

VOL.15.

### CHICAGO, JLL., SATURDAY, DECEMBER 26, 1896,

## PEN-FLASHES FROM THE PAGIFIC GOAST.

#### BY DR. J. M. PEEBLES.

Does the world move upward? Is sician and of deep studies in the line of this a progressive period? Pessimists psychology, occultism, and the invisible say not. Politicians declare that the party coming into power, no matter feel it my duty to thus personally adwhich, will surely ruin the country. dress you.

Preachers and a class of conservative It is not for the graceless purpose of students quote a few of the sayings of criticism, but more for the purpose of some of the suges of India, Greece and suggestion, coupled with the hope that Rome, and then lapse into a woful prophecy of terrible impending cataclysms magnetic forces, and so bring them into phecy of terrific implementation of Turkish practical and permanent use in treating trocities, of the Cuban war, of unjust the insane, that I fraternally write you, Congressional legislation, and of the I am of the opinion that no physician wicked laws passed by the different should persume to medically treat the State Legislatures. All, everything is on insane, so-called; or, the really insane, the way to chaos—and the golden age of legislation was in the past.

Was it? Read the following from an- ology and the psychic influences that clent Rome's famous "twelve tables." clent Rome's famous "twelve tables." necessarily affect human lives for good "A foreigner can gain no property in a thing by long possession. \* \* \* if mates, pronounced insane, into one a debtor does not pay his debt when great building, where each must psy-due, the creditor may take him away and bind him with cords or with fetters, the others, something as thought affects which most not be more than fifteen thought; and there dosing them with pounds' weight. The creditor may keep drastic drugs, is a most potent method the debtor sixty days in jail. \* \* \* A for prolonging their mental derangefather may kill at its birth a child mon- ments. To the thinker, to the students strously deformed. He shall have a and to the really learned physician, this right of life and death over all his law- is patent! How many of the medical ful children, and also of selling them as professors in the Michigan Asylum for slaves. If a father sells his child thrice, the insane are conversant with hypno-the child shall afterwards be free from \* \* \* He who shall willfully trance, vision, intuition, clairvoyance, and maliciously set fire to a house or to clairaudance,

obsession-in a worda stack of corn piled against a house rational Spiritualism; which Spiritualshall be bound, beaten with rods ism, by the way, underlies all the moral and burnt alive. He who slightly in philosophies and all the great religions sults another shall be fined twenty-five of the world. pounds of copper. If anyone publicly A united materialism, bigotry and defame another, or make verses to his ignorance deny the demonstrated facts disgrace, he shall be beaten with a that prove the reality of these psychic stick. \* \* \* If he break the jaw-phenomena. Still they occur. They oc-

bone of a freeman, he shall pay three-hundred pounds of copper; if of a slave, curred in remote antiquity, they oc-hundred pounds of copper; if of a slave, curred in New Testament times, one hundred and fifty pounds of copper. They occurred in the post-Apostolic  $\hat{\gamma} = \hat{\gamma}$ . There shall be no right of mar-period, they occurred during, and were ringe between the Patricians and the acknowledged by the Alexandrian Plebeians.  $\hat{\gamma} = \hat{\gamma}$  Virgins may exer-

cise themselves in running, wrestling, The reign of law is now admitted. Its and throwing quoits and darts, that their children may be strong. Every sweep is universal. The principles, the laws of the universe are immutable; child must be examined at birth by the and, necessarily therefore, what transwise men. If it be strong and well pro- pired in the past, psychically mayportioned, orders may be given for its and psychically does transpire in the education; but if it be weakly and de- present, modified only by time, national formed, it shall be thrown into a deep and racial idlosyncrasies. We are sur-cavern, or killed outright." Some of rounded by and enveloped in a realm of these later laws are no doubt of Spartan unseen forces and intelligences. The clairvoyant sees them. The clarandient or Grecian origin.

THE BIGOTRY OF UNIVERSALISTS. Unitarianism stands for liberal re-

music in Heaven. This was not imagination, nor hallucination. Nor is it ligious thought. Unitarians have no such to-day. Much that is called halestablished creed, no fixed confession lucination is spirit influence, and perof faith. Unitarianism is not to-day haps of a demoniac character. Invisi-

That old-time medium and sage of Berlin Heights, Hudson Tuttle, has written columns upon columns against the idea that lions and tigers, crows and caterpillars exist hereafter as indi-vidualized beings. All independent clairvoyantsknow enough to distinguish between living entities and astral shadows, or make-up automatons to please a temporary fancy. "Yes;" the objector says, "there's no proof that beasts aspire to immortality."

These that say they do, should go to work and prove it. They have the affirmative. To ask a logician to prove a negative is either ignorance, or cheeky impudence. Will some of those who advocate beast and bug immortality question these creatures, hear what they say, and report. W. J. Colville's band of controlling in-

fluences was asked both in private and public, while lecturing in San Diego, if the animals of this world existed in the spiritual world, and these exalted intelligences replied through his organism, no! in language unmistakable. J. Morse, twenty-seven years a

magnificent trance speaker and medium for the higher intelligences, was asked, when in San Diego last week, if ani mals and insects existed in the heavenly world. The spirits replied, no! in terms as unmistakable, as they were eloquent and logical.

But we are gravely told that "animals will cease to thirst for blood in the spir-it form," and serpents will no more hiss nor sting. That will be nice! But how does the writer know this? Where are his proofs? Assertions are cheap, and little in this matter of brute imcount mortality. Yes, it is nice to be told that the tiger will not growl over there, that the adder will not sting over there, that the rattle-snake will not bite over there. that the bed-bug will not crawl over there. Where then is their identity? What hocus pocus resurrection has so suddenly made all these pests lively? The San Diego Daily Union, of Sepember 28th, informs us that "Three big rats attacked the two-months-old child of Isaac Asher, Baltimore, Md. gnawing and eating its neck and face and head to such an extent that the child quickly died." Now, if man's identity remains-if men know themselves beyond the grave, rats, if immortal, must also know themselves, taking with them their characteristics and

tendencies. Will these spirit rats desire to gnaw the sweet faces of little babes in the beautiful Summer Land? We must take "our pets with us" to hears them. John upon Patinos heard the Spiritual world, say a few Spiritualists. Charles Carson, at the great San Francisco Exhibition exhibited the wonderful powers and pranks of some trained fleas, of wich the Examiner what it was in Channing's time; not ble agencies affect and obsess at times he still have those pet fleas-possibly said "he had become very fond." Will vast bevies of them, in the spiritual This is not new. The late distinguished Judge Edmonds, of New York, informed world to love and train? Flea immortality! ne that he conscientionsly believed that Low as the Bushmen of Australia are, nine-tenths of the pronounced insane they are capable of education and conwere the subjects of obsessing influsiderable civilization. And yet I have nces from the invisible world. The seen them catch and eat-eat with living in this world may also obsess the living. Jesus of old cast out these obseeming relisa-the vermin from their own heads. Mice they consider a delsessing demons. The Apostolic Fathers icacy. Have these mice and lice immortal souls? Do they exist in the spiritual world? It is a well-established fact that the lower and gresser the status in the scale of being, the more prolific. Plato died childless. Wayside weeds are exceedingly fruitful in blossoms, while the sane, and with the most marvelous sucmagnificent century plant blossoms cess. Are you doing it in the Michigan but once in a hundred years. The Asylum? Are you abreast of the times? fecundity of insects is simply marvelous; the apnis, producing by germination. begets some 60,000,000 offspring results in treating the insane placed per year. The common spider produces 200 of its kind at a single brood; the ant of our country, 5,000; the queenthe College of Science, California, where bec lays in one season 500,000 eggs; a large portion of the curriculum. I single oyster contains, according to Poli, no less than 1,200,000 eggs. The white ant of India produces, during a part of to ask these questions, and to pressthe season, 84,000 eggs each day. This earnestly press-them upon you for is 2,592,000 in a month. These figures consideration. I remain, sir, very truly are not fictitious, but solid facts based J. M. PEEBLES. upon careful observation. And now, saying nothing of unnumbered millions Liberalists of all schools and espeof lions, tigers, hyenas, wolves, hedge cially Spiritualists should give more athogs, lizards, toads, and slimy serpents tention to the study of hypnotism, sugthat inhabited the earth in the past, gestion and the potency of the unseen think, reflect upon the coantless myr iads of aphides, oystels, ants, bees. The power of the hypnotist over his waspa, flies, fleas, stinging mosquitoes subject should not be thought of lightly and poisonous servents on earth to-day; or minimized. It has been demonand believe, if you can, that they are strated over and over again that the immortal, destined to exist in the heavhypnotized person is a very automaton enly life. Why, they would form doing deeds and obeying the commands spheres of animals, spheres of spiders, of the hypnotist that he would not do spheres of immortal serpents, and vast if he were fully and consciously himconcentric zones of stinging mosquitoes self. The power of the hypnotist deabsolutely measureless in extent. And. pends upon will, concentration, suggeswhat is still more unpleasant to conten tion and fixedness of thought. Hypnoplate, mortals born into spirit life would be necessitated to wade and wallow through these spheres of insects, these pelts of lizards, and zones of spirit serpents, on their way to the angel's home in glory-the summerland of impor tality. But "clairvoyants see animals in the spirit world.' Quite likely. So they professedly se ships approaching us laden with gold. ANIMAL SOULS IN HEAVEN. see oil-wells where there is no oil, lead mines where no lead exists and psycho-I have never known a scholarly reprelogical pictures that have hardly : shadow of reality in them. When clair voyance proves itself infallible, it will do to place in it implicit confidence Clairvoyance should never be confounded with psychological presentations. "But spirits say there are animals in he spirit world." Certainly they do. And other spirits occupying different planes and more exalted conditions, say emphatically there are none. If the prophet referred to anything Certain spirits earth-bound say any hing and everything. The way to stop the return of lying spirits is to stop sending them over there into the other

their conscious existence, they deserve Christs of the ages, rather than to in-our care, attention and tender kind- sects and animals. Flies, as physicians and naturalists know, are carriers and conveyers of the contagious germs of disease. They, are also attracted to bald-heads and house wives' pies. A fly will produce 5,000 larvae at a laying, each of which very soon produces 20,000 more. From spring to autumn a single fly, says Linnaeus, will produce 2,000,000. The question is, have these countless sexillions of flies--of pests, immortal souls xisting in the heavenly world of pro-

gress? Think of it-fly immortalityfleas leaping and flies buzzing about in the "angels home in glory!" Have beasts, brutes and insects immortal souls? Soul, as defined by standard dictionaries is, "the principle of mental and spiritual life; the part of man's nature that is especially char

acterized by the attributes of self-con-sciousness, personal identity, moral reason, conscience and the higher emotions." Have animals, and insects the "attributes of personal identity, moral eason and conscience?" No one has affirmed, or attempted to prove it. Who ever heard of a virtuous wolf, a religious dog, a benevolent hyena or an honorable conscientious cat? And yet hese are among the qualities constitut ing the immortal soul. Have animals then immortal souls? Verdict-unproven!

Prove then that these lower orders of beasts and bugs have immortal souls, before you talk or write of their continued and conscious existence. If anyone says they aspire to immortality, prove it.

The soul-the divine inmost of man desiring and capable of endless progression, is of too much importance to cease to exist; while Deasts that bellow and insects that sting are too unimpor-tant to exist in the spiritual world. So far as we know builtes, and birds exhaust their possibilties in this world. Not so with man. His possibilities, his aspirations to live forever are prophecies of his grand endless unfoldment in the infinite hereafter, There is not a shred of proof that ani-

mals clairvoyantly see animals in the spiritual world. If they do, let them intelligently so testify; or write books proving it. Because a cat "rubbed proving against what seemed empty space,' "playing around a grave," and was found "stretched thereon dead," the found question is solemnly asked-why "the cat died there?" Doubtless because she had a convulsive fit, and didn't know enough to find cathlp to eat.

Women that advocate the immortality of pug dogs and poolle dogs with the fleas that bite them, had better transfer their affections to little babes, and beautiful children that have within them the prophecies of immortality and infinite possibilities. If they have no children of their own, let them find, What sati eed, clothe, and educate know that we live after the change hildren—and let the dogs alone! called death, if we could not also fee When toads, serpents, hawks and that we shall know each other? Would butcher birds-creatures of the lower not the future life appear to us an unringdom die, earth goes to its kindred ending season of banishment, to last on earth, and the spiritual substance conand on forever, and we exiles, as it stituting their spiritual structures rewere, on some far-off desert, and would verts to, and is absorbed in, the surnot our present existence seem a heaven rounding ocean of spirit substance in comparison, in spite of its cares and to form material's for other and sorrows? higher organism. Man has one more If Spiritualism proves a continuity of top story, the moral and divine, life (and if it does not, then we have no proof), it also proves that we shall know insects or brutes. He alone than lefies death! each other, and shall know also as we That there possibly are, in the to us are known. 1 may shock the increduinvisible realms, what corresponds to lous perhaps who have no knowledge of animals and pets, is very probable, and the higher thought of mental science, to a class of earth-bound unspiritual when 1 assert that we may not wait for spirits, they are doubtless real, just as our final dissolution to take place before rag doll is a real babe to the child. we learn this. We can know each other Just as musicians continue their here, as well, and be cognizant of the nusic, and poets their poesy in spirit motives and intentions of each toward life, so no doubt but that mechanics of the other, if we make a careful study of this world will for a time, out of kindmentality: for mental science teaches ness manufacture ""noodle dogs" and not only the way to health, but the way pet brutes and "trained flees" for those to all truth, and we can know each othwho on earth loved them so, and thes er's thoughts and motives, and see, not ire doubtless what dependent clair through a glass darkly, but face to face, voyants see. in this life as well as in the next. Get a right understanding of self and No independent clairvoyant ever saw all these things will be revealed to you plainly and unmistakably. Mental sci-ence teaches this to all who will make it minuls in the spiritual or heavenly world. This is true from Hudson Tut tle down along the years to W. J. Cola study. This will not only apply in a ville, and other intermediaries, controlled by wise spirits unclent or modspiritual sense, but in a material sense also, in the everyday walks of life, in business, friendship, and love affairs. ern. There is not a particle of proof that animals and insects have immortal You will not say, when you enter into a business contract, "I don't know but I am wrong, but I think I have a right essouls endowed with self-consciousness moral reason and conscience. There is no proof that they could serve any moral use in the spiritual world. There timation of this person; however, time will tell." Your will know your man is no proof that beasts, bugs and all species of insect life do not exhaust when you stand face to face with him, for you will be able to read his thoughts their possibilities in this world. There and intentions-for thoughts are things, is no proof that they have the moral and mental science is the talisman that and spiritual natures of men and angels. opens up to you the meaning of them. The lover will then have no doubt con-There is no proof that they desire a progressive immortality of existence. cersing the sincerity of the one beloved As compared with man they are imbut will be able to read the inmost perfect structures, arrested developheart. ments, unfinished arches, incomplete I would like to impress upon every temples, hence have no conscious indipoor soul who is struggling with the ervidualized and morally constituted rors of life, the importance and help to souls, yearning for immortality and eternal progression. No logician, no be derived from the study of this holy science. I say holy, for it is holy. It makes a person whole, complete in all things; even a slight knowledge of its scholar would be so illogical as to affirm of a part what he would of the whole. The human soul-and the human soul teachings will be a certain help to everyonly, allied to the Infinite Over-soul as one who looks into it prayerfully and trustingly. It is a help to the poor man a crystal drop to an everflowing fountain, is a divine entity, in which lie the struggling for the daily bread to feed germinal possibilities and prophecies of the mouths of his little ones. It is a man's angelic déstiny .; Those who dehelp to the overworked and tired mothsire to controvert my positions and ader, trying so patiently to bring up her vocate bug and beast immortality. little ones as best she can. It is a help turn over to the tendermercies of Hudto the man of business, whose brow is son Tuttle. I leave-to-morrow, Decemfurrowed with the lines of care and perber 1st, for San Francisco on my third plexities that always attend such. It is tour around the world. a help to the brother and sister and ev-

mediary, Mr. Morse, is influenced-con-trolled by a learned Chinese sage of ancient Cathay. And be it said to his praise, he acknowledges his guidance-his helps from the dwellers in these higher homes of immortality. The members of the First Spiritualist Society gave him an elegant reception, consisting of a welcome-speeches,

This sensitive and finely-tuned inter-

recitations, music, toasts, responses, a Shakspearean reading by Mr. Ravlin-and tables loaded with ice-cream, cakes and fruits. The hall was beautifully decorated by the ladies. The whole oc-casion was most enjoyable. Everybody was happy. Mr. Morse's closing remarks, after the departure of his angel guide, were exceedingly well conceived, breathing the fraternal spirit of sympathy, and good will. He leaves behind him a host of friends in California. In his addresses he several times called me his "Spiritual father,", referring to my personal kindnesses to him in his early days of mediumship-and while on my lecture tours in England and Scotland. I have a large family of spiritual children; and while esteeming them all. there is no one of whom I am prouder than of J. J. Morse. He needs no praise, no words of commendation. Unassumingly he wears his laurels. Departing from our shores, as he will in a few days, we can only say, our loss is Britain's gain.

N. S. RAVLIN.

Every Sunday increases Mr. Ravlin's udiences. He is a magnificant platform orator. His Shakspearean readngs are as grand as matchless; and the more one listens to his fervid, stiring, uplifting eloquence, the better he likes the man. While destructive on the lines of the theology, he is construct-

ive, and the truth of Spiritualism may be proud of him as an advocate. He is clairvoyant, besides being blessed with other spiritual gifts. But what a leap, from thirty years a Calvinistic closecommunion Baptist preacher, into the knowledge, the wisdom, and the ecstatic glories of Spiritualism! Long may he live to storm the castle of the old and build upon its ruins the temple of eternal truth.

Honolulu and so on around the world. leave only supny memories behind me. Peace and good will to all. San Diego, Cal.

