and prove to our posterity that we did all in our power to make freedom the pass-word to their independence when they word to their independence when they come on the stage of action. Religious liberty is not all we must fight for: if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for if we liberty is not all we must fight for it we vield in that, soon the right of franchise will be taken from us, as well as the right to testify in procuring property. This is called a nation of freemen, but its freedom is in the balance, and unless we watch these Christians closely we will become a class of slaves, subject to be dictated to by a host of dogmatic Chrisinomena that we have among us is a foretians, who even hate us more than they do their Devil.

The Christian world, with the Catholics at the head, are leading on to a moneyed monarchy, and unless the com-mon people stand up for their rights will ere long be without any.

Spiritualism has up to the present time been sliding along with case and comfort, but we have been watched with lealous eyes, and until we become more through organized, we are liable to be will crush us down with a living weight that will keep us down for a long time. We are sleeping over a volcano, and we know not how soon it will beich forth and crush us out of existence. In the

time of peace prepare for war. Spiritualism is an innovation in the religious arena, such as has never been heard of before. We have glided along seemingly unnoticed, but there is an undercurrent at work among the Christians that will scon call a halt to our progressive movements. The laws they have passed relative to the practice of our healing mediums, and many other things unnoticed by us, tend to show which way the wind is blowing. And now comes the greatest effort of their lives to crush us out with one fell swoop. in this petition praying Congress to pass a law making their Bible and their God a holy standard to swear by. Eternal vigilance is the watch-dog, to keep on their track all the time, for they need watching or they will steal our liberty from us. The Spiritualists of America are looking to The Progressive Thinker for counsel and advice in all emergencies pertaining to their religious liberty and phenomenal work. It behooves every Spiritualist in the country to keep an eye to windward and watch every movement made by our enemies, for they-are slyly at work doing all in their power to undermine us by passing laws that will in the end disfranchise us and destroy our influence for doing good

in the world. The Christians are all united in their endcavors to destroy our influence by blackening the characters of our mediums, in order to find some excuse for arresting them when the time comes for them to do so. Let us all live good and pure lives, and set an example for them to go by. We have all the signs follow-ing us that Jesus and St. Paul instructed us in, having the power from high heaven to do the same things that they did, and having the same praises, the

blessings of humanity.

The Christians have no right whatever to claim to be the followers of Jesus, for none of the signs follow them, nence they are impostors and their in luence should be curtailed as much as

Discontent and unhappiness is abroad in the land, suicides and murders are of common occurrence, and hardly a day passes but we hear through the press of some fearful tragedy almost too horrible

to believe. Have not the Christians had full control of air civil and religious matters for the last eighteen hundred, years, and who but they should be held responsible for all the unhappiness that now exists In the family of man?

Much of this unhappiness exists

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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:

but we do not.

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

AYER, MASS.

among the Christians, and their prayers avail them not. Is not Christianity a failure, and is it not about time that it came to an end-

It has been the custom in the past ages, when or wherever anything new came up that was superior to the old, the old must give way for the new to take its place.

Now in as much as Spiritualism and its religious tendencies are far in adpeople see for themselves what good there is in Modern Spiritualism?

Is it not about time that the whole world understood what is meant by the spiritual philosophy? Are we not ready nomena that we have among us is a fore runner of what is to come afterwards. Our works are proven of what comes to pass and our religion is seconded by what we bring forth.

The world of spirits is with us, and the fulfillment of the old prophets is fast coming true. These signs shall follow those that believe. Christians, do they follow you? No. Then why not come up to the altar of truth and worship with us and partake with us the good things we enjoy, handed down to us by the holy ones in the spirit-world?

The religion of Spiritualism is no chimera, for it originated in high heaven and is given us for the benefit of humanity. All that we have we freely give, for these gifts are only bestowed upon us for the benefit of others. Chris-All that we have we freely tians, why do you pass laws prohibiting the healing of the sick by our healing mediums, when Jesus distinctly said that others coming after him should do even greater things than he did? do you stand in your own light and swear eternal vengeance on those who are fulfilling the prophecies that Jesus made? Ar you not a little inconsistent in the stand you have taken in regard to our heaven-born philosophy and workers on earth, who are joint workers of those on high, who have nothing but good to bestow upon the children of earth?