## standing.

Shall we know each other there? This seems to be the great question asked by all peoples and in all ages. tion would it be to us

PERTINENT, PRACTICAL. **Reminiscent and Prospect**ive Suggetions,

#### For Spiritualists to Consider and Fulfill.

To the Editor:--I have dropped into a reminiscent mood, and have been overhauling the log-book of memory, begining when I was (as I am yet) a "high private" in the unpopular army of progress, which was fighting its way, contesting the field step by step against the solid phalanx of old orthodoxy. And what an army we had to meet The pious deacon with his "awkward squad"--the pulpit orator with his dis-ciplined company--the bishop with his regiment, even to the assumed sucessor of St Peter with his legions of purblind adherents. Their catapults hurled the grossest falsehoods, and the vilest epithets that would most effect-ually appeal to the prejudices of the masses of the people blinded by ignorance and superstition. It was before the higher criticism

had euphonized Hell to Sheol, and the Devil was still going about like a roar-ing lion seeking to devour all who proclaimed the final overthrow of power, and the triumph of good or God The lake of fire and brimstone, though cooling off somewhat, was still hot enough for all practical purposes, and the material for paving hell was still being consigned occasionally to that place by the most bigoted worshipers

of John Calvin. Another wing of the army was com posed of camp-followers-those who hung upon the skirts of the churches for popularity-for standing in society This class is by no means extinct yet. All of these were doing battle openly. But the noble army of progress had other foes to fight. They were those whose baser passions and lusts had been kept in subjection by the fear of Hell. They were willing converts, or professed to be, to the doctrine of the continuity of life beyond the grave without hell. The fear thus removed, they gave loose rein to their passions,

and, joining the army of progress, gave its enemies an excuse for asserting that Spiritualism and free-loveism were synonymous terms.

But a change has been gradually wrought in the factles of war. Comparatively few of the better class of clergymen attempt to storm the batteries of the new philosophy. The secular press, as a whole, is becoming much more tolerant, and many journals are ready to publish articles that really

### Set the bells of heaven ringing-echoing from the shining shore, For the Christ of love and light is come,

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to reign forevermore.

NEW CHRISTMAS HYMN.

Long has man in darkness wandered, groping anxiously for light, Scarce a ray of hope to lead him from the gloom of Error's night.

Look we far among the peoples, viewing scenes of human life— All the sadness of existence, all its bit-

terness and strife.

Troubles press the weak and weary, anguish wrings men's hearts with

And the wail of souls afflicted swells to heaven in sad refrain. Sickness, sorrow, pain of parting from

the dearest ones we love, Fill our hearts with keenest anguish, and our cry is sent above.

oved and loving-hated. hating-all alike in death must fall;

Over each-the high, the lowly-spreads the mantling mortal pall. Death appears as robed with terror,

hurling his unerring dart, Striking down, alas! the dearest and the nearest to our heart.

And, by Error's teachings guided, we cry out against our fate,

lewing Death as fearful monster whom no sacrifice can sate.

In our haste and in our blindness, oft in sadness have we said:

Better that we live in darkness than be numbered with the dead!

Now a light is shining 'round us -lo! the angel world is here! ath is shorn of nameless terrors-Death

spirit loved ones now appear. Angel friends have built a ladder from

the mortal to the skies, And, descending and ascending, fill our

souls with glad surprise. Lo! the night of gloom is ended, ban-

ished by the light of day. And the brightness of the glory melts the shadows all away.

For the angel hosts are with us, in our bomes and in our hearts: O, the glory of their presence! the sweet joy their love imparts!

With our vision now enlightened, look

we o'er life's stormy lea: Now no more the King of Terrors.

Heaven is with us in our sadness-we behold with clearer sight:

Death's not sinking into darkness, but a rising into light!

Lo! kind Nature's voice is calling to the spirit: Come away! favor the philosophy, but without Let the dust return to dust

In a few days, December 5, I sail for J. M. PEEBLES. M. D. SELF-KNOWLEDGE

An Open Book to Human Under-

It is eminently elastic. Many Unitarians are distinctively Spiritualists. The same may be said of their preachers. In brief, Unitarianism stands for liberalism. It is the antipodes of Roman Catholicism. Universalism is a sort of a half way house between them. Here is an Indiana "whereas," with one of a series of narrow, sectarian resolutions:

did the same, the Alexandrian teachers Whereas, The Universalist churches had formulas for demagnetizing those and convention of Indiana have been all considered deranged. There are emibuilded up to their present position upnent physicians in Paris and Berlin toon the theory that the Bible is infallible day who are making use of hypnotism authority in all matters of religious and the psychic forces accompanying faith and practice: Spiritualist mediums in treating the in-

Resolved, That it is the sense of this Universalist convention that the Circuit Committee and the officers of the churches of the State should use their Have you made hypotism and the finer influence to prevent the employment, soul forces a study? Do you apply the by any church in the State, of any minister who is in any way given to the under your care? As an American citpractices set forth in the preamble to izen, as a physician, and as president of these resolutions; and that the Committee on Fellowship of this convention these higher, finer forces constitute a ought not to grant any license of fellowship to any preacher who is not cer have a right-aye, it is my solemn duty tainly known to be in harmony with the doctrines of our church, and especially a believer in the Bible as an infallible rule of faith and pracvours. tice in all matters pertaining to the re-San Diego, Cal. ligious life.

And yet, there are Spiritualists paying out their mouey to build up this little no-hell sect-no hell hereafter, but a bitter, persecuting hell in this world for psychic forces. such as do not believe the Bible to be an "infallible rule of faith and practice, Including Solomon's wife business David's moral leprosy, and Peter's profanity. Universalism is now little mor than another name for sectarian conservatism. It has become, in fact, the symbol of bigotry and theological pecksniffianism.

The erudite B. F. Underwood well says of it, in the Freethought Magazine:

"But now, Universalism is conservtists maintaining their identity over ative; it is overse to innovation; it these in those invisible realms are hypthinks more of religious 'respectability notists still, and may, and do, if they so than of reform; its preachers, many of choose, influence both spirits and morthem, congratulate themselves on how tals. When influencing the latter unmuch they, in contrast with Unitarians. wisely, ignorantly or maliciously it is believe, and go beyond the orthodox called obsession. Whatever opinions clergy in denouncing modern liberal may have obtained in the past, I think thought. The denomination is controlled no intelligent Spiritualist at present deby a syndicate, so to speak, comnies the fact, sad as the fact may be. ed of extremely conservative men,

and the tendency the last few years has been to greater conservatism in the

pulpit. Naturally the accessions to the sentative Spiritualist to affirm any such churches are more conservative in char irrational, uuphilosophical position, as acter than formerly. It is a waning that the brutes and insects of this seet. As a protest against intolerance, world exist as such in the spiritual injustice and huanity, and as a reworld. I have never known or heard of form movement, Universalism has spent an independent clairvoyant affirming its force. It continues to exist now any such stupid stuff. Patmos John's simply as one of the numerous respect- beast with seven heads and ten horns able sects of the day with no aggressive is not in existence; neither is Isaiah's tendencies, with no reformatory spirit, description of the wolf; leopard, lion with no especial work for it to do." and lamb, lying down together and the

child playing on "the hole of the asp. DR. WILLIAM EDWARDS CALLED

TO ACCOUNT.

S

rational in this passage, it was to a +Dr. Edwards is medical superintend- millennium on carth. The fact of the ent of the Kalamazoo (Mich.) lunatic weaned child putting its hand into or "on the cockatrice's den," is the proof asylum]. Dear Doctor:-Within the past few

that the whole affair pertains to this vears I have been called upon to diagworld. The article of B. F. Underwood in denose, or treat, perhaps a dozen patients in the Kalamazoo Asylum; called upon fense of animals and their kind treat

to do so by the friends (Mrs, Whistler, ment was excellent. I have often tried digenous to those sphere, and not the to do so by the inicial dars, whister, ment was excenent if have orten tried algenous to chose sphere, and not the inicial darses or pay in of Allegan, Mich., being the last), of the to impress the same thoughts kindness products of earth's grossness and beast-reputed insine. Accordingly, in justice to animals—upon my fellowmens—Har. Incess, Angelic affections flow out to listen to a sage from the to my convictions as a practicing phy-ing only this life as the measure of little children, glorified soulds, and the is their loss, not the same mine.

ife.-That there is a higher order of animal ife, and birds of beautiful plumage, in certain spheres of the hereafter life, is plausible enough; but if so, they are in-

RECEPTION TO J. J. MORSE. This distinguished Englishman (that Americans own a large corner lot in), thinker, writer, speaker, having finished his year's engagement with the San Francisco Psychical Society, visited by request San Diego, delivering two

masterly lectures. For vigor of thought, for clean, crisp ogic and profound argument, I've never

heard - these lectures excelled. They ought to have been ligard by the reputed 3,000 Spiritualists of San Diego; and yet, a majority of these would sooner run after a mystic rap, see a table lift its legs, or pay fiffy cents to witness a sleight of hand performance than listen to a sage from the Heavens. It

erence to the name. All right, bid them God speed.

The growth of the army has been such that those who now join it have little difficulty in stemming the tide of religious bigotry and intolerance. man or woman can now manifest strong tendency to liberality and still

not be ostracised or boycotted But there is a wide-spread undercurrent in this direction that would astonish the staid old orthodox and the secu-

lar press if they were made to realize its full exent.

This liberality of religious sentiment ; held by members of nearly all denominations. They have covertly gained and quietly enjoy the knowledge of spirit return, but for various reasons, according to their several environments, and their social ties, maintain their form al relations with the church. Their influence and their money go there, but they stand on neutral ground, and neither help nor hinder us. But the army of progress is not ye

to be disbanded. And it never will be So long as the might of truth and the laws of progress prevail, so long the army will continue to increase, till the

enemies of human brotherhood are vanauished. But the time is approaching for a grand review. The close of its first semi-centennial and the beginning of its second will undoubtedly be celebrated in a manner and with zeal becoming such an event. What better or more opportune time for this work than the closing year of its half century of work in the field of reforms? I come now to the real purpose of this

writing. It is to suggest that, during the fiftieth year of the life of modern Spiritualism, an organized, or, at least a concerted movement be made through out the length and breadth of the land to rid the army of progress of all who are not genuine media, but profess to be.

Let every organized society either through its officers, or by a committee appointed for that purpose, or as a com mittee of the whole, take measures to ascertain the true worth, both moral and medial of all who are not well known and of established reputation. When those are found, be they male or female, who are unworthy to bear the banner of progress, an effort should be made to protect the public against their swindling works, by exposing them until they find "it doesn't pay," and

they will "cease to do evil" in that line of operations. I am aware that it will be a difficult and delicate undertaking in many cases. and great care and precaution must be exercised to see that no injustice is done ery member of the home circle; even the little child feels it, for it carries to any worthy medium who is in process of unfoldment. As all fakes and mountebanks are "in it for what it is healing wherever it goes. It is a help to the prisoner and to the unfortunate vorth," the surest way to rid our ranks

and wayward, for it teaches them the of them is to make it unprofitable. way to a better life, and that the only true happiness is in right living. In We have too many phenomena hunters-too many who are apt to patfact. it teaches us all the true way to ronize these wandering fakirs who adhappiness, and happiness is what every vertise their wonderful powers-drawn soul is seeking. Tis true these conditions cannot be there by curiosity. By doing so they but set the example for those who are reached in a day; it is an upward growth to which there is no ending, and course, are not profited by following the lead of those who are known in the longer we study, the clearer will be our understanding of all things in life. community as Spiritualists.

It is an upward climb, and happy in-Let every true Spiritualist appoint himself or herself a committee of one deed is he who has the better knowledge of this science for his power over all to do his best till March 31, 1898, to things is greater. AUGUSTA FRANCES TRIPP. make fake medlumship pecuniarily un-A. S. HINKLEY, profitable.

-the clay turn to kindred clay.

Lo! the angels are around us, and we hear their song again:

Light is come with t is come with joy and gladness: Peace on carth! Good will to men! Set the bells of heaven ringing-echoing

from the shining shore; Death is but a passing onward! we shall live forevermore!

Set the bells of heaven ringing-echoing over land and sea, Ringing out the night of sadness-ring-

ing joy that man is free.

Ring the bells of earth and heaven, notes of gladness sweet and clear, Till the echoes of the chorus float from

shining sphere to sphere. Ring the joy-bells of the heavens-let

the joyful earth agree, For the Christ of love and light is come

-the Truth has made man free. Set the bells of heaven ringing-echoing

from the shining shore, For the Christof love and light is come to reign forevermore!

JAS. C. UNDERHILL. Hammond, Ind.

GUARDIAN ANGELS.

With us in our wanderings; With us when we rest; Ever waking thoughts most holy, Purified and best.

Roaming where'er we may, O'er the sea or land;

Ever strengthened, led and guided By a helping hand.

Ministering angels now Are the glorified:

Heavenly comforters are those

Whom we say have died. Watchful care they give us now, Tender love bestow, Drawing nearer, nearer heaven

Helping us to go. -Selected

Public sentiment powerfully restrains nen from doing wrong; but when they have done wrong, sets itself as powerfully against them.-Beecher.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.-Johson.

The passions, like heavy bodies down steep hills, once in motion, move themselves, and know no ground but the botom.-Fuller.

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his vays.-Milton.

Stern duties need not speak sternly, He who stood firm before the thunder worshiped the "still, small voice."-Dobeli.

Whatever difference may appear in the fortunes of mankind, there is, nevertheless, a certain compensation of good and evil which makes them equal. -Rochefoucauld.

So quickly, sometimes has the wheel of life turned round, that many a man has lived to enjoy the benefit of that. charity which his own plety projected. -Steele.

No rock is so hard but that a little wave may beat admission in a thousand rears .- Tennyson.

Who makes quick use of the moment : is a genius of prudence.-Lavator.

#### SKEPTICISM OR FAITH

What it Does for the World.

Some of the Many Sacred Superstitions and Harmful Errors Exposed.

Skepticism has been one of the most that manifestation of its methods and alarming specters and terrifying ap ways, we only can learn what that paritions of the church in every age of the world. Not a skepticism of the di- must be, and what it is not and cannot vine parentage of man, nor of the in- be. And that unbiased volume attests tinite goodness and love of God, nor of the fact that while there is a supreme the pure moral precepts of Jesus, but power, there is and can be no supreme a doubt of the total depravity of man, being or personal God; that there is an the anger and vengeance of God, the in- omnipotent, ubiquitous and inorganic fallibility of the Bible, and of the vital force, but no personal and local flogical and trrational dogmas and deity, to which it is as absurd to imordinances of the church. Skepticism pute the likeness and passions of men ha's always been stigmatized as the as it would be to personify and ascribe satanic mother of "heresy" and "infi- human attributes to the sun. Jesus, delity," which have ever been de the first great iconoclast and skeptic of nounced as the greatest of crimes, and bibliolatry and the orthodox beliefs of the most worthy of persecution or of his day, discovered and proclaimed that death. And yet there is no proposition in the God they ignorantly worshiped was in mathematics which can be so con "spirit," or a vital power which tended clusively demonstrated as the fact that to a universal rightness, order and harskepticism has been one of the most mony in all things. potent and efficient factors in the salvation and progress of the world. The skepticism of honest and thoughtful men, as to the divine right of kings and life of the universe, and is everywher of, priests to "exercise authority over has already begun the great work of emancipating the world from their domination, and establishing the jubilee era of civil and religious and

#### SKEPTICISM.

personal liberty.

To skepticism we are indebted for our emancipation from that sagred system of "revealed science," declared by the lathers of the church to be "the sum of all knowledge." That sacred system of revealed science represented the Al- that the "spirit" is not personal or annighty source of causation as a thropomorphic in any sense whatever gigantic and anthropomorphic king; and the natural formation of worlds and all other organisms, as the mechanical products of a royal "designer" and "architect." It was interpreted to teach that the earth was a flat and stationary plain, and that the sky was stretched over it "like a skin," in which the sun, moon and stars "ran their daily circuit round the earth," that the earth was "made" out of nothing, and, with man and all its plants and animals, was fin ished and completed in six literal days

#### A WONDEROUS PLAN.

Above the sky was the future heaven of ecstatic bliss, while below the earth was the lake of fire and brimstone and the excruciating tortures of an endless That "revealed science" also hell taught the unnatural philosophy that man was first made upright, pure and wise, but by enting a forbidden fruit he at once "fell into the lowest conditions of savagery, and with his entire posterity into a hopeless state of total depravity and death. In that awful condition, man's only claim and inheritance from his maker was the endow ment of a wretched immortality in the tiery billows of hell. But foreseeing and foreknowing the weakness and 'fall' and consequent ruin of the human family, man's mechanical "de-signer" and "creator" had predevised a wonderous plan" for the partial sal vation of the smallest possible percent age of his descendants from the wreck age, but long ages thereafter were required for its full and complete consummation. In the meantime, countless millions passed away and below into their "inheritance," so that "hell's every wave broke on a living shore, heaped with the damned like pebbles." This "wonderous scheme" provided for the murder of an ipnocent and just man by "wicked hands and murderers," and that every believer in the efficacy of the murder and blood of that innocent man to wash away the "original sin" and curse should nominally and partially be restored to his primeval purity and up-

force"

rgy produces phenomena and effects, t follows as logically as they the night, that the skenticism of natural science and not faith; has discovered and revealed the only living and true God. The great volume of nature with all its wonderous products and infinite sources of knowledge, cannot be the work of man's wisdom or device, but is entirely the work of that almighty en-

ergy or vital force which the unin-formed personify and call God. From eternal source of causation really is and loubt

THE VITAL POWER OF SPIRIT. That vital power or "spirit" which Jesus discovered is the all-pervading equally present, for it is in all and through all, and is that in which we life and move and have our being; so that "we are its offspring." That there never has been and never can be the least change in the ways and methods and operations of that eternal spirit. either by request, entreaty or petition, and that those ways and methods are fixed and uniform or natural laws in which there "is neither variableness nor shadow of turning" is proof conclusive The very starting point of all the pernicious errors and sacred superstitions of every system of religion since the world began, is that sacred relict of idolatry which still believes that God is an anthropomorphic and personal being. There is one significant fact to which the general attention is seldom ever directed, and that is the well-known fact that every system of idolatry known to history has been based upon the unscientific and barbarous idea of a personal god. And the quasi semi-civilized and barbarous system, in many respects, of which Moses is the

reputed founder, is not an exception, but a proof of that fact. That a "personal deity" is of idolatrous origin, and marks the dividing line between irrational paganism and its superstitions, and the enlightenment of rational and natural science, no one can successfully deny.

To illustrate the darkening and pernicious influences of that false idea, I teachings of the past, with the idea that have only to state that the president of a college once affirmed from a Salem pulpit that, "The world is a complicated machine, whose motive power is not ourselves or not. found in its belfs, its shafts, or its wheels; neither is it found by following them up to the huge piston rod which propels all these; for before you can liscover the motive power that moves them all, you must go to the other side of the wall where hidden from sight lies the immense steam boilers and there you will find the mighty power that moves it all." And such childish and pagan philosophy is the "spiritual most usually given from the pulpit as theological science. But when this learned professor leaves the pagan rostrum and takes the chair of philosophy, he will doubtless tell his class that the earth is not a machine, but an organism, which is constantly controlled in all its movements and operations by the sun and by inherent other locality. properties and vital forces; and that the

planetary system has no analogy to a over the way, who has not our knowsawmill, and is not "run" by belts, shafts and steam boilers, but by Insail for an unknown shore without digenous, inherent and persistent forces, the chart and compass that will enable which make all things self-propelling him to know his route for certainty, and without danger of stoppage. through the mediumship of Spiritual-In the pulpit he would follow the ism. We have gone to the Spiritualist pagan explanation of volcances and halls occasionally, and slipped hurriedly earthquakes by teaching that "Elohim out, without having greeted the speaker, toucheth the mountains and they smoke;" or said one word to cheer him in his and that "Jehovah looketh mon the earth" work, or to strengthen the hands of the and it trembleth." But in the professociety's chief officials in their efforts sor's chair he would tell his class that to make the meetings cheerful, harmo-nious, and educational. We have not while the Bible explanation was quite poetic and metaphorical, that such seen the extended hand of our quondam causes were as inadequate and unadaptopponent, nor have we tried to bridge the chasm of our difficulties by the archable as the beating of tomioms by the savages to dispel an eclipse of the way of fraternity. We have neglected to subsribe for one or more of the Spiritual-It is very evident to the thoughtful ist papers, and if we do take one, have mind that the pernicious effects of forgotten to loan it to a neighbor who is teaching such false and unscientific pajust beginning to inquire into the subganism to our children and the feebleject of Spiritualism. minded is beyond estimate, as it keeps Have we kept none of our resoluthe thoughts and ideas of the people tions? Yes. we went to a Spiritualist still lingering in the very lap of pagan camp-meeting, stald ten days or a idolatry and sacred superstition. month, gorged ourselves with spiritual the Skept'cism has only "begun". food, and, like a bruin in winter, fed upblessed work of emancipating our on our store for the year, with our fac-Nothing can be more evident than the country from the damnable tyranny of ulties in a complete dormant state in superstition and idolatry. Hindered every direction. We are now facing a new year. Let our resolutions be accompanied by corresponding deeds, that the world may better than half barbarous or semi-civilsee the good that Spiritualism has done

THE DUTY OF THE HOUR. Timely Thoughts, and Good, Practical Suggestions.

President.H. D. Barrett Sends a Christmas Present to Spiritualists.

To the Editor:-The year 1896, S. E. 49, is near its close, and with the approach of the glad holiday season, Spirtualists can well afford to pause a few noments to glance in retrospect over the year now lost in the ocean of years in the past. At the last holiday time, when festivities of all kinds were rife when enjoyment was at its height, no many good resolutions were formed with the full intention of carrying the same into effect with the new year that was then dawning. Festivals. socials, Christmas entertainments, etc. are again in order. King Carnival is holding High Court, and millions of his subjects are rejoicing, from one side of the globe to the other. The people are forming resolutions for better lives and nobler purposes, as they did one year

ago, hoping that they may be able to carry them into effect during the coming twelve months. How many of us have lived up to our holiday resolutions of one year ago? How many lives have we brightened with some little deed of kindness, or some token of brotherly sympathy and affection? How many hearts have been

touched and quickened by the spiritual deed we have implanted therein? How have we done to aid the Chil nuch dren's Lyceum and to make the little ones feel that we want them to have a spiritual home of their own, as well as one for ourselves? How much have we lone to strengthen the cause of Spiritualism in the communities where we live? Have we attended the meetings of the local society with due regularity? Have we encouraged the speakers by a timely word of appreciation, or kindly advice? Have we gone half way to meet some other worker in the cause in an effort to harmonize our differences? Have we remembered that other communities have need of spirit ual food, and done all we could to send it to them? Have we remembered the Spiritualist papers, and done what we could to circulate the jeweled thoughts that sparkle upon their pages?

The vast-majority of us will be forced o silence when we are confronted by these searching questions. They show us that we have forgotten our good resolutions in the too close application we have made to our own happiness, and private enjoyment. "What we would, that we do not," and wait for some one else to do the work for us. We are un-subscribe for one or more of the Spiritual-

some one else has paid our every debt, and that it won't matter very much after all whether we really do anything We have talked earnestly in favor of both the lyceum, and local society, then staid at home from both. Some of us

have paid our money to support Unitarian and orthodox churches, and proved our devotion to our cash by sending our children to the Sunday-Schools of those churches whose teach ings we know to be false. Others of us have forsaken our home society of Spiritualists because of some fancied slight, some petty jealousy of the officers, or some puerile fancy for the wonderful, and gone to meetings conducted by some itinerant medium, with uncertain gifts, who is too often waiting to entrap the unwary, or one whose record must not be mentioned lest he be

wanted for a prison offense in some We have forgotten our sick neighbor

holiday times Let us give, with glad and willing hearts to a good and noble cause. We will be one of ten thousand to start the New Year's offering to the N. S. A., at ten follars, payable at any time prior to March 31, 1897, S. E. 50. Come forward, friends, and help us. Send contributions to Francis B. Woodbury, secretary, oN. S. A., Washington, D. C. nie H. D. BARRETT.

THE CHRISTMAS GREETING. 2.11

It was only the hight before 'Christinas And the snow was falling fast, The sky was heavy with leaden clouds And as the chill winds cast

The snow in the face of a lonely child, He moaned, and sadly said: "Oh, who will take pity on such as I, Whose papa and mamma are dead?"

It was in a great big eity, And hundreds were sweeping by, But none seemed to notice the suffering

child, Or hear his pitiful ery.

"Only a penny," he humbly said, And the child began to weep, And held out his trembling little hand, "I have no place to sleep."

But the people rudely pushed him away And onward passed the crowd, And the child stepped back by a door step cold

And sadly moaned aloud: 'Oh, mamma and papa, it was not so When you were here with me; Last Christmas I had a nice warm hom With a pretty Christmas tree.

'But oh! how terrible was that night, Just one short year ago, My life was turned from happiness To the darkest night of woe. can see the Christmas tree again, With its candles shining bright; can see the pretty presents now That were on that tree that night.

'And mamma's bright face as she saw

my joy, And papa's gay laugh and song; But oh! I can see that fire again, And I hear the fireman's gong. For the window curtains caught on fire And the room was all allame, And as mama tried to put it out Her dress caught fire the same,

'Papa caught her in his arms, But the tree was on fire round his head,

And before the firemen could get us ou My papa and mamma were dead. They took them away from that black ened home; And laid them away in the grave, And me to a lonely, great, big house My poor little life to save.

They say I almost went to see My papa and mamma again; For I was burned in a fearful way And suffered such terrible pain. Oh, mamma and papa; can't I come And be with the angels bright, And join in your Christmas songe

again, As I did last Christmas night? "Over where you are 'tis never cold,

And God's little ones never weep, And never grow hubgry and suffer from Want Of a good, waym place to sleep."

The poor child shivered and closer shrank " in To the cold and friosty wall;

His voice grew so faint that as people passed 14 714 They did not hear him at all.

'Only a penny" - he'sadly moaned; But the wind brought back the wail And he sank on the pavement white

and cold. And his little face so pale Was soon coversel o'er with the drifting snow

As it whirled boot so wild, And hid from sight the fittle form Of that lonely little child. But now from heaven two spirits came

And led him each by the hand, And folded him close to their angel breasts In that beautiful summer land.

ledge of the future, and permitted him For father and mother had heard hi wail: Heaven's gate stood open wide, And they came to carry their precious child Across to the other side. Across to the other side, Where the angel friends are singing And waiting to welcome each beautiful soul That the tide of life keeps bringing No more his little feet shall tread This cold and heartless earth; He has reached that heavenly home

THE OLD WOMAN. TESTING MEDIUMS: Has Some Notions of Her Own She is Compared with the

New Woman,

New Man.

because I take exception to some of her

statements I do not wish her to think

The great Creator-the power that

brought all these things into existence

the apparent design but the propaga-

there was of our active individual exist-

ence, then I would ask what is the use

of all this pain and suffering in this mor-

I look upon my dear little boy, and

ask myself: What would induce me to

The writer of this is permitted many

times to visit, in clairvoyant visions,

the bright future home, and has many

times conversed with her departed friends, and the great source of regret

to their beautiful home.

men a little to blame too?

-had a design in view when he created

otherwise.

ert G.

tal life?

lerity.

In a late issue of The Progressive Thinker, Allie" Lindsay Lynch speaks of the skepticism of many, and of the The Old Man Is Preferred to the desire of others to pay a cash premium for a satisfactory test. Now Allie is too kind to say that she does not believe heaven sells its assurance at \$100 a In The Progressive Thinker, some time ago, under the heading of "The New Woman," was an article by Eva A. Cassell, which, if you will kindly allow me, I would like to criticise a little. I believe Mrs. Consell the head of the second chunk, so I will say it for her. If I were a materializing medium, I

would not take such an offer. Should someone offer me \$100 to trot out some living friend, and exhibit that believe Mrs. Cassell to be a lady of upfriend on the street corner, would I do exceptional qualities, and one I would

it? like to consider a personal friend; and The person who makes such an offer as this, does it in a peculiar spirit, for should he or she really wish to hold the hand of some materialized spirit, until "Sex is an accident of birth," so she that spirit dematerialized, and sunk to says. True, and is not birth itself an accident? No doubt the sister has hand, and then finally to a white dot, a patch of white film the size of a thought on the chances there were and then disappear at his feet-he has

against our coming into existence at all. If the slightest thing had occurred dif-ferent from what did occur, then you only to attend, in an honest, kindly spirit, some good seance. I do not mean to say that he could hold the hand after and I would never have been human bethe body has disappeared, but until the. ings, let alone two poor, sbused women. The question that was asked of Robdematerialization had dissolved the hand held in his grasp. Ingersoll and other prominent

men and women not long ago, was what they considered would be a greater ca-I have done this, and I am not one favored of heaven, neither am I one that could possibly have been deceived lamity than death. I was not asked, but if I had been my reply would be: I would consider it infinitely a greater cain this matter. But I wonder why I say this here. I do not go about declaring that I am positive Edison has used lamity not to have been born. Now, if you look upon femininity as an Now, if you look upon femininity as an accident, and in and needs no backing. No more does accident, birth is an accident, and, in materialization need backing from me fact, there are no laws governing the universe, but all is accident. Then if she and I are compelled to "grovel in grease and ashes," is that not also an or any one else. It is one of the facts century, and those who know it of the should simply smile at the doubts of those who either do not know, or choose accident? Then why not meet it bravenot to know it. I can add noth I know servant girls who hate kitchen work, but their accident of birth compels them to do it for a living. ing to the fact by saying that

have held the spirit-hands in mine until they have dissolved, as it were, dematerialized, till my fingers sunk onto my own palm. But I have

all animal life, male and female, with done so. The one-hundred-dollar man laws governing the same; and what is (can do so if he chooses, and he can keep his money and his affidavit, and his tion of new beings? If this life were all thanks, all to himself. I think we sometimes cater to the spirit of contrariness when we pay any

attention to such "offers." I can tell doubters of another far more curious thing: I have a favorite medium to whom I go as often as op-

part with him? Do I regret the pain it portunity offers. Through his tin caused me? Ah, rather than part with his prattle-his "mammas" and "papas," trumpet my father talked to me. There was nothing out of the usual order in I'd willingly suffer it all again till flesh this. Later, at a materializing seance, would cease to bear any more, and then my father called me to the cabinet curpray for strength to bear more-know-ing, too, that if life here would cease, tain and talked to me-now rejoice all ye doubters-in a voice and accent loving spirit friends would receive him strongly German. And my father was

"Down East Yankee," and had never heard a German speak, never in his life. Yes, I'll admit it did seem funny to me-at first. I understood the laws that governed the "phenomena," but it seemed the queerest thing on earth to with many of those who die young and hear my father speak with a foreign

unmarried is, that they have left no postwist on his tongue. But listen. This was the first time he came. The next time he brought The lady points out a great source of

insanity and crime, and that is: "Man shows a oriminal indifference in begetmore of his own Yankee twang with him, and having gotten "the hang of ting offspring." Now, I don't like to see it all laid on the men. Are not the wothe school house" as it were, after that he had his own voice and manner of speaking. The conversation was in an audible voice, and such that my Ger-And she calls it indifference, when in ninety-nine out of one hundred cases man medium could not have spoken it is simple ignorance on the part of both sexes. Our boys and girls are al-

with the pure Yankee tone, not if his soul had paid the forfeit. lowed to grow up in ignorance on the most vital question before us to day. They are compelled to learn lessons that Dreadfully perplexing my \$100 friends, is it not? Well, well, never mind, wait till you get over there yourare of no practical benefit to them in any way, while the practical lessons of life are completely ignored or are taught self. You will not have to come back,

likely, if you don't want to. There are so many people who are so auxious to believe that the dead will stay put, once they get them "planted," that really, it is love's labor lost to try to convince them to the contrary. MAUD VAUGHN.

tory Anecdotes, Descriptions and Reminiscences, BY CARL SEXTUS. THE BOOK IS Biggery CARL SEXTUS. THE BOOK IS which the suthor has been used of the facts and demonstration-which the suthor has been, used of or presented in his own experiments. The history of the various phases of the science is succincitly presented, and the various theories clearly stated. Many of the experi-ments described occurred in Chicago. The pictoria. Illustrations add much to the interest and value of the book, which will be found very interesting to the gen-eral reader, as well as helpful and instructive to the student. The work is a handsome volume of 300 pages, bound in cloth. Price, 35.00. Fur sale st the office of Tam Phoderssive Thiraves.

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at Alexandria, in Egypt, soon after the commencement of the Curistian era. The book demonstrates that Christianity and its cen-trai hero are mythics; it hat the whole system is hased on frand, falsehood, forgery, fewr and force; and that its rites, ceremonials, dogmas and superstitions are but strivius of so-called pagenism. It shows vast re search among the records of the past; its facta are mostly gleaned from Christian authority; and no por-son can read it without issinction with the author c otherwise. For saie at this office.

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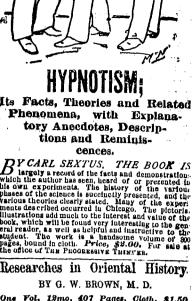
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rightness.

THE WHITE WINGED ANGEL. Skepticism and doubt as to the correctness of the various points in this wonderous system of "revealed science has been the direct cause of all the civil and religious liberty of the world, and of all of the discoveries of natural science and of pure religion, and of all the human elevation and progress of the world. We can safely conclude, there fore, that skepticism has been the brightest harbinger of good will and the whitest-winged angel of hope and salvation that has ever descended from God out of heaven to this earth. And if it is ever proper to predicate "the favor of God" upon any matter what ever, the results of skepticism fully justifies the assertion that "God has smiled" upon the legitimate work of the "skeptic" far more than he ever has upon the legitimate work of "the church."

#### DIVINE REVELATION.

fact that if any Bible, or any system of government, or of religion or science, and retarded by the unprogressive is a "divine revelation," and from a nature of "faith," in these sacred relics, Being of infinite wisdom, it must be as the "Christian world" to-day is but little absolutely perfect and unchangeable as the laws of nature and the forces which lized. maintain the wonderous harmony of the starry heavens. Such a "revelation" must necessarily be intolerant of any contradiction or skepticism. It must neces sarily denounce every effort to modify or change it, and regard as impious and sacrilegious every movement or advance upon it. It must also demand implicit faith in its absolute perfection and in its unqualified acceptance; and "faith," being founded upon the unchangeable past, must in its very nature béalso unchangeable, unprogressive and stationary.

SANCTIFIED SUPERSTITION.

The dark cloud of sanctified superstitions, of sacred ignorance, and of civil and religious despotism which cursed and blighted the earth during two-thirds of the Christian era, when faith was dominant and triumphant and "skenticism" was banished from the earth-is the darkest and most hopeless period of the world's blackest history While faith most stubbornly resisted skepticism quietly persisted in its investigations, until the laws which govern the sidereal beavens were discovered, and the harmonious action of the solar sys tem and the stellar universe rationally accounted for and fully explained Skepticism has made the earth a satellite of the sun and a minor member of the solar system, justcad of being the stationary center of the starry heavens. according to "revealed science" and its indurated "faith." Against the direful maledictions of "faith," it has most clearly shown that the only possible "fall of man" from his undeveloped and savage ancestors has been a slow and gradual "falling upward," or a constant progression from a lower to a higher plane.

It has established the universal reign of unchangeable and natural law, which has forever banished any possibility of the supernatural and the miraculous, as perpetuated from the idolatrous and barbarous ages by faith.

NATURAL SCIENCE.