In this nineteenth century we find the fulfillment of nearly all the prophecies made in the past, and we find them nowhere except among our mediums. Through Spiritualism the world is to eceive a new light, and a new religion that will take the place of all others and redeem the world from sin and misery. The angels have bestowed on us their most holy gifts, and it behooves us to make the best of them.

The Progressive Thinker is the dawning light of this age, and its editor is endowed with an excellent mission, and NEW SOCIETY IN SPRINGFIELD, the better he is sustained the more enlightened the world will become. It pehooves every Spiritualist and every freethinker that reads The Progressive opened meetings in American Mechanics' hall, Main street, this city. Dr.Geo.
many new subscribers as he can. Let
H. Fuller, of Worcester, officiated with loves so well, by doing all in his power to assist in this grand movement that is destined to reform the month. destined to reform the world. Every Spiritualist who has the evidence of our next Sunday. oly truths should consider himself or herself a stockholder in The Progressive Thinker and make his or her influ-

ence felt everywhere. We are promised better times in avenue, this city, is coming future; now let us work for the good of the cause so near our hearts. If retary. H. A. 91 Sherman street. first of the near year, double the sub-scription of our beloved Progressive Thinker, and my word for it, if we do we will be well paid for it in the shape of a larger and improved paper. It is a shame to withold our patronage when every week we get more than ten times the worth of our money in the noble words given us in that best of all spirit-

The Christians are doing all they can to put us down; now let us convince them that it is now it is the best weekly paper brooks. One of the author smost useful published on the continent and it will books. It should be read by every man. soon have at least one hundred thousand and woman. Price 50c.

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INDIANTANEOUS; in other cases months are required.
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female weakness, liver difficulty, neuralgia,
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bladder affection, cancer, catarrh, pimples
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subscribers and not less than five hundred thousand weekly readers. Let us work while the day lasts and do our duty DR. WM. CLEVELAND.

&\$\$\$\$**\$\$\$\$\$\$**\$

St. Paul, Minn.

Testimonial to Dr. J. H. Randall. To the Editor:-The Children's Progressive Lyceum which was organized by the energy and persistent labor of Dr. J. H. Randall while serving as lecturer for the First Spiritualist Church of Columbus, Ohio, recently gave a very interesting and meritorious entertainment, at which the following paper was read and adopted by a unanimous vote of the lyceum and the society. In behalf of our worthy brother and the cause he represents, we ask you to publish the same in your valuable paper:

To All Whom It May Concern:-We

the undersigned do hereby testify our off have I heard men and women say that The Progressive Thinker was food to the brother, Dr. J. H. Randall, and we recomble and on no account could they appreciation and esteem of our worthy tireless worker for the cause of Spiritualism. Having served our society, the First Spiritualists' Church of Columbus, Ohio, for three months, and being engaged for a longer period, we unite in saying that while living the truths of Spiritualism he has been a faithful advocate and worker whose services as an organizer of the children's lyceum, and whose lectures pertaining to our beautiful and scientific philosophy and religion have sparkled with flashes of inspirational thoughts of that high order which stamps the individual as a leader, and which must alone of necessity place and keep him in the front rank of our speakers. To individuals and societies engaging the services of ance. speakers we could not recommend a

better one. This testimonial is freely given, because we recognize the superior abilities and exceptional usefulness of Brother Randall to extend the influence hope he may be kept constantly em