Science, consisting exclusively in knowing the ways and methods and philosophy by which the almighty en-

us. If we are unable to do all the work But the day of reason and of liberty we wish done, let us remember that we dawneth when the anthropomorphic now have a servant to aid us, who will, "gods many" of idolatry and the sacred if properly cared for, work out ideals, superstitions of our pagan ancestors and give to the world a Spiritualism shall be gathered to their tombs with that will truly be the healing of all their co-ordinated moles and bats. nations. That servant is the National Amen. So mote it be. S. C. ADAMS. Spiritualists' Association, now ready to Salem, Ore. move in every good work, as soon as the sinews of war are placed in its

#### ARENA PUBLISHING COMPANY. On petition of the creditors of the Arena Publishing Company made Oct. 1, 1896, before Judge Dunbar to appoint temporary receiver, A. D. Chandler, Esq., was appointed for the protection and adjustment of the interests of the creditors during a reorganization of this

timely visits—when they can go, not company. The officers of the company begging for cash, but for a closer union did not contest the petition, feeling that in thought and effort for the sake of it is for the best interests of all parties concerned as an equitable plan pending of all kinds can be circulated freely among the business changes to be made. the reading masses as soon as means The Arena Company will be recapital

are at hand for its publication and disized by experienced business men and tribution. Our Spiritualist papers can be placed in new hands and on a firm finan lided by it in the same way, hence suscial basis, the magazine to be an open ained in their good work. court for the promulgation of all author-Our duty then is obvious. Let us sus ain the N. S. A. It is now Christmasitative and important opinions.

The business of the Arena, both as a magazine and as a book-publishing house, has had quite a phenomenal growth, but had not sufficient capital to handle the business into which it had developed. With the reorganized company the Arena will be enabled to extend its growth and add to its reputation now so well established, in the success of which all readers and thinkers feel a personal interest on account of the national influence which this publication has attained.

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For 'tis Christmas day in heaven, And the Christmas bells are ringing

And again he joins his sweet little voice With his father's and mother's in

singing. And this is the song they sing up there, As heaven their voices fill, Glory to God in the highest, and on earth

Peace among men of good will." MRS. W. A. LINDSEY. Inspired by her guide, Hattie Holmes.

THE NEXT WORLD INTERVIEWED ts pages

My pen is too meagre to convey my appreciation of this grand work. The only disappointment that came to me was, that there was not more of it. But for a book of its size, it is the most gratifying in its earnest instructions and descriptions, of any communica tions that I have ever read. So many able pens will do this book and its me dium, Mrs. S. G. Horn, justice, that ] do not feel able or capable of conveying my idea of the sweet and sublime thoughts of the goodness of God to mortals through die powers of this gift ed medium. Her every utterance is truth, purity, goodness and love. To the investigator, to the uninitiated

and the sincere believer, its naturalness speaks the truth, itself, Our best beloved ones who have passed "The jasper gates, Where slanting subleams for us wait,"

return and corroborate all the state ients made in "ThuiNext World Inter viewed." a sub- o

tide. The new year is upon us, fraught I feel, Mr. Fraincis, that you are doing with high hopes and fond anticipations. the grandest work of all; you stand at By uniting our forces, we can do a the helm of the great and powerful grand work. By putting our good reso ship Progression; which is heavily laden lutions into practice, we can make the with all sorts of merchandise. The spirit-world has, furnished you with a crew of the best mediums and writers, world see the true value of our Spiritualism. Let us, therefore, unite contributions, bethey large or small, that noble thinkers and workers, that are now in the valley of this life. This cooperation you are guiding into the har bor of everlasting joy, where flags will float in the fragrant breezes born of spicy fields in the garden of God, where lamps are lighted with His undying love, that all who are blinded by darkness may see the way to the Fath-er's house. Your work to help others is blessed by a host of shining ones who sing glorious anthems around your

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of PTTS. EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a streatise and a Free Bothe of my infailible remedy. Give Er-press and Postofice address. PTOI. W. H. FLERE, F. D., A GCARISI., NEW YOLK

previous to birth have upon the child, or whether they should yield to notions, cravings, etc., or exercise will power and control these fancies and desires? The old women will say: Don't eat this, or don't do that-till, if she were to listen to all, she would neither eat, drink nor move for the whole period. and keep the coming mother in a nervous strain all the time.

them by those almost as ignorant.

What does the average girl of sixteen to twenty (marriageable age) know of

the laws governing maternity? A large per cent do not know what they are get-

ting married for, even. Who, even of fathers and mothers,

know what effect impressions made

Now, my remedy is not to lav blame on either sex as a class, but on the neg lect to properly educate the youth. these subjects be taught by teachors who have made it a special study, so that the coming generation may be able to use a little practical knowledge with them; then there will be no "enforced motherhood." Then the women will see what benefit it is to them to be mothers of a wise posterity. And the public schools are the place for such practical. essential education to be taught. Why our public speakers, teachers and writ ers do not agitate this question more is a mystery. Now, as it is, only those contemplating a medical practice make any special study of the subject.

A young, prospective mother, with a still more ignorant husband, is constantly calling in medical advice unnecessarily which is expensive, while in many cases reading the beautiful book published by The Progressive Thinker, "The Next World Interviewed," with a relish that I did not expect when I at first second a line of . Is it that second a line of . or is it an entirely new invention? But I'll tell you it has got to be a vast improvement on the former, if I exchange my old man for him.

LAURA J. VALLIER. Muenster, Tex.

TO BOHEMIAN SPIRITUALISTS.

No doubt there is a considerable num ber of Bohemians in this country, who find a great comfort in our beautiful spiritual philosophy and religion, and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this, will write to me at once, they will recieve a letter from me and will learn how Spiritualism might spread with but little assistance of theirs among our countrymen. Please, also send names and addresses of Bohemians of whom you know that are Spiritualists. Adress all communications

ANT. M. SOUKUP. 562 W. 18th street, Chicago,Ill.

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intelligences, to come into closer connec tion with the purer realms of the Spirit-world. It is written in the sweet spirit. ual tone that characterizes all of Miss

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may be. There's a parallel between books and bottles. The binding, or wrapper, of a bottle is no guide to the quality of the medicine the bottle contains. The title on the bottle is no warrant for confidence in the contents. It all depends on the author's name. Never mind who made the bottle. Who made the medicine? That's

the book, whatever the outside

the question. Think of this when buying Sarsaparilla. It isn't the bind ing of the bottle or the name of the medicine that you're to go by. That's only printer's ink and paper! The question is, who made the medicine? What's the author's name? When you see Ayer's name on a Sarsaparilla bottle, that's enough. The name Ayer guarantees the best,

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aumanity whom we fain would help to ind light and knowledge.

our servant may be enabled to assist us in carrying our good resolutions into effect. At this point, when the sun begins to retrace his steps, when we know that the reign of the Ice Giants is to be supplanted by that of Flora, let us in our rejoicing remember our cause, and give with glad hearts to the treasury of the angels for the sake of sorrowing

hands. The light of Spiritualism will

be shed abroad over the land as soon as

means are at hand to place a good corps

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cieties will be strengthened by a friendly lift from the N. S. A., when its

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## HE GRITIGISES THE N. S. A. HE DEFENDS THE N. S. A.

THE NATIONAL ORGANIZATION. sist the thing even with their presence; THE NATIONAL ORGANIZATION. few chosen is not the fault of those A few thoughts on the subject of or but once there insisted upon running "Happy he whose inward car who happened to be elected officers of anzation, a theme that has ever the affair, although up to that time they been do not an important in the lad disparaged the work of those who were laboring for organization. And iple. As sure as men are brought to farther, that at this great convention ee-and by seeing is implied much of Spiritualists, meetings had been held hore than knowing-that there are and efforts made to displace one or flent laws of order and organization more of the poblest workers in the verywhere at work in the universe, and cause who appeared on the programme, hat it does not depend on any one man and this by people who pose as me ir set of men to operate these unseen diums and teachers of a Harmonial ind silent laws, and that all the results Philosophy "controlled by angels." he world has ever achieved, are the And, as he says, while they did not suc autcome solely of the working of these ceed at that particular time, ultimately aws. However history may applaud the results of their devillsh work must his man or seek to deify that, just so hoon will human authority and form ranish like the mist of the morning in came-into possession of the facts and the risen sun, and the supreme power quietly retired, hurt no doubt, but never if the spiritual vindicate itself in the murmuring. And the cause lost for the iffairs of nations and men. Spiritual- time being one of its ablest, brainles sm has come not a day too soon to workers, and the unwise action of that mancipate the human soul, and Spirit- convention shut out for three years a aalism or the spuermundane element of great number of men and women who which it is composed silently puts aside ought by all means to have been acthuman agencies, whether personal ively engaged in the work for that merely or organized. As soon as they period as they had been previous to the done the work it appointed to formation of the so-called National. them, it has more regard for the work INTENSELY CRITICAL.

itself than to the individual doer of it. Now, my dear reader, I will no doub Hence it selects its instruments according to their peculiar fitness for facts in regard to this matter, but I never for believe I can stand it as well as the in hand; puipose aggrandizement of the instru-It silently organizes its nent. It sheutry organizes its plans in obedience to the needs, and it, but no less effectively, deposes exist-ing leaders and organizations when ment. ing leaders and organizations when

their usefulness is over, or they prove is a gentleman, a spintballet distribution of the bour, by business man of large experience, and inadequate to the needs of the hour, by withdrawing from them any farther work or support. THE PERFECT ORGANIZATION.

I know to the success of several of the The perfect organization of the most powerful organizations in the Rôman Catholic Church serves to hold world, in his own and many other each integral part of that powerful States, and his advice is constantly bebody intact; not a child left out or for- ing sought, and if he were the only one gotten in that stupendous plan; a thou- we would not think of raising the quessand things insisted upon that seem to tion we do, but he is one of many, and the casual onlooker foolish and puerile, I firmly believe that President Barrett, but to a closer student of organization and many more who belong to the appear, as they are, the small particles National will welcome a plan of action of cement that hold the greater things that will bring every intelligent Spiritin place, and without which the institu- ualist into the work; that will identify tion would fall into speedy decay. Less every speaker of known ability with perfect, and consequently less powerful them, for I have always considered are the Protestant organizations, and "that everything that is not with us is vet banded together as they are as an against us." The thought comes as we organic body, they wield an influence look about us and see the rascally that is mighty indeed, and which has frauds; the scattered people without a secured to them privileges' that inorgansociety or a newspaper; the neglected ized bodies cannot enjoy.

#### THE SALVATION ARMY.

The Salvation Army, despised and reviled by all alike in their incipiency are to-day a powerful organization, reaping the benefits that ever accrue to a concerted plan of action. No one is too weak to be of service in their propaganda. Labor unions have had strength to win victories just in proportion to the strength of their organizations; their failures have ever come from a lack of unity in themselves.

#### POLITICAL PARTIES.

splendid achievements of the ford to go on without them? Can we Republican party in its history in the go on for another year without organiz past, as well as in the late campaign, is ing the States and providing for State due to an almost perfect organization, conventions? Can we afford to let an The People's party, despised, ridiculed, other year go by without making the as all new movements are, has gone National Convention migratory, its locaon steadily in the work of organization until to-day its number seems formidable when it comes to counting the let the Christian church educate our votes; and either party will welcome them, and they have gained that measure of consideration that is ever paid to vast sums to erect a temple in Washingorganization.

THEOSOPHISTS - SPIRITUALISTS. The Theosophists are perfecting their organization, gaining ground here in America, and have sent out organizers to foreign countries, and because of concerted action they are gaining as helpers many who have stood with the Spiritualists in the past, and who would National organization. do so to-day if there was any incentive

"Happy he whose inward car 4.5.15 Angel comforings can hear O'er the rabble's laughter,

And while hatred's fagots burn, Glimpses through the smoke discern Of the good hereafter." "Spiritualism in its early days, like a flood, gathered all the floating rubbish on its tide, and by many is judged

rather by this accident than by the force of its torrent. This is not exep-tional. All countries and all religious have their professional lazzaroni, beggars, tramps, hangers-on, leeches, and vampires. The divine philosophy of Spiritualism is no exception. Its nure garments have been dabbled with the lime of selfishness, and polluted by the vampires of "passion." That it has endured all that has been cast upon if. and not only endured, but grown strong, inherent strength of its glorious truth. one of us; but we also believe that they

be led at random by any 'reform,' how ever exalted. "That Spiritualism has shaken off

these burdens, which at first seemed inbe criticized for giving a few inside evitably crushing it to earth, indicates that Convention full of spirits frumenti, its inherent power. It has also swept or spirits vini gallici. by the rocks and shoals of partisan grand spiritual mediums who have leadership, on which this great boon to is a gentleman, a Spiritualist and a subject of organization, and who has contributed more than any gentleman

and taught the world that this last great PROGRESSIVE THINKER EDITOR. religion must be free from the tyranny of individual rule. The day of supernatural prophets, oracles, and special seers, has passed. All mediums are prophets; and all inspiration must be subject to reason.'

THE BAR OF REASON.

teachers. The present officers of the a Spiritualist paper as good N. S. A. are unanhnous in their efforts Progressive Thinker is. True, there are to conduct its business affairs, not in those who cannot afford even that the interest of any faction or clique, but much for a paper, but there are thouin the interest of and for all our people. sands who can afford it who do not, The Board of Trustees consists of nine and then have the audacity to whine persons, mentally endowed with a fair about what they do not know about knowledge of business principles, and the N. S. A.

all of them pledged to transact the buschildren; the idle workers of known iness of this essociation without dictaability; the cheap speaker and fortune tion from any person, any medium or control of any medium. We give thanks telling "test" giver; the dingy halls; the wretched excuse for music that abounds to our spirit friends always for their in many places in our broad land. The kind ministrations. We are always thought comes, have we begun right, pleased to welcome them and receive have we sought to bind together the scattered strength of our people? There are mediums all over the land who are submit to absolute dictation from spirits, in the body, or out. Reason is our led by the same bright throng of arisen intelligences. Have we sought their aid only guide. We have known of human lives being wrecked. We have seen their advice, their co-operation in this important work, for be it known that families destroyed, fortunes squaneach one has a place and an influence dered, through abject and perfect subthat no one else can have? Can we afmission to the directions an dictations

creations of said medium's brain than message from an advanced spirit. son every communication. If such a tion each year to be determined by the test is wrong, it is our mistake. Abject needs of the cause? Can we afford to servitude to the spirits of men out of the body, is no better than abject servchildren? Can we afford to follow in itude to those in the body and may lead the footsteps of the church, and collect to as bad or worse results. PERNICIOUS DICTATION.

ton, when for lack of funds we permi laws to be passed in every State in the

The Roman Church is applauded by many who think their judgment supe Union that debars our Heaven-born rior and expect others to endorse their healers from practice, and that make views. The great success of the Roman the exercise of mediumship a crime? Church depends on the absolute giving Somebody must call a halt. - "One up of all views and accepting the swallow does not make a summer." tum of the priest as the word of God. One president, one wonderful inspired Such persons will not endorse organizaspeaker, and one book do not make a tion because they fear it is too "churchy;" "its organizing a new sect." etc. On one We must have the opportunity to

the N. S. A.

STATE ASSOCIATIONS,

During the past year the president and secretary have endeavored to en-thuse Spiritualists to organize State Associations. We are now actively engaged in this work. Two State Associations have been recently organized as a result. Every State in the Union should have a State Association. BRANDS OF EXTHUSIASM.

What a wonderful phenomena our rash enough to dare to assist them in friend alludes to: Many who went to arranging to leave their money for the Chleago "cheerfully paying their ex-penses." We are thankful for so awful crime? Would it not be sad if penses. much, a true indication that the millen- there should be such a temple erected nium may not have always to be post- in Washington, where our friend's Roponed, and that in the near future we man Church is centering its power, in shall not have to offer a salary to "re- massive structures and marble halls, induct only enduced, but grown strong, such not have to oner a samry to "re-indicates its tenacious vitality and the formers" to assemble in convention for inderent strength of its glorious truth. We believe in "missions," that our spirit humanity's sake. Our friend seems to humanity's sake. Our friend seems to humanity's sake it a sin for Spiritualists to do anything in the friendshave 'a work' for each and every enthusiasm." I am not one of Brother same way church people do? Because Moore's Blue Grass Prohibitionists, but its like church people, etc. lesire us to be individuals, and not to I do most respectfully submit that as this was a Spiritual Convention at Chi-

cago. It was very meritorious to go there full of cnthusiasm; it would have been very disgraceful to have attended

But there are various brands of enthusiasm: There is the broad gauge enhumanity would otherwise have been thusiasm that is helpful and generous, irretrievably lost. There has not been, ready to do anything under the heav-from the first, a scarcity of men and ens that is for the interest of humanity; women who desired to grasp the im- and there is a brand of enthusiasm that measurable power it wielded; nor have is riotously enthusiastic if I and mine they been backward in making the at- are in, but is not enthusiastic at all if tempt. Ruin and disaster pursued them, others are selected even by a unanithis with swiftest feet, and mous vote to office.

True, the editor of The Progressive Thinker did say there were thousands of Spiritualists who did not know anything about what the convention last held in Washington, did. Why? They were too confoundedly disinterested in

their own religion (the best under Thus has written one of the ablest heaven) to pay one dollar in a year for as The

WELL THAT IT WITHDREW.

The notice of the withdrawal of one society pleases some people; well, it pleased the officials of the N. S. A. too. We do not believe every Spiritualist in the N. S. A. ought to be ordained as a minister of the gospel. 'We protest sire to dictate to others, and we will not prefer that any society that desires to ordain all applicants or many applicants should not be affiliated with the present N. S. A. We believe sincerely ordination should be restricted rather than encouraged. The fact that one gentleman "still regrets the time spent in the Chicago affair" proves that said medium; said directions being more the gentleman does not realize that life is we cannot travel this way but once, let a message from an automice of rea-Consequently we call to the bar of rea-to leave the world better than we found it. His judgment. Ohliyes. There are several such people in this world. It would take from now until eternity is passed to organize so that some one man or woman would not arise and say 'In my judgment so and so is wrong.'

RESTRICTIVE LAWS.

Laws are passed already in most of the States in the Union regulating the practice of medicine; passed while Spiritualists were quarreling over non-essentials; passed while they were discussing oganization; passed while some of them were grumbling because some society dared to remain in the Spiritual fold and he known as a "church;" passed after the Spiritualists had been warned

Spiritualists, not for any personal ends, good running order, any impediment but for salvation and protection of the or crippling, however slight, of any one cause of the Angels among men-such of its component parts or functions, by an institution only benefited one dozen artificial clogging, obstructs the healthy individuals? Bosh!

THE SCARE CROW.

The National Spiritual temple scarecrow also is once more afred. Awful, isn't it? Some aged Spiritualists want to leave some money as a fund toward crecting in Washington a National Tem ple school, library, headquarters of the N. S. A., combined, same to be a National Memoriai Temple, The N. S. A. officials knowing that these persons have cherished this desire have been

#### IT IS TRUE.

Yes, it is true that, in manydocalities good societies that used to exist are no more. It is true that many of the shining lights of Spiritualism have been compelled to seek other means of livit- or that the feminine element will rebel hood because of lack of support of Spiritualists. It is true there are rascally frauds: that many of our meetings are conducted on the show plan; the adline of least resistance. vertising around the entrance of some of our dingy meeting places THE ETHEREAL BODY. would disgrace a side show to a circus It is true we cannot afford to let the

hurch educate our children. It is true that there are too many restrictive laws already applying to heaters and me- A Philosophical Study of the liums, and it is also true that none of these problems can be successfully solved until we are willing sometimes to submit that "My judgment" may not always he right;" "that 1 will try and put self out of sight for a while and let the spirit that characterizes some of the people of the Salvation Army, rule. Organization will solve all the problems that trouble us, but that organization must be completed now, not one hundred lred years from now.

The next ten years will decide many ject and consider some of the remaining things, not only in regard to Spiritual points sm, but in regard to the Constitutional rights of the American citizen. that your correspondent has, in The Progressive Thinker for December 12, United we shall win, divided we shall fall. If the N. S. A. of to-day is destroyed by a combination of fault finders, kickers charm-sellers, and fraud promoters, ouired: farewell to organized Spiritualism in sitions assumed in the following state America, for a long time; perhaps forments? ever.

Finally, our friend has travelled long way to say absolutely nothing new 'One president, one inspired speaker festations of life in Nature are the pheone book" does not make a National Association. 158 chartered societies. whose representatives gather in conexpressing themselves in infinite forms vention annually, do, and if our friend to the complex, furnishes an evoluted protoplasm or ovum suitable to the and his friend, are true Spritualists they will try to aid the N.S.A. to be come perfect in its organization, instead of using valuable time extolling the Catholic Church, the Republican party, made up of entities which are being huetc., etc., and endeavoring to start "A argument." May he and his friend co operate for the good of humanity with those who labor not for money, or glory but that humanity may realize immor tality a fact

FRANCIS B. WOODBURY.

he cycle of woman."

During the childhood of the human

ace, when the human mind is untilled.

and before the seeds of imagination

have been planted, every wrong, even

slavery, despite its numerous and ap-

parent defects, must have served as

he means to an end-a link in the chain

of cause and effect; else, in the struggle

for existence, the seeds of destruction

would have been sown, which would, in

time, have ripened into harvest, and

the nations that trafficked in flesh and

blood would have gradually ceased to exist. "The functions of every organ

evolved in an organism must have

tended to its preservation." Had slavery, however, heedless of physical

conditions which imply change, been

stereotyped and retained as a per-

would have ensued, in the process of

Had

#### PLEA FOR THE NEW WOMAN. CONTINUED FROM PAGE 5.

se is formless" because form is a prop-erty of matter, and also because I regard in continual penance on account of the sin she brought into the world." And spirit as omnipresent, therefore unaf-Sir Henry Maine remarks that "no sofected by limitations of space, as it is also eternal, therefore unaffected by ciety which preserves any tincture of also eternal, therefore unaffected by Christian institutions is ever likely to limitations of time. By its incessant restore to married women the personal liberty conferred on them by middle Roman law."

Christianity would do nothing to raise by such scholarly men as S. B. Brittan, the status of women in Japan; it might, and recombining atoms without cessa-who said verts ago, that such laws however do much to retard it. Unlike tion. The universe is also the infini-

people. This institution whose officers sion and a more careful adjustment of But whother in or out of the body, such are working all the time to organize their parts. After the machine is in communications are between two human minds, and the degree must be de-pendent on the harmony of vibrations between them: E. J. BOWTELL

movement of the whole, rendering the divine influx of fresh awakening and experience proportionately arduous. Another point to be noted is, that if the cogs insist on dictating to the wheels, and the ropes to the pulleys, disorder will become contagious, universal confusion reign, and, if tenaciously persisted in, the whole mechanical contrivance will be shattered into fragments, which only an immense period of time

can gather together again. Is it not possible that this spirit of dictation within the human family is the cause of the greater portion of the misery, drunkenness, crime, and vice that have blighted society's fair face, and sown seeds of discord in the earth? And is it not possible that by a clearer understanding of the nature of the human faculties, much of this evil may b

Subject,

With Answers, to the Questions

of Alcinous.

Before doing so, however, I observe

"1. The universe is an essence com-

gosed of mind and matter acting and re-

"2. That all elements and all mani

nomena yf life entities, human in type

<sup>13.</sup> That sex, from the single life form

growth of the entities re-embodying on

"4. The physical body is a miscrocosm

"6. That thought sets diversified en-

tities in motion peculiar to the thought,

who send off an aura corresponding to

the character of the thought and its as-

their path or round of evolution.

acting upon each other.

God of the little world.

and color of aura.

sociations.'

averted in the future? The final goal of human progress is to place the brain in its normal spherea goal which may never be reached, but toward which we should direct our united abilities! When people are given equal rights, and their brains per-

mitted to assume their natural proportions, there need be no fear that one sex will usurp the sphere of the other, against itself. Place women in their normal sphere, and, like the laws of mechanical force, they will follow the

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manized by the ego of the body-the By Father Chiniquy. This book con-tains an account of the plot laid by the <sup>45</sup>. That all breathing forms breathe in and expel entities of varying forms Catholic church to assassinate Presi-

> The Priest, the Woman and the Confessional. By Father Chiniquy. Price, \$1. The title of this book explains what it is.

Researches in Oriental History. By I stated that, in my view, "spirit per

Principles of Light and Color. By E.

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action it produces the forms in which matter manifests. These forms are The Soul; Its Nature, Relations and ever changing because spirit is ever op-Expressions in Human Embodiments. erating in and upon them, combining Given through the mediumship of Mrs. Cora L. V. Richmond. Price, \$1. Psychopathy or Spirit Healing. By Mrs. Cora L. V. Richmond. Price, \$1.50, Hypnotism. By Carl Sextus. This book is one of the latest and best on this subject. Price, \$2. Religion of the Stars. Lectures given by Olney H. Richmond in the Temple of the Magi. Price, \$1.25. Influence of the Zodiac Upon Human Life. By Eleanor Kirk; assisted by J. C. Street. Price, \$1. Perfect Motherhood, or Mabel Raymond's Resolve. Helen Harlow's Vow. Two books by Lois Waisbrooker. Price, \$1 each.

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swer three of the fifteen questions propounded by Alcinous, in your issue o October 31. I will now return to the subpages. One copy, \$1.

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The Bridge Between Two Worlds. requested my reasons for saying that "spirit per se is formless, and also in-quired: "What objections to the propo-

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that boasted of good societies as many as thirty years ago, and perhaps until of the last few years, we will be lost the last few years held Spiritual meetings, are to-day without any society whatever; the people scattered aboutmany are found in the church or have lost interest altogether.

#### HIGH AND LOW TIDES.

In all these years since the first rap at Hydesville the interest has had its high and low tides in almost every locality. Many of the brightest lights on the spiritual platform have been compelled to seek other means of gaining a livelihood since they were not sustained or supported by the Spiritualists; petty jealousies and an inclination to belittle each other has marked and marred the work, and an incalculable injury done to the cause thereby.

A NATURAL ORGANIZATION.

We have at this time a National Organization composed of a small minority of the Spiritualists of this -not but what all Spiritualists country would like to be identified with a National movement, and assist in the work attached thereto, and share the honors in so important a work, but the facts in the case are these. Many who have devoted much study and work to

the subject of organization, who even participated in the formation of the National to a certain extent, found little struggling society, as the shadow themselves at the close of the convention outside the doors, so to speak; not the kind words of encouragement that

even members of the thing they had he spoke to us, was as the cooling created. The consequence was that waters of a spring in a dry place. At many who went to Chicago cheerfully paying their expenses, full of enthu-Blasm, and eager to work for the cause they had already sacrificed so much for, avent home disappointed, and in many instances disgusted with the action of that meeting. The Association is three years old, and as the Editor of The

Progressive Thinker says, there are thousands who do not know anything of the action of the convention held in Washington, and candor compels me to add, that there are thousands who do **not** care; they are not interested; they are not represented; they do not belong of old Kentucky, and that no honest to the Association, and nothing that medium need fear the clutches of Ken they have done as yet will convince tucky law. Our guns are loaded for

them that there is anything to be gained in being individual members. And in the columns of The Progressive Thinker of a few weeks since there was a notice of a withdrawal of a society and the reasons given therefor. One gentleman, in speaking of the matter said that "he still regretted the time spent in the Chicago affair." Said he could have employed his time more profitably at the World's Fair, which he missed altogether because of his interest in the cause of Spiritualism, which in his judgment had not been organized properly The selections of officers, and the manner in which the nominations were made he considered unfair to the people who were there for the purpose of particinating in the selection, and finally

4

ae claimed the only literature he had received since the organization was an "Poems of Progress." appeal for money, and a circular adver-tising a private enterprise of one of the poet of Spiritualism may be read in her officers. He would not contribute a varied moods, "from grave to gay, from cent to a thing to which he could not lively to severe." It is a book to be cent to a thing to which he could not lively to severe. It is a book to be belong, and which in his opinion benet treasured and richly enjoyed by all who fited less than a dozen people, some of love genuine poetry, and especially by whom he knew had been coaxed for Spiritualists. The volume is tastily

hours before they would consent to as printed and bound. Price \$1.

for so doing. But, alas! many localities work together, and unless this is done hand they endorse perfect organization shortly, judging from the experience they do not accept organization that is free from dictation entirely. Supreme to memory in some localities. We dictators in religious matters may have must have an organization that will a perfect business organization, but a mean something to the world and to the people, that will benefit the cause, the as dictators. 'This spirit of "My way is absolutely right," "You must submit," society and the individual member, that no society can truthfully say "there is

ought to have gone overboard when the no benefit to us in being a member of.' tea did in Boston Harbor. Tyranny of but on the other hand a thing that all men or spirits ought never control a societies and workers will be alike National Association of Spiritualists; if blessed in being a part of. so we have gained nothing by organiza-This society should be terror to frauds "This society shall be conducted tion. and pretenders of high and low degree as I sayor there will be no society here' -then Spiritualism would take its is the spirit that has North, South, East proper place in the world. A defender and West, destroyed our associations, of the rights of the individual; an outand the present officers of the N. S. A. ward expression of the brotherhood of having seen the dire results of such die man, and a consistent example of Spirit tation desire to try and be as free from ualism as taught by the exalted intel this spirit as possible. ligences that are back of this great FRATERNAL CO-OPERATION. movement: and who after all will see It is the watch word of the hour.

hat justice is done. DR. FREDERICK HORMAN. Cincinnati, Ohio.

SECRETARY WOODBURY AT LEX INGTON, KY.

lifferent game.

Mrs. Mary Garrett, a well known

physical medium of Cincinnati, is also

with us. She gave our little society her

services also, and added her thankfully

lowed with tests-all of which added to

trance and natural self-speeches.

he enjoyment of the evening.

received contribution in the way of

fol

Sunday, November 22nd, was a gala day for the First Spiritualist Society of Lexington, Ky. We were honored

eems to be regulated by the amount with a visit from Brother Woodbury of "composed of a small minority of the the N. S. A., whose presence was to our Spiritualists of this country," is not the fault of its officers. Once for all, allow of a great rock in a weary land, while me to say that those who were the advance agents of the N.S.A. may have made some mistakes in regard to the Chicago Convention; being human, I suppose

our evening meeting, held in the they did, but they did not make the lommon Pleas room of the court house mistake of attempting to keep any he addressed an audience of over two one out of the N. S. A. Spiritualists hundred, setting forth in forcible lanwho have secured a good living from organized Spiritualist societies for years guage the beauties of our beautiful religion, free thought for all, and let have said very unkind things about the each individual with his or her own N. S. A.; because, forsooth, "I. the great paddlesteerlife's canoe according to their self-appointed I am of Spiritualism" own good judgment. His words were did not receive an invitation, printed on

well received by all, and we regretted gilt edge paper and presented on a silver salver to the Chicago Convention. What did they want? A carriage to very much that he could not stop with us longer. We offer him in evidence, that God's people still inherit and hold the broad acres of Blue Grass that carpet board them while there, some to pay the fields of the dark and bloody ground all bills and a salary beside?

ANY REASONABLE PLAN. The present Board will adopt any rea-

sonable plan that will bring into the N. S. A. ranks all. Spiritualists have been implored, begged, and praved to come especially to the last convention, and those who could not come were re quested to send their views as to "How the N. S. A should be conducted." Could we do more. We have not only sought aid and advice of all, but we

have been to the expense of endeavor Mrs. Garrett is holding seances night and day, while with us. She is giving ing to arrange a department of the N.S. for the mediums themselves, in he people of this little inland city of which they can protect themselves and churches, something to think about on assist the N.S.A. rainy day. We believe her to be an honest, good medium. We also offer here in evidence, that it requires no

Every opportunity is given for all to affiliate with the N. S. A. First. By membership in a local soassport but good behavior to make one

safe with our people. SAM F. GRAY. of twenty-five cents once a year to help sustain it.

By Lizzie to the Secretary and becoming a con- for the people, that has united at Washtributing member. Every honest, decent, respectable larists, Spiritualists, Seven Day Baptists,

were sure to be enacted if Spiritualists did not organize. The "halt" was called of chastity, cleanliness, and order, it is a long time ago, my friends; many peotrue American has no respect for them ple are now just hearing it. The tankerous" "my judgment" spirits have argued "the pint" until the train of progression has rolled nearly by. Reason, judgment is all right but self sometimes must be lost sight of.

"The Boogy" of "Footsteps of the Church" will not scare thinking people now. Progressive people among us are acter agitated trying to hold a place at the wrought, clearing her industrial path head of the procession so that we shall not be obliged to go into the "footstep husiness" behind the church of the feeling and makes co-operation im possible, bridging over old difficulties led by Dr. Thomas, Minot J. 'Free.'' seeking fresh experience in the realm Savage, Reed Stuart, Eben Rexford, of thought, lifting herself above that Crocker, and men of such advanced riews, that they have left creeds and party spirit of narrow conservatism which renders the social and political uperstitions entirely behind. Footsteps

of the church are pressing very near the do not think the methods adopted by promised land of the Spiritualists. any political party are those which should be adopted by the management If we do not sustain the organization. mperfect though it may be which we

of any National Spiritualist Association have, which the Unitarians frankly ad-I ampersonally ashamed of them all and mit is better than they had twenty their great achievements in recent times years after they first organized, we may find ourselves in the footsteps of the

church and not be able to help ourselves.

THE FRAUD QUESTION.

The N. S. A. should be a terror to frauds and pretenders of high and low degree. Where to begin and where to stop are very important factors in the terror business, especially if you want o be just.

Don't be to hasty even with frauds; i scamp well hanged with rope he arranges himself, is more satisfactory than denunciation which only brings in return a large number of letters from forty-year Spiritualists "who know he is a genuine medium, and are positive he is an honest man.'

#### BUSINESS PRINCIPLES.

The business of the N. S. A. is conducted on business principles. It has meet them at the depot, some one to benefited more than one dozen of people. This institution has sellt its able presifrom manent form of government, there dent out through" the country Maine to Californial to address thou-

sands of people hungry for Truth, tais without any regardito the fact, "can the people pay for his services?" Of his ing benumbed and misdirected, the soul inissionary work none but the angels of God can sum up the result. This in- seared and deadened. "Conduct that stitution has been working quietly to under elliminate fortune-tellers, and charm- tend to strengthen a society, may, under sellers from our ranks, people who have a change of circumstances, tend to disgraced Spiritualism and caused the weaken it; just as the clothing and food arrest of honest spirit mediums. that are in the Arctic regions pre-

A GRAND WORK.

rious and destructive. The ethical char-This institution has founded a liacter of conduct must change if circumbrary containing the works of all the stances change the ethical results of best Spiritualist authors at the Nation's | that conduct."

capital, which is visited by many of the A nation may be likened unto an most prominent people of the day. This immense social machine, unable, durinstitution has sent out thousands of ing the primitive stages of development pages of literature to people of all deto perform its functions normally, its clety chartered by it and the payment nominations, thus educating, not only possibilities narrow and limited in acthe people, but the clergy in regard to tion, subject to frequent disturbances.

the great truths of Spiritualism. This occasional disintegration, and destruc-Second. By sending one whole dollar institution of the people, by the people, ive friction caused by the clashing of its parts, but becoming, in the process ington, D. C., Jews, Unitarians, Secu f experience (which is root and branch of all true progress), a more harmoni-

means has always been used to induce Adventists, Universalists, and others in ous and complex arrangement, graduthe Spiritualists of America to affiliate an American Protective Association. the spirituans of America to aminate an American Protective Association, any comminging its multiform divi-themselves with the N. S. A. If they that is American and non-sectarian, sions, making co-operation less difficult, have not done so, pray who is to blame? first last and always, and will defend to That some may have been called and the last the constitutional rights of the tools of endurance, energy, and preci-ti more readily than at other times. lly commingling its multiform divi-

the stolid Chinese, who disregard laws verse. Spirit is universal and infinite, has no outline and is therefore formless said that the peace and plenty which The individualized manifestations of spirit expressed through matter have characterize the homes of Japan render material forms, however ethereal the them the most attractive and interesting matter of which they are constructed people of the Orient; while the perpetual may be, but spirit per se has none. amiability, gentleness, and refinement In place of the first proposition above of their manners is the wonder of the western world." Smoothing rough

quoted, I would suggest the following for the consideration of Alcinous and traits by a growing sense of polish and others who may be interested: dignity, tempering her military char-The universe is camposed of spirit and in harmony with the spiritual

matter, which are co-eternal, and which needs that a changed environment has by acting and reacting upon each other produce individualized minds. The The of the rubbish which destroys social physical element entering largely into the mental, each mind will occupy its own place, higher or lower in the scale

according to the character of the phys ical organism through which it is developed.