J. D. ARRAS, Pres't. CHAS. O. SEARLES, Sec'y. First Spiritualists' Church, Columbus. Ohio.

CAMP-MEETING IN FLORIDA. The Spiritualists will hold a camp meeting at Lake Helen, Florida, 125 miles south of Jacksonville, on the Florlda East Coast Branch Railroad, from New Smyrna, to commence February 14, and to close March 31, 1897. This will be the third annual camp-meeting of the Southern Cassadaga Association A new auditorium is being built, also a club house, the latter for people to occupy who wish to board themselves There are several new cottages nearly finished. The hotel will accommodate

some sixty people or more. I have secured a special low rate by water from New York City to Jackson ville. Florida, for two excursions. The first one will sail January 9, by Comanche steamship of the Clyde Line This ship is first-class, and all the ap

pointments superb. All who go in on any of my parties will have free board and lodgings in elegant staterooms, and the cost of the round trip is so low that many people of limited means can go. I can ticket people through to Lake Helen by this excursion, and they can return singly any time before June 1, 1897.

On arriving at Jacksonville, the party can go direct to Lake Helen by the Florida East Coast Railroad, through St. Augustine. Ormond, Daytona, chang ing cars at New Smyrna for Lake

Many people in New England have a ready engaged passage, intending to visit Lake Helen during the camp meeting.

Write me early for information (enclosing stamp) of the place, prices of tickets, etc., and I can give you good staterooms. The ocean trip lasts some H. A. BUDINGTON. three days. 91 Sherman street, Springfield, Mass

MASS.

To the Editor:—The Church of the Spirit, a new Spiritualist society, has Juliette Yeaw, of Leominster, will speak

The ladies of the church are giving excellent suppers and entertainments every Thursday evening. Dr. H. G. Hawkins is president, and Mrs. Laura A. Cummings, 66 Palmer

avenue, this city, is corresponding sec-retary.

H. A. BUDINGTON.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle. A most able and interesting presentation of a most important subject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth, \$1. For sale at this office.

"The Fountain of Life, or The Three-

Mrs. Dr.a Debson-Barker, Gifts for the Holidays!

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Healing powers are boing repeated over and over again through their mediumship of MRS, DR. DOSSON-BARKER, who, for the past year and a half has

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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 iter many cures:

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With affectionate regards. very truly, REBECCA LEVY.

PHILADELPHIA NEWS.

Spiritualists Active and Doing Good Work.

To the Editor:—The Philadelphia Spiritualist Society, under the able administration of Mr. Locke, has been meeting with a very successful season. Moses Hull has been giving us a course of lectures during November, and has left us with many regrets at the part-ing. As an exponent of Biblical literature, he stands foremost and no one can listen to his lectures and not be bene-

. All good soldiers study the position of the enemy, and to have an explanation of Biblical foundations, in a manner that is both concise and learned, and leaving no doubt'ns to its validity, lays bare the foundations of the enemy's works and makes them vulnerable to the attacks of spiritual fruth. Discussions upon this line attract many people from the church; and they take with them the truths they have learned and become a leaven in the old and dried-up loaf of Christian dogmatism, and a light that **re**veals the true meaning of many manifestations given in the Bible.

The society has also obtained a State charter, which gives us a legal standing and also affords litter protection to our mediums and speakers.

During December we shall listen to Prof. Wm. F. Peck#and in January that capable demonstrator of science within he realm of Spiritualism, Prof. Wm. M. Lockwood, returnssto us. Many await his coming with the highest appreciation of past efforts.)
In Februaryth, W. Sprague will lee

Helen A. Palmer, and in April we shall have the pleasure of listening to the gifted blind orntor, A. E. Tisdale. With this array of talentiwe have no doubt of Our lyceum is doing well and grow-

ing. The Progressive Thinker and other from \$1.75 to \$1.25 per volume. Postspiritual papers are for sale at our door | age 12 cents. on Sundays, and at our Friday night se-

CHARLES L. G. FRORER, Secy.

ESOTERIC VIBRATION A common topic of conversation, in

these days of marvelous mental and spiritual unfolding, among believers in 10 cents. both a reality and unreality of life, is the power and effect of vibration. It age of God. Two bectures. By Mrs. is not doubted by either scientists or Maria M. King. Price reduced from 25 occultist that in the wonderful simplicity of vibrations lies all the complexities of change in form, which make our earth such a beautiful and glorious home for those who are alive to think the thoughts of the day. But the outer visible vibration, perceived by persona sense, plainly indicates that an esoteric vibration must also exist as a cause and manifester of the visible.