In the second proposition I would instate of Turkey almost as immovable sert "variety of" between the last two as the fixed stars-Japan, with her eyes words. turned toward the west, is keeping time to the beat of civilization. J.

The remaining propositions I would R accept as they read and would further say that the three last contain most im-Buchanan predicts that Japan will be foremost "in the second cycle of cosmic portant truths, some of which I have progress, which will be pre-eminently learned by actual experience. This, however, would furnish matter for a

The tide of evolution sometimes rolls volume and 1 must at present refrain backward, though, in measuring human from entering upon it. affairs by protracted periods of time, its I must now return to the original questions. The fourth in order reads: general trend is upward and onward

Can the ego while in the earthly phys ical form converse with its astral self? While there are some who appear to think this possible, there are objections

to the idea which have certainly great weight. Which in this case would be the real ego? that animrting the physical, or that which had quitted it Man. together with the astral? If there were two egos, one would be I and the other some other I. Where I am, there is my

the physical and goes elsewhere, and am conscious of being with it, my physi-cal brain is unconscious. The knowledge gained during my excursion with my astral may be communicated by me to my physical brain on my return, or it may not. But if, being fully conscious of my actual presence in the physical body. I converse with an astral who

consciousness. If my astral body leaves

holds different views to myself or postime, an intellectual torpor, akin to sesses knowledge which I have not, I am forced to the conclusion that it is not I but another who is expressing himself to me in that manner. The next question is: "What degree certain circumstances would of communication exists between an as-

tral body and a spirit (in the sense in which the latter term is accepted)? The degree of communication existing

between the astral body of one yet in physical life and one decarnate is probservative, would be in the tropics deleteably subject to considerable variation. Nevertheless, granting even a temporary separation from the grosser physiform, it would seem rational to conclude that the facilities for communication with the unseen would be increased, and experience bears us out in this conclusion. In hours of sleep or in the trance condition, or when our men-

talities are totally absorbed in contemplation so that we become oblivious to our physical conditions and material surroundings, are the moments we find specially adapted for converse with the When the astral quits the spirit-world. physical, it is for the time being freed from its restrictions. - It is temporarily in a condition similar to that of the dis-

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SPIRITUALIST BADGES.

page 8 of this paper. Address

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(B) Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent. or the change cannot be made.

#### SATURDAY, DEC. 26, 1896.

THE CAT OUT OF THE BAG. Mrs. Atzina M. Knapp, a lately returned Armenian missionary, is now visiting her brother in Lawrence, Kans. The Kansas City Star devotes considerable space with the recital of her story, which is illustrated. We clip one entire paragraph, which gives the lie to the statement of the missionaries, that the terrible massacres are causeless. 'And the reader will observe: "There are Armenian national committees in all the European capitals striving to stimulate international opinion." It is an old maxim that "fools and children tell the truth." Here the missionary lets the cat out of the bag, and shows that these committees in their heartrending recitals, are trying "to create sympathy for (the Armenian) their as-

pirations for political freedom." Don't misunderstand us: We do not deny that gross excesses, a terrible sacrlfice of life and waste of property, has very generally, occupy nearly the same

grown out of this rebellion. It is the same as in all countries, Christian, Mohammedan or Pagan, where a revolution is pending. Our own war of Independence, as the war of the Rebellion, have horrid tales to tell, as had the revolution in France, and as is now daily transpiring in Cuba. In semi-civilized countries like Turkey and Armenia, the atrocities are barbarous, and that is all we need say about it. There is greater need of intervention on the part of the great powers, to stay the waste of life and property in our neighboring island than in Turkey. And so all Christian nations would say if Spain was under Mohammedan rule. But here is Mrs.

Knapp's statement: "The Armenians, though once a courageous and warlike people, are now submissive, and have been unable to make resistance against the cruelties prac

SECULARISM AS TAUGHT BY ITS FOUNDER. A Secularist is defined as one who ac cepts a system of ethics based on nat ural morality. He believes that educa tion and government should be conducted without the introduction of a religlous element. So early as 1859, that eminent English scholar, G. J. Holyoke, published a book entitled "Principles of Secularism," which has had a large reading among the educated. He seemed to think one life at a time was the design of Nature. He neither affirmed nor denied the existence of a God, or the immortality of the soul; but insisted that as creatures of earth, humanity should do the best it was capable to make this life a happy one. Mr. Holyoke is recognized as the father of

Secularism, and justly so. He has just given to the English public a new work, which he entitles, "The Origin and Nature of Secularism," In giving the difference between a Christian and a Secularist, he says: "A Christian seeks to serve God, a Secularist to serve man." He contrasts the two by saying in sub-

stance: 1. Secularism substitutes the study of the laws and uses of the universe in place of the study of the origin of the universe. 2, It would make a wise use of this life instead of using it as a preparation for another. 3. In place of Revelation it offers for guidance, observation, investigation, and experience. 4. Instead of the providence of Scripture, it directs to the providence of Science. 5. As a substitute for prayer it proposes self-help and the employment of all the resources of manliness and industry. 6. It teaches that man is a risèn, not a fallen creature. 👗 For endless perdition it substitutes the warnings and penalties of causation attending the violation of the laws of nature or of truth. 8. Secularism aims at the education of conscience in the service of man, it being a more practical form

of duty than service to God. The author claims that morality is independent of theology; that the teachings of the latter are deceitful, dishonest, and often pernicious; that manliness and freedom are impossible while men are bound to a false superstition. We commend his pithy rules for human conduct as worthy so distinguished a

- teacher: 1. Truth in speech.
- 2. Honesty in transactions.

3. Industry in business. 4. Equity in according gain among those whose diligence and vigilance

help to produce it. It is claimed the Ethical Culture So cieties, without adopting the name, are practically Secularists. Spiritualists

plane.

SAYS HE WON'T STOP.

A quotation appeared in these col umns several months ago, extracted from a press interview with F. Hopkinson Smith, an artist who had spent a long time in Turkey, had just returned to New York, and who gave a very pleasant account of life in Constantinople, with his favorable impression of the Sultan, and the assertion that the Turks were goaded to excesses by the outrages of the Armenians, who were incited to wrong-doing by the missionaries. He said the accounts of massa cres were greatly exaggerated for the

purpose of enlisting outside powers to of the Sunday newspaper are all, ac-intervene in behalf of the insurgents. cording to the Theomaniac, so many A press dispatch from New York on the open doorways to "Hell." Around its established the original dollar Spiritual-

THEOMANIACS. They Say "A Fool Is Born Every

Minute and They Never Die."

To the Editor:-The Chicago Record of Friday, the 18th inst., says that "res-olutions" were, passed the day before at the convention of "Christian" (Jesus-Bible-God-Blood-Cash-Etc.) Citizenship and ordered sent to President Cleveland and President-elect McKinley. The resolutions are declared to be "principles of political science, drawn from the word of God, and essential to the highest welfare of our country." Among

them is the following: "The public trust of civil office cannot be safely placed in the hands of any class of men, except those possessing the Bible standard of qualificationsviz., able men, chosen from among the people; men who FEAR God and hate covetousness. Only by the recognition of these principles can we overcome the evils of the saloons. Sabbath desecration IN ALL FORMS, especially the conscience-debauching Sunday newspaper, the awful blight to our family and

social life; the unholy divorce and marriage laws, and all other forms of social impurity; nor to solve such per-plexing problems as the relation of our PUBLIC education to Christianity, or the relations of capital to labor." There you have it! No man should

hold office unless he subscribes to old orthodoxy and "fears" God! Why should not these theomaniacs-we beg pardon of the shade of Webster for coining a new word to describe these fellows with a theological "wheel" buzz ing where they should possess brains but such a word seems necessary-why

should they not "resolve" that no man should possess citizenship at all unless he loves endless fire, dotes on the Devil and "fears" God? "Go to!" theomaniacs-ciphers of intellect-study American history and learn that those who founded this nation feared" neither God nor King George Restrict "Sabbath desceration in all forms"-re-enact the "blue laws," set up whipping posts for those who prefer to laugh in the theater rather than mourn at the "sinners' bench;" cut off

the barber-shops and bath-houses-bet ter be unshorn and unclean than offend the "most merciful one;" close the sa loons-let the homeless go to church if they want to get warm; abolish spiritual and freethought meetings and lock up the mediums and lecturers in jail for even to get a little fresh air at the risk of being "forever lost" in "eternal torments" with the "Devil and his angels.

Compel ALL to enter in at the "straight (laced) gate," walk in the "narrow (minded) path" that leadeth the calves to the "lamb." In a word, abolish personal liberty, restrain mirth and joy and hope, Hurrah for the Inquisition and the Dark Ages! "Go to!" theomaniacs-your crooked

legs show how you dare not desert the how you want to fly the "narrow way," how you want to fly the track-both sides at once! Your "nutty" intellects will never turn the course of "the Ship of State." And the Sunday newspaper! Ah! that "conscience-debauching" Eden "Tree of Knowledge of Good and Evil," its fruit

so fair to look upon—its sparkling wit is the wine that renders the sensible intel-lect callous to the "possible last chance of eternal salvation;" its terse and stirring news columns take away any desire the reader may have regarding the doings of "Abraham, Isaac and Jacob" in the musty, foul smelling ages of the long-ago; its poetry "knocks out" the snivelling hymn-books of the old "witch burners" and Roger Williams' persecu tors-fine examples of charity and mercy. The bright, instructive, entertaining, educational and literary features

sturdv

trunk is wou

the land—then, Q, then will be the glad dawn of the Millennial Era, the Theo-maniac will beg, bray and bully and be the great "I am" of a "perfect" Chris-tian civilization. "MENOS. tian civilization. '

A PITHYIREMARK.

Judge Goggin, of this city, in discharg ing a young woman from an unlawful arrest the other day, on habeas corpus proceedings, casually remarked in closing:

"They are raising money for the Ar menians who arel oppressed by the Turks, but it seems to me there are lots of Turks in Chicago."

We suppose the duid nuncs will call this an extra-judicial opinion of the learned Judge, but we apprehend a large amount of practical observation passed in review as he made the ex pression.

S. P PUTNAM AND MISS COLLINS. S. P. Putnam was a prominent worker in the ranks of liberalism. He was always active, energetic and never failed in being present where his services were most needed. In his death the freethought movement has lost one of its most valuable members. Miss May Collins whose body was found by the side of Mr. Putnam's was a brilliant young lady, with bright prospects before her had she lived. Her address, delivered in this city, appears on another page, and will be read with great interest by everybody.

#### SKETCHES

Remember, please, -that the outline sketches of persons and things that appear from time to time in The Progressive Thinker have no claim to being high an imperfect hulf-thought, although a artistic productions. They are simply given for what they purport to be, "sketches," but which can be far more easily recognized than the pale half-tone productions which pass as having merit. The sketches of Miss Collins and S. P. Putnam which appear on our fifth page, together with the lecture of the former, will be instantly recognized by those who are acquainted with the parties.

#### A MERRY CHRISTMAS.

To all of our readers we extend a cordial greeting, hoping that each one may have a Merry Christmas, and, wherever possible, see to it that the poor and unfortunate are favored with some of the good cheer that usually accompanies this day among the prosper-ous. Though this day is of Pagan origin, and in no sense any more sacred than any other day of the week, yet custom has attached to it significant importance and so far as it results in adding temporary pleasure and happiness to each one, feeding the hungry and clothing the naked, it is most excellent.

We publish his last Pen Flashes this week from the Pacific Coast. His next communication will probably come from

Australia. THIS NUMBER OF THE PROGRESS-IVE THINKER.

It will be found especially interesting. From the first to the last page the interest will not lag.

#### VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritualist paper. We do not follow old established usages unless we are pears to the eyes of man, or, rather, as thoroughly convinced that they are the a rising sun when but half its disk is

"Mary Anne Carew," Wife, Mother, Spirit, Angel, BY CARLYLE PETERSILEA. AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE' CAREW," "PHILIP

CARLISLIE," "OCEANIDES," ETC. W + .

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SOLON AND MARY.

A SEQUEL TO

CHAPTER I. THE FUTURE OF ELECTRICITY.

touch of a finger. This appertains to the learth below. FRANKLIN." Again the radiant glances and smiles flashed upon us, then, slowly disappeared, as around the dais swung, and

SOLON AND MARY VISIT BENJAMIN other sentences flashed out on the blue FRANKLIN WITHIN THE HEAVENLY vault "All signalling will yet be done after SPHERES.

the manner of this writing-it will be After we had constructed our home projected, by electrical apparatus, from among the angels, we desired to visit high towers, against the atmosphere, some of those beautiful Temples of for even hundreds of miles out over the Wisdom which we had passed after entering in at the gate of the Shining the habitable, earthly, globe, and mes-City. As we were now a completed angel, our thoughts and desires were sages, of various import, will be pro-jected into the atmosphere, to be read one-although we bore two forms, yet, by thousands of people at once. Imlike the two hemispheres of a human mense electrical flash-lights, will, at brain, acting simultaneously for the some future period, reach the moon, and the inhabitants of Mars; pictorial elimination of thought, our two spiritual bodies, the positive and the negrepresentations will be hurled into their ative, or male and female, acted in atmospheres, and responses, from the inhabitants of Mars, will be obtained. like manner, in perfect unison and harmony for the eliminating of The moon is not inhabited by manthoughts and desires on a greater, nothing, as yet, but few of the lower grander scale than is possible for a reptiles. BENJAMIN FRANKLIN." spirit, or a wan or woman singly. An Franklin new descended from the earthly man's thought, at best, is an dais, and with welcoming eyes, and innerfect half thought, although forcesmiling lips, approached us; our hands ful and positive; a woman's thought is met in a sympathetic clasp;

"We feel honored," he said, "that this shade more spiritual, interior, and less Institute should be the first to be visited positive: but, when the true union of by a new-mede angel. Will you come the right positive and negative takes with us and take seats upon the dais? place, as it invariably must before an It will be to you as an observatory." angel can be formed, then the thoughts, We gladly consented, and soon found which are eliminated from the blending, ourselves- together with Franklinbecome round, full, perfect and har slowly revolving, as the dais swung monious in all their parts, and may be around compared to beautiful, lovely and per-"Electricity is the pivot, or motive

fect children, which they represen ower, on which all worlds swing with-The physical union of man and wo-

in their orbits. Electricity will yet be man, on the lower plane of life, brings the motive power of all machinery that forth the physical bodies of children. will move on earth; and the earth will As physical human bodies are not gensoon be circumnavigated, entirely, by erated in the spiritual and angelic means of electricity; behold! all cars spheres, the union of the spiritual bodwill be run by electricity; all ships ies of man and woman bring forth perwhich plough the ocean or seas; vehicles, of all kinds, will be moved by fect and beautiful thoughts, which, to them, are their spiritual or angelic chilits power; all printing will be done by its aid; everywhere, where fire is needed, there will it be called into reqdren; and as each thought, eliminated from the blending, is but one thoughtor one child -It can be readily underulsition, and the whole world will be stood how impossible it would be for lighted by it. We are now merely one half to think one way and the other speaking of the earth on which we once half to think another way, or, that one lived. Every ray which shoots forth should desire one thing and the other from all suns are purely electrical, and something else. If this were to happen. electricity is the principle, or moving it would be conclusive evidence that the power of all life and growth wherever two spirits were not, and never could found. Electricity will yet carry airbecome an angel. But the great, unships swiftly around the earthly globe, changeable, natural law is-that until and transport its inhabitants from one the true union takes place, an angel point to another with the swiftness of cannot be the result, they are yet but the lightning's flash; and, poor crazy wandering spirits, seeking to become an Ben., as he used sometimes to be called, angel-desiring to enter the angelic cities. Such had been Mary; such had will receive his just meed of praise. llow many times, when on earth, he been Solon; such, nevermore to be-the wandered, with aching heart, away angel was perfected; their thoughts from all human habitation, carrying and desires were one. his folded kite, hidden beneath the

And thus our thoughts went forth as skirts of his long surtout, to get away one thought, our desires as one desire. from the rabble who were continually We desired, first, to visit a shining surrounding him, if he did not, temple which we had observed on our sneering, and crying out: "There goes way hither. As all the temples, which crazy Ben! That fool! That lunaticwe had seen differed from each other, Franklin! He is possessed of a devil, we had no difficulty in remembering the and it ought to be whipped out of him. appearance of the one we wished to Come; let us complain of him-have him euter first. taken before the Magistrate-who will

This temple had dazzled us with its order him to be tied to the whippingbeauty and brightness. It had seemed post, and given the proper number of to our sight somewhat as the sun aplashes-that will send the evil spirit out of him.'

His own wife looked at him with best, which is very rarely the case. We seen above the horison. It was in the curious, half-fearful eyes, and begged form of a great, rising sun, shooting him to refrain from such foolish pro-forth innumerable rays of dazzling jects. "I am ashamed of you:" she said fects

it gives you, and you will have a boon companion; for what gives you back your own reflection or picture? Electrical rays, nothing more, nothing less; electrical rays, which you call light, strike first your, sneering face, from thence dart straight on their course; where? oh! sneering face? -straight for the great magnetic globe, the counterpart of the sun, they cannot get through the mirror, for some cunning hand has placed an impenetrable shield at the back of the glass; they, cannot get through that way, therefore they bend or are deflected from their straight course, and throw the picture of your sneering face back on your own obtuse brain, through the camera of your haughty eyes; but the rays do not stop there, but once more deflect after leaving the nicture or impression; they are but slightly robbed; a thousand other rays are carrying the picture straight on to impress it on whatever s impressible; the same, rays which have shown you the picture soon join their comrades, and your sneering face has, perhaps, been photographed a thousand times before it reaches the great magnetic globe; here it is at last absorbed and changed from a sneer to wonder and amazement! for neither the mind of man, spirit nor angel, is able to conceive of the working of this great aboratory; herein, as with the brain of man, are stored all the pictures which the electrical rays of its counterpart. the sun, have ever brought to it. More than this I am not able, at present, to tell you, my dear Solon. All pictures, whatever their nature, will yet be nainted by the use of electrical rays, which will make them so life-like they, will only need a living spirit within, to cause them to move and speak: all printing will evetually be done in the same way, and, Ben. Franklin with his kite hidden beneath the tails of his coat, for fear of the rabble whom he wished to benefit, and the sneers of his wife whom he desired to love, was the medium, or key, which unlocked all this wealth of useful knowledge to the world."

Franklin looked at us with his large, searching, beautiful, brown eyes, and the massive dome of his grand head rose above him, shooting forth rays of fine electric light, shoot forth the rays of the sun; but the two brains acted like one, (one a magnetic globe, the other electric,) male and female, positive and negative.

No; Ben. Franklin never went insane. although some who laughed and sneered at him did. Ben. Franklin did not die in the gutter a drunkard, although some of the most urgent to have him whipped did. Ben Franklin never came to want or starvation, yet some of his enemies did. He began with one loaf, and ended his earthly carreer with a million: his money was dross, and he left it, but his despised kite, his electricity, his knowledge and power he carried with him.

Poor! Where he flew one kite, he has now flown a million; but the dome of his angelic temple still retains the image of the little forlorn, despised kite, and its holder, a miniature copy of Ben. himself.

We left the dais; Franklin bade us adieu, and we departed to our home among the angels, within that shining city we had so long waited to enter.

(To be continued.)

THE CHURCH OF THE SOUL.

To the Editor .-- I fear our friends at a distance will think the Church of the Soul, has ceased to exist; if so, let me assure them we are "still on deck." sending out as best we can the pure white rays of spiritual light. In common, however, with humanity at large, we have felt the pressure financially of the times, making it in this respect a little harder to "paddle our own canoe. but the years gone by stand out in bold relief as proof positive that we are not

DR. J. MI PEEBLES.

unchristian conduct-their doings and doctrines lead to "perdition," and the people must be "saved." Stop the cars, close the parks, bar the boulevards-it is sinful to indulge in "earthly things"

ticed upon them by Turkish governors and Kurdish brigands. Of late years, finding that England would do nothing for them, they have started a revolutionary movement in the endeavor to realize their independence through the intervention of the powers. There was à rising in 1882 which the Turks promptly suppressed, but the movement has continued and now there are Ar menian national committees in all the European capitals striving to stimulate international opinion of their country's wrongs, and to create sympathy for its aspirations after political freedom."

MOST DEADLY ROT.

The National Christian Citizenship League closed its convention in Chicago last week. Long resolutions , were adopted and ordered sent to President Cleveland, and President-elect McKinley. The resolutions declare among other things that:

"From the written revelation of diwine law we learn that Jesus Christ is I know the Sultan is a broad-minded the Savior and King, not only of findi-man, with a big heart that is filled with widuals, families, and the church, but also of nations. The law of Christ should be the acknowledged moral standard of our constitutional organization and governmental administration. Whe public trust of civic office cannot be safely placed in the hands of any class Sultan and his people.' of men except those possessing the Bible standard of qualification-namely: able men chosen from among the people, men who fear God and hate covet-

QUSDess. "We commend President Cleveland for his recent distinct official recognition of Jesus Christ as the mediator by whom in confession of sin and thanksgiving we are to come before God." God in the Constitution! That will be

the next move! "Jesus Christ is the Savior and King!" Alas! what next, in this "enlightened" country?

OH. THE BIGOTS.

"Nonchurchgoers in Portland, Me., are much excited over a peculiar canvass now in progress in that city. Under well-organized leaders 280 people are making a house-to-house canvass and reporting to a central committee of churchgoers the names of such as neglect churchly duties. A rumor that a list of delinquents is to be published makes the stay-at-homes fearful that their moral status, as gauged by church attendance, may be in some way affected socially or financially."

The above news item shows to what straits bigots will resort to secure church attendance. When they get God in the Constitution all must attend church.

LAUDABLE.

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The Woman's Christian Temperance Union of Indiana is engaged in thelaudable attempt to prohibit the sale of ciggrettes in that State. We hope they will be successful. Health and life are more endangered by the use of cigarettes than by alcoholic stimulants. The letter is a diffusive stimulant, and increases the heart's action, while tobacco in all its forms is a depressant, decreas ing the action of that vital organ, and creating a demand for intoxicants. Both are prejudicial to health and bould be avoided as destructives. well as by want of heart.-Hood.

6th inst., contains the following inter esting information: "F. Hopkinson Smith, the author, art Reason, Observation and Experienceist and engineer, who has been vigorous in the use of his tongue and pen in de fending the course of the Turks in the Armenian difficulties, has recently received a very unpleasant reminder that thy tommy-rot. there are some persons who object to his statements. He has been, in fact ordered to cease giving his side of the for man story for publication under penalty of dire consequences. While the threat was implied, still it was a threat, bu Mr. Smith does not wish to consider i as such. He prefers to regard the af

FANATICISM REBUKED.

arrested for violating the Sunday law.

persons of sense when he said:

ecution would have preferred the

neighborhood of that fellow's home,

THERE IT IS AGAIN.

Miss Mae Kelley, a very estimable

lady of Duluth, Minn., fell dead on the

evening of the 10th inst., while singing

"He Giveth His Beloved Sleep," at a

with approbation in heavenly circles.

whom it is intended .-- Whately.

prisoner is discharged."

outright.

The magistrate before whom the case

fair as trivial; but his friends do not agree with him and are afraid some thing may happen to him.

be in danger of being pervaded by that sober, long-faced. eat-oats-out-of-a-churr "Two men have called at his hous sacred melancholy, so essential to " and given him warning. The second said the Armenian Revolutionary Comvation," that our forefathers (who had no Sunday papers) possessed when they mittee had sent word to Mr. Smith tha vent nosing around for witches and he must stop defending the Turkish government. "They say I must stop, do heretics.

The "awful blight" of the Sunday pathey?' said Smith. 'Well, I won't stop. per is not apparent in the home, wh it enters like a burst of sunlight, music man, with a big heart that is filled with and flowers, but in the empty pews of love for his fellow-beings. I know the orthodox churches-for he who would Armenians have goaded the Turkish lesert a home brightened by wife, chilpeople into committing the massacres dren and the Sunday paper-the free-thought Sunday trinity-for a salvawith the view of arousing the sympathy of Europe. These things I know, and tion pew must be addled in his top story knowing them. I am going to defend the -a true Theomaniac.

If the Sunday paper is a "blight" why not stop all the lesser "blights"—the daily and weekly press? Let nothing be published save by permission of priest The steamship Tallahassa arrived in or pastor; let every paper have its theo-maniac censorship; let the "ads" be in-New York on the 6th inst., from a long voyage in a disabled condition. To save terspersed with salvation songs and the vessel and cargo from sinking it warnings to the wicked, orthodox .motwas deemed advisable to unload her at toes and scriptural texts, and brimstone sermons take the place of the editoria once, and place her in the dry dock, columns. My! How the papers would The work had progressed but a few sell! hours when the foreman in charge was

And those "unholv divorce and mar riage laws!" What's the matter here, Mr. Theomaniac? Are you people miss-

was brought voiced the feelings of all ing any fees? Do Spiritualists prefer their own kind of "Rev."? "It was all nonsense to make this ar And your sympathy for down-trodden rest. You might as well arrest a man labor! Is someone working on Sunday who ought to be dropping his nickel in for endeavoring to subdue the flames if his house is burning on Sunday. The the contribution box?

The public schools are too secular The wretch who commenced that pros lso. The "perplexing problem" of "the relation of our public education to Chrisand crew had gone to the bottom of the tianity" must be solved by substituting sea rather than save it by labor on Sunonce one "are" three and three times one "am" one for arithmetic; the Bible for That is the idea he wished the public to believe but it was cheap noto the "reader:" a catechism for chemis riety he wanted as a zealous Christian try, and the "fear" of God for American The chickens should roost high in the history. Let no one teach in the public schools who is not already a Sunday school teacher. Let the little children

learn Bible extracts for their pieces and have school opened and closed each day with salvation songs and prayers. When only those who "fear"God hold office, when every policeman's "billy" swings for the Bible, when the Sabbath

is no longer desecrated by "worldly" recreation, when the world stops re-Catholic fair. Col. Ingersoll is only prodded with severe neuralgiac pains volving every seventh day, when Gerfor his blasphemy, while those engaged mans lose their thirst for beer; when in adulation of the Supreme are killed birds refuse to sing or fishes swim on Tickling the ear of Omnipo Sunday, when the Sunday paper is for tence with praise does not seem to meet ever "squelched" and the press is regulated by Theomaniacs, when every godly" place of amusement is closed and only churches are open on Sunday, when Eloquence is relative. One can no more pronounce on the eloquence of any all social relations are cut and dried by composition than on the wholesomeness orthodoxy, when the secular school has of a medicine without knowing for been Christianized, when mankind has lapsed back into the Dark Ages and

Evil is wrought by want of thought as witches and heretics are again burned and the Inquisition once more dominates

ist paper, and introduced a new era in light, each ray penciled in all the ex- "going about like a schoolboy, with a the serpent of Enlightenment and Wisdom; its bending branches are laden with the fruit of so many apples of spiritual poison, to all candor the only thing in which they partake whereof is to suffer spiritual death and forfeit "eternal life." have equalled us, is in the price of the

paper-one dellar. "Go to!" O, Theomaniacs; go to, with We now have three books which we end out at a nominal cost to our sub-

The Sunday paper is one of the crown scribers: The two volumes of the Encying achievements of man, by man and clopaedia of Death, and Life in the Spirit-World, and The Next World In-With it the Sabbath is subordinate to terviewed. The three volumes will be man; without it man is a slave of Sunsent out to those who remit a year's day superstition and ignorance. ubscription to The Progressive Thinker With it the progress of mankind is The Encyclopaedia of Death and Life assured; without it we would drift backin the Spirit-World, when ordered ward in civilization and the home would

'sal

singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one ime will get them as follows: Vol. 1. of the Encyclopaedia .....\$ .45 Vol. 11. of the Encyclopaedia..... .45

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### The Progressive Thinker.

I have long thought that the different abilities of men, which we call wisdom or prudence for the conduct of public affairs or private life, grow directly out of that little grain of good sense which they bring with them into the world and that the defect of it in men comes from some want in their conception or

birth.-Sir W. Temple.jj Waste capnot lie accurately told though we are sensible how destructive Economy on the one hand, by it is. which a certain income is made to main tain a man genteelly, and waste on the other, by which, on the same income another man lives shabbily, cannot be defined. It is a very nice thing; as one man wears his coat out much sooner than another, we cannot tell how .-Johnson. Surely oak and the threefold brass

surrounded his heart who first trusted frail vessel to the merciless ocean.-Horace.

A man's fortune is frequently decided by his first address. If pleasing, others at once conclude he, has merit; but if ungraceful, they decide against him .-Chesterfield. There are hosts of men, of the pro-

foundest thought, who find nothing in the disclosures of science to shake their faith in the cternal virtues of reason

and religion .-- George Ripley. Different minds incline to different objects; one pursues the vast alone, the wonderful, the wild; another sighs for harmony and grace, and gentlest beau ty.-Akenside.

the line of Spiritualistic journalism. Others have followed after us, but in more beautiful and refined than the people say? they are all taking about heavler, coarser colors of the earthly you now. Are you demented, Ben? or, rainbow.

fect half-globe, its base resting on a bank of rosy clouds for the earth of the while some brave souls lead the way angelic city was not more dense than for the multitude to follow. the clouds of earth, and these clouds O! ye dames, and damsels; ye hus were piled up like an earthly high hill, bands, and young men; see to it that ye or mountain, terrace upon terrace, do not likewise. Encourage and sus

cloud upon cloud. tain those who think they have some The door of the temple was reached higher truth to give the world-some by many, very many, steps of palest, grand secret of nature to discover and

shining gold. We observed, as we apdivulge. proached, a beautiful banner flying from the apex of the temple, formed like a kite; and as we inspected it more closely, we saw that the long, he would, most assuredly, have been golden string of the beautiful kite was tied to the whipping-post, and soundly held in the hands of a tiny statue, apflogged, for trying to bring down lightpearing like pale bronze, the face up- ning from the clouds, and bottling it up; turned, the eyes looking earnestly at the but, his astute mind could, even then. flying, floating wavering kite, as it

see what great results would follow, if pitched and tossed about. Upon the he could but chain the lightning and shiping, white surface of the kite were the following words: "The Truth Shall make use of it" said he. "My dear Solon," continued Franklin, Make Us Free.

von will readily understand, that if the Over the arched, amber entrance to electrical rays from the sun can paint the interior of this beautiful temple, the clouds in all imaginable colors, like was the name, written in words of flamwise, an electrical light can be so ar ing light: "Benjamin Franklin." and ranged that it can, at first, paint the upon the door: "Electrical Institute. clouds by the projecting of colored rays In a half-circle, over a small, white arranged in the form of letters, or pic button, were the words: "Whosoever tures, and, as people grow wiser still desires to enter, touch this button.' they can thus paint the evening sky, Touching the button, the door at once and, last of all, the clear blue dome of opened wide, and, we entered, immethe heavens. Think not, my Solon, that diately finding ourselves within a vas Franklin is idle, or ever has been since space, for, the half-globe, forming the he left the earth, for, as fast as he could was very large-so large, intemple, think out or discover a new method for the use of the electrical current, immedideed, that it appeared very much as the domed heavens of earth appear, the inately he put himself en rapport with terior being of a pale blue. some person, yet on the earth, who had

We looked around with eager curlos sufficient brain power to receive the imity. There being no vestibule, the pressions conveyed, work them out, and thought occurred to us that Franklin's give them to the world. What did he economy did not admit of anything care whether they bore the name of which could be called superfluous. That Morse, Edison, or any other name which met our gaze was wonderful in What is in a name, after all? It is light the extreme. and truth which the people on the earth

In the center of this vast, circular want; the man who gives it is but the room was a raised dais or throne, and medium between the heavens and the standing upon it, were two forms, earth; names are of little account, and which we recognized at once as those might as well be wiped out, as for that belonging to Benjamin Franklin; for matter.' Franklin, like all who have attained "Well," we asked, "how about the air angelhood, bore two forms, male and ships?"

female, and, like all other angels, there was no disparity between the two forms -they balanced and perfected each other; they were one-and therefore we shall speak of them as Franklin. The dais was revolving slowly around, so that Franklin's eyes could successfully take in all the details this vast workshop, as we may call it, and no part escape scrutiny, for they

were directing, personally, all this intricate business.

eyes met ours; they smiled and saluted us; then, like a revolving light, their radiant glances were lost to us for a pictures, on the brain of sensitives still short time: immediately there flashed out on the blue walls of the temple on earth. They say that they see such and such scenes, or that they are imin letters of flaming gold, the following sentences:

pressed with this and that; many laugh "Electricity is the motive power re and sneer at them. "Ohl ye thick heads-whose brains volving this dais. All harbor lights, as well as revolving lights, will yet be are, in comparison, as coarse, brown lighted and worked by the aid of electricity. Electric cable wires will be paper, to that finely prepared sensitive paper of the photographer-laugh run to all shoals, dangerous reefs, not, neither sneer, for such acts but pro-rocks, and small islands; and groups claim your own obtuseness! Look in a this office. Price, cloth, \$1.25; paper, together will be instantly lighted by the mirror, laugh and sneer at the reflection 50 cents.

amed of you;" she said. which are promised, but we are still ready to make personal sacrifices for the sake of our noble cause. I cannot in one letter tell you all that has been done since the season opened, especially as The temple was in the form of a per- up with ridicule, poking fun at him. I want to announce the change that has been made in the Band of Harmony, Thus it has ever been; thus it will be which for some time past has been in

a transition state. During the present month it has been reorganized; with Mrs. M. Haire as president, Mrs. S. Gieselman, as secretary, and Mrs. Dr. Bushnell as treasurer, and in doing this it has been thought best to yield to the general wish, and hold the Thursday evening meeting at the different private homes

If Franklin had not been a man of of our friends. means, with considerable influence This has been decided upon for two among those who were higher in power,

reasons: First and foremost because it was felt in the home the social feature could be better taken care of than in a public hall; and, second, for financial reasons, chopping off expenses whereever it could be wisely done, thus letting whatever financial benefits there night be, go direct into the treasury of the church, instead of to the landlord. The new move was inaugurated on Thursday, December 3rd, at the charming home of Mrs. Cora L. V. Richmond,

Roger's Park. About fifty responded to the invitation, and future plans were discussed, and work mapped out. On Thursday, December 10th, the home of our president; Dr. Dewolf was placed at our service, and about ninety enjoyed the exercises of the evening.

Bot perhaps that which makes the change a more important one, is the organization of an afternoon Ladies neeting for the purposes of social intercourse and spiritual upbuilding. These meetings will be especially devoted to the discussions of such subjects as are of especial interest to women. About forty names are already upon the new, roll and these we trust will be continually increasing numbers. The plan proposed is to hold these meetings alternately on the three available sides of the city. The ladies meeting at three o'clock-taking with them a light lunch in order to save the hostess any additional trouble, and remaining for the evening meeting at eight o'clock when the gentlemen will put in an appearance. The general social feature will not be lost sight of, and probably a nonthly social will be provided for when the plans are all matured.

Contained in the second second

Thus the hall keeps rolling, and perhaps we are surely if slowly learning the lesson that that which looks like shadow is often the vehicle which bears to us our greatest blessings. Yours fraternally CAROLINE CATLIN.

"Voltaire's Romances," translated from the French. With numerous il-lustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"The Religion of the Future." B Well. This is a work of far more that ordinary power and value, by a bold untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and

"Look!" he replied, and we looked. Ah, ges; it was all clear at once! "Powerful magnets placed on high eminences will draw the electrical cur rent as straight as the needle to the pole. Manage your air-ship in that way, and they will soon become a succe

A powerful magnet placed on the high est eminence in New York will draw an electrical air-ship in a straight line from Boston, and so on from place to place around the globe," and the pictorial rep-resentation of this was what we were

The dais slowly revolved until their looking at as he pointed. "Now we come to pictures," continued Franklin: "we paint all our thoughts as

seemeth the best, laying aside prej-

# THE UNFORTUNATES "A Plea for the New Woman."

A Lecture Delivered in Chicago by Miss May Collins, the Brilliant Young Lady, Who With S. P. Putnam, Was Found Dead in Boston, Mass.