Have you ever tried to tell what vibration is, and how it is made? Did you ever formulate an explanation of where the effect begins and what i ends in? Can you tell what part of created things are effected? Did it ver seem plausible to you that there i but one law, and that the law of polarization? Would you believe that the corollary must also assert the existence f but one motion, and that is vibration? life is vibration and death the cessation

thereof. These and other similar questions, Dr. W. P. Phelon, who has a reputation as teacher, lecturer and writer on mystic subjects, lucidly discusses, in "Esoteric Vibration," a little booklet, on the lines of The Hermetic Brotherhood, which is just issued. Sent by mail, on receipt of 25 cents. For sale by the Hermetic Publishing Co., 619 Jackson Boulevard,

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1846 Market street, San Francisco, Cal., and he will send you a Francisco, Cal., apa no man correct diagnosis. Stamps for reply.

Dr. E. J. Worst, of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarriz 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, return it to him in the original package. Catarrh, asthma, acolds in the head, bronchitis and taberculosis immediately relieved and speedily cured. Don big prices for worthless inhalers.

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

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religious, and to all who would gain a fair conception of Buddhism in its spirit and living princi-ples. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. 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

50 cents.

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love deep, clear thought, reverent for truth alone, will be pleased with it, and

well repaid by its perusal. For sale at this office. Prices cloth, \$1.25; paper,

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thought of the wisest students in spir itual science. Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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pithy, of especial interest to those who ike to delve in Bible teachings.

From Youth to Age: Adventures in a Varied Life. By D. B. Lovejoy. Authors' Protective Publishing Co., Chi-

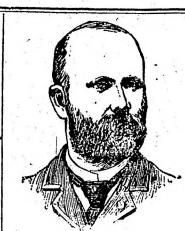
CBOO. Reads like an autobiography, and is of sustained interest from beginning to end. Incidents and events occurring from boyhood to manhood and old age are related in a realistic style.

Commentaries on Hebrew and Christian Mythology. By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. Truth Seeker Company, New York.
Whose would inform themselves concerning Hebrew and Christian Mythology, from the standpoint of a radical freethinker, would enjoy this very succinct and able presentation of the subiect. The volume evinces much re search into Jewish, and other ancien records as well as the writings of Christian "fathers" so-called; and the author plainly sets forth the flimsy founda tion on which the Christian church rests. The frauds and impostures connected with the so-called sacred Scriptures are proven by a surplus of evi dence. The author's legal training and practice has well fitted him to weigh and sift evidence, and the result of years of natient investigation and study is fearlessly and candidly presented. The volume is a valuable acquisition to radical freethought literature. For sale at this office. Cloth, \$1.50; paper, 75 cents.

The Old and the New Ideal. tion of That Part of the Social Question Which Pertains to Love, Marriage and Sexual Intercourse. By Emil F. Ruede-

The author would do away with all law concerning these matters so vital to the welfare of society. He is opposed to legal interference. How such a plan could better the condition of mankind is a problem difficult to solve. If matters 15 cents. are bad now, in spite of law, how can ab "Mahon sence of law make them better? There Doctrin," By Edward Gibbons, This is certainly nothing of a moralizing or is No. 6 of the Library of Liberal Classpiritualizing nature in the mere condition of being without legal restraint. A lawless condition does men's natures for the better. If the devil of lust is in them, freedom from law will not cure their obsession or malady, nor lessen the evils of vice. The author's "solution" does not solve the question. U.

Sarcaam poisons reproof.-Wiggles



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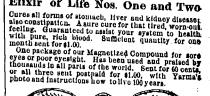
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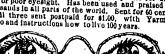
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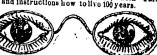
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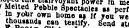
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