It has been abundantly proven by for self-culture, both mental and phys. a "sepulcher" strewn with rags and able historians and economists that the ical; and to their constant training of "dead men's bones." Perhaps around actions of mankind, in the aggregate, body and mind was due the supreme the heart of the negro now living there are governed by law. To this, statistics and important position which Sparta cluster no tenderer memories during bear ample cyldence. The physical, held in the annals of Greece. Women his departing years than those of the mental, and moral are no longer be were fitted especially for maternity, but dear old antebellum days, when, after lieved to be subject to the decrees of maternity was conceived in the highest the close of a hard day's work in the providence and separated each from the providence and separated each from the other by a wall erected by a capricious deity. Belonging each in the domain of wives were better educated than their feet, sing and play the banjo for him the natural, they shade into each other husbands, and the fact was noticed by whom he loved-gone, forever gone!--by such minute gradations that it is others. 'You of Lacedemon,' said a but whose kindness and loving soliciby our lie power of the human intel-strauge lady to Gorgo, wife of Leonidas, tude for his welare, it would be heart lect to discover where the one ends and 'are the only women in the world that less to forget. Considered from a senti-the other begins, or if, in reality, they rule the men.' 'We' she replied, are the mental standpoint, in this case life was have any actual existence apart from only women in the world that bring worth living; oppression had its sunny each other. On this belief in invariable order rests the philosopher's hope for

the future; and that mind and morals as well as matter, are governed by law must be conceded before a solid foun dation for a future science of ethics is ssible. Nature's laws work slowly but surely; and it is by the study of he methods in the governance of mankind that we gather strength, tendernes and determination.

Conceding that mental and moral phenomena, like physical phenomena are governed by law, immutable and invariable, it is reasonable to suppose that the advance of liberty, as expressed in the growth of human equal ity, is no exception to the same general law, and that the attainment of this great prize is not the joyous achievement of a moment, accompanied by trumpet blast of sudden triumph, but a slow and painful evolution, fraught with blood and tears extending upward through many long centuries of alternate war and peace, privilege and conquest, extortion and submission, arrogance and servility, monopoly and labor, degradation and woe. It is not a difficult thing to discern that the general drift of human society, during its different stages of development, is towards democracy. Of course there are smaller and more insignificant laws that operate against the larger and more powerful ones, and thus impede human progress, but these their turn, being counteracted by other small laws, their influence grad-

ually diminishes, and, in the sweep of evolution, is very nearly, or entirely, lost sight of; while the general current of human affairs, controlled by those larger and more unvarying laws, never recedes, but continues always upward and onward.

So with this great principle of equal rights. Those whose influence operates against it may affect private and indlof her nature." vidual opinion, and thus, in a greater

or less degree, retard its progress; but "there is a divinity that shapes our ends," and that great and powerful law of evolution, loaded with purpose, and each day pushing us farther (whether we will or no) toward the kingdom of liberty and the goal of justice, is not to be overcome by such mean feeling and times show that the tyranny of sex is conclusion, for in whatever question petty endeavor; and the signs of the as sure to be uprooted from our social, political, financial, and marital systems in the progress of civilization, as is the divine right of priest and king, and the This is law, and the progress of the ual uplifting of human character which right of the rich to control the poor. ditions must and will be so arranged ment of an increased liberty and higher that no individual will be oppressed and education. But there can be no true hampered by social and political laws, education. no solid understanding, no or proscribed and restricted to any genuine footing for human progress, special sphere, each being left free to develop his or her particular tastes, talents, or inclinations in any way preferred, and unfettered by those conventional rules established by the ignorance. if observed in every particular, would sparkle and glow through all eternity. be a death blow to individual aspiration throughout the universe, and it was prone to think of women as things, never intended that hope should cease, the waters of life grow stagnant. In the tenderest sentiments of the human heart, in the holiest aspirations of the human mind, in all that enriches and ennobles human thought in all that constitutes a broad mentality, nature finds her highestexpression. And it is the law of love alone, of which Prof. Joseph Rodes Buchanau speaks, that is to stifle by degrees every unkind feeling, and purge the human mind of all uncleaniness, until not a vestige of primitive barbarism remains to recall the history of a degraded past. Everywhere to-day are the evil results of a false education regarding the destiny, duties, and privileges of one-half human race. The progress of the human intellect, as recorded in history. stands as a burning witness to the fact that the dark and dingy superstition regarding woman's sphere sink into oblivion in proportion as we emerge from cruelty into kindness, from slavery into independence. from barbarism into an enlightened civilization. Not many realize this fact, however, for they have not the knowledge of evolution, and, above all, the historical culture, that would enable them to appreciate it. How few recognize the force of natural law, and its bearing upon our deportment and dealing with fellow mortals! When a farmer plants a crop of corn or wheat he does not select a scraggy, barren district, where growth is impossible, but a fertile soil, where nature's bosom yields sufficient nourishment, and where an abundant harvest will be the outcome of a healthful climate. We do not plant seed in our garden and hedge the spot about with a great high fence, so that the tree which springs from the seed cannot spread and branch beyond certain limits, and burst into blossom and fruit, according to its innate tendency. The laws of nature imply growth, and in planting a tree or a crop we observe laws. Again, in order that a flower may blossom prettily, we do not place it in a dark cellar or loathsome vault, where dampness and decay are inevitable, and where the root has the advantage of neither sunshine nor rain to insure its health and increase its vitality. We do not do this: yet the rude restraints and artificial barriers we place about women bear a striking resemblance to the illustration offered. Let us consider this question from a ciological standpoint. Of the fac that the mental and moral elevation of a country depends largely upon the share its women have in the formation of social laws and customs, and upon the degree in which they participate in religious and legislative assembling conspicuous illustrations abound in history—illustrations too numerous to men tion here. Sparta furnishes a striking example of some of the bravest men. some of the most energetic, daring, and resolute spirits that ever adorned the

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R

the influences of social circumstances than their silly depreciation of the intel-lectual, and silly panegyrics on the moral, nature of women." We are told that women do not want liberty, but how far is this based on fact? And, again, is the measure of the desires of a women system measure of the desires of a women do not want liberty fails the measure of the desires of a women do not want fact?

desires of a people always the measure of their needs? Many of the slaves during our late civil war did not want liberty, and did ask for it; the same with many of the Roman slaves; yet who will deny that liberty was necessary to their better development? Scarcely a question in oppression of any sort but what presents two sides-the one a garden where flowers spring up and fill the air with fragrance, the other

udice and what some women may not want, let us look this matter squarely in the face, never forgetting that, as rational creatures, we should deal out justice to all. It is a most serious ques-tion which confronts us, and no effort should be made to blink the truth or escape just conclusions. Let us not forget that the coarsest and most depraved rum-seller of foreign extraction in the city of Cincinnati to-night-however dis

eased in mind and body he may be, and whatever reason he may conjure up to despise the Ameri-can flag which protects him-is, under the present legal status, a full-fledged individual, invested not alone with the ballot and other rights of citizenship, but with marital rights, which church and state give him the privilege

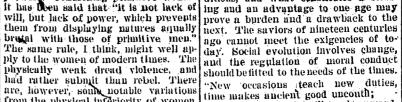
of enforcing to the utmost, and which often furnish an excuse for the mos flagitious of crimes. But the poor wife can claim no legal redress, unless he openly deserts, outrages, or murders her. Only callousness, or utter indifference; or, what is more, ignorance could blind our eyes to the crime and humiliation, the degradation and woe, that not alone in our own fair country but in all parts of the world where there is human habitation, form the sequel and corollary of the subjection of woman. And these wrongs will never be righted until women enter the arena of thought and industry, and are permitted equal footing and just com petition with men. Life is a sharp con test, a bitter struggle at best, and we cannot urge too often the necessity of each individual being taught the duty of moral responsibility, self-control, and financial independence. In this way and this way alone, can they learn to overcome the defects transmitted by their ancestry, and grapple successfully with the hardships and inconveniences to which their environment may subiect them. Out of the very nature of things rise

reasons innumerable why women should be accorded complete and full emancipation. Just as observation teaches that one-half of a peach cannot grow ripe and mellow beneath the warm breath of the sun, while the other half remains green and tasteless, so every step of progress in the study of heredity and the laws that govern material and spiritual existence goes farther toward illustrating the uni-versal truth that one-half of humanity cannot attain an enviable rank in the realm of science, philosophy, and in-vention until the other half is prepared to go with them and partake of the bounty and manifold blessings that science holds in store for the future. If we could only shake" off these wild splendid it would usher in a new duy-the dawn ing of supreme good to the human

The emancipation of mankind, how ever, from the selfishness and brutality other country." of primitive barbaric customs is not the result of miracle or of special providence, but of a tedious evolution-of natural law working in and through society. A single day may bring about

will, but lack of power, which prevents The same rule. I think, might well apply to the women of modern times. The physically weak dread violence, and had rather submit than rebel. There are, however, some notable variations from the physical inferiority of women, both in the physical inferiority of women models of conduct and deportment for the rest of mankind, who, with a consciousness peculiar to themselves, feel a voice from within that bids them follo... its guidance and persevere in whatever both in the ancient and modern world and were it not for the chronic ill-usage to which the generality of them are sub jected during nomadic and semi-civ llized stages, the exceptions might be the status of women, while the tendency of peace and industry is the direct op-

more remarkable. That the tendency an abortion, whose early efforts were of war, even in its mildest form, is to nipped in the bud by the blighting frost increase this illustration of the state of the increase this ill-usage, and thus lower of the Christian religion; but, at present, posite, has been very admirably Illus, church-going woman of to-day, in that trated by Herbert Spencer in "Principles she is abreast of her time. In the forof Sociology," under the head of mation of political schemes and the "Domestic Institutions," wherein it is framing of state constitutions, she



We must upward still and onward, who would keep abreast of truth."

Centuries of gradual yet constant persistence has brought about the evolution of the New Woman-once deemed chiming recognition as never before, and differing from the conventional

prowess. Concerning primitive women ditions, and what constitutes a bless- a mental torpor, which brands the aver-it has been said that "it is not lack of ing and an advantage to one age may age Chinaman with almost imbecing age Chinaman with almost imbecile weakness, his knowledge consisting of a mere jargon of unwholesome dogma creeds, customs, and formularies, raked from the shambles of antiquity. And perhaps there are few specimens under heaven so degraded as the Chinese woman, presenting, as she does, a de formity in mind and body; and knowing

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no alternative but to minister to the vanity and brutal appetites of the human wreck who goes by the name of master and husband.

One of the distinguishing features of the orient, especially of India, noticed by F. G. Carpenter and others, in their travels, is the vulgar display of jewels and cosmetics among the women, which assume a less important aspect in proportion as the tide of evolution rolls onward, and a growing sense of decency forbids excess and dissipation. Describing the splendid costume of a Turkish bride, Mr. Albert Lorentz, in his delightful work on "Pleasure and Progress," proceeds as follows: "She was dressed in white silk brocaded with silver and pearls. Innumerable silver coins sparkled and dangled from her ears. A belt of precious stones encircled her waist. After her face had been whitened by brilliant cosmetics, crimson hearts were painted on cheek and chin. The eyebrows were dyed intensely black, and the fingers were stained in deep red." The Turkish woman, vain and flattered if she be rich, tabooed and maltreated if belong, ing to the poorer and humble classes is regarded as the legitimate prey of the lust and vindictiveness of a husband, who can send her as an outlaw, from his harem of degraded women, without either waywardness or fickleness on her part. This scarcely excels in cruelty and intensity the Mosaic code, which ordained that when a man became disordanned that when a man became dis-pleased with his spouse, he was to, "give her a writing of divorcement and send her out of his house." Under the savage misrule of Jehovah, the Jewish malden was regarded as so much chatter or merchandise, who could be sold by her father "to be a maid servant," and afterwards redeemed, if her master was displeased with the bargain. In compliance with the dictates of the Koran, the Mohammedan maiden of inamature years is at the absolute disposa of father or male guardian, who can pass her over to the most wretched and deplorable of men, without consulting her wishes in the least; once his, she is his forever, or rather, nothing but the most extreme brutal treatment and con-jugal infelicity will justify a seperation; and even when the rights of women are sufficiently respected to grant the wife a divorce (which cases are painfully, rare), the woman is then purposely placed at a disadvantage, her liege lord lepriving her of the whole, or a parts her dowry.

Polygamy was authorized and pracheld that the despotism which militancy claims an equal right with man, but far necessarily gives rise to is collaterally be it from her intention to dispute with connected with an absolute head in the him his dominion; nor will she wrest iced on an immense scale by the anient Jewish nation, but is inadmissible under the Moslem rule, which limits th**o** family. Another idea advanced in the from him one lota of the precedence he number of wives to four, although conchapter on the "Status of Women" is may win by natural means, or the dis cubines are to be had for the asking, this, and it appears quite conclusive- tinction he may attain by actual supe Among the statutes recorded in the nineteenth chapter of Leviticus, the namely, that the more inducements riority. Neither does the New Woman wish to part with the nature distinct there are for men to enter the army, wish to part with the nature distinct the more binding on women will it be ively femiline; she only requests that woman found guilty of the crime of adultery was to be scourged, while her o remain closely at home, thus being the masculine and feminine elements be partner in guilt was to bring to the forced to bear the responsibility, not united in organic law, as they are in tabernacle of the Lord a ram for a tresonly of rearing the family, but of pro- organic nature. The New Woman ob pass offering. Not similar in kind but viding for it, often under the most jects to having her rights plundered, stringent necessity. This drawback her personal liberty invaded, by the parallel in unfairness is the Islamite law which under certain circumstances. most abject, debased, and vicious of gives the man permission to seek a wife from among Jews or Christians, but Every one who recognizes the value on social sustentiation increases. \* \* \* of independence, the honor of self-gov-There may be added the fact of kindred ernment, the glory of distinction won under no condition concedes the Monammedan woman the same immunity. taking it for granted that she is the exmeaning, that in the United States, by personal merit, and, above all, the clusive property of the Turk.

where till the late war, the degree of expediency of industrial, mental and militancy had been so small and the spiritual co-operation in the uplifting St. Paul expressly ordained that all ministerial and sacerdotal functions industrial type of social structure and of mankind, can regard it as nothing were to devolve on man, who, he said, action so predominant, women have less than impious—a crime against God reached a higher status than in any and humanity—to cast aside the sacred was the natural head of woi..... because, he was created first, in the image and birthright of liberty-the mouth piece glory of his maker; that women were to Thus we have seen the opposite ef and expression of universal law. We cover their heads in shame, learn in siects of war and industry on the social may infringe the laws of society and inlence, and live in subjection. Somewhat and political status of women. A strik- cur no injury to ourselves thereby, for milder is this than the tenets of the ing illustration is drawn from the an- the laws of society are rarely grounded Koran, which imprison a woman in a

arem, ordain that she envelope he

face in an ungainly masque, and forbid

ence of men. In the progress of civ-

ilization and modern enlightenment, the

teachings of Paul, unable to bear up

under the pressure of religious skepti-

cism, are gradually melting from before

our eyes, and the Christian woman is

beginning to burst through her prison

bars and to treat Paul's ordinance re-

garding her sex as "the baseless fabric

of a vision,"--"only such stuff as dreams are made of." But the Moham-

medan woman, stolid, austere, stiff, so

long accustomed to mental stagnation,

s like a vessel stranded on a rock

her to pray to Almighty God in the pres-

MISS MAY COLLINS.

forth men.' There is a great deal of side, slavery was softened and conpoint in what Gorgo said. If women cealed by the cunning drapery of robring forth and rear men, they are cer- mance. It is the contrast which exites tain to receive from them respect and our admiration-the white picture tenderness, for there is no surer test against a black back-ground! But this of a man's real manhood than his love is not all. Verily "the trail of the serpen for all that is noblest, highest, and is over the best and purest of God's truest in woman, and his desire to aid works." A scene takes place too slckher in attaining to the full perfection ening, too bloody, too revolting to de-

Strange it is that, in this day of shrink back in terror. The white pic-scientific thought and philosophic in-quiry, there are many who regard the shadow mingles itself with the canvas. question of woman's education and en- Harmony turns into discord, and, even franchisement as a sex question, and in our imagination, we involuntarily shudder at the depth and anguish of hu not as one affecting the whole human race. Only a careless student of history, and a superficial observer of human affairs, could leap to such a rash of human agony that rends the reaches our ear and sends a shock to the innermost core of our being. also, and whenever she resists oppres-

into newer and broader thought and action, there is that gradis everywhere the natural accompanitemofine quality between the sexes. En-

scribe, at which we instinctively man woe. 'Tis the slave-mother part ing with her child; and the piercing cry

Parallelto the illustration just offered there are instances in domestic life when tenderness conquers subjection, when personal feeling is hald aside, and family. the husband loses his authority in the intensity of his love. But this is only another white picture against a black back-ground. On the other hand, numerous are the evils resulting from the sys-

vagaries of a disensed imagination, forgetting that woman was ever in slavery, and lift her up, as by magic, to be seat of destiny for which she is strangely endowed, we would be asounded at the wonderous change that would be wrought as in a day, and the educational opportunities which would open to the human race an infinite realm of thought and action. I do not say that sin and sorrow would be no more, but I do say that if women were elevated to their proper sphere,

\*ced motherbood. and to know that the slightest neglect divorce suits, scandals, wife-murders of any faculty or organ of the brain and soul with which nature has enand other tales of domestic warfare too horrible to contemplate, make society dowed us will be so much missing from throughout one seething mass of dis that current of thought that is to cord and contumely. Manifold are the hidden wrongs sapping the life-blood of So tight a grip has ancient law and the oppressed, and sending untold miltheology upon our minds, that we are lions down to their graves in the flush of youth. Waiving the cruchty of cus rather than creatures; as so much matetom which fain would close the mouths rial out of which we can construct those who complain it is the nature things after our own fashion, forgetting of some people to suffer secretly, and that this material consists of a variety bear secretly, and go down to their of individauls, each having, in some de death-in silence. gree, the faculty of construction her-In regard as to whether the desires o self. To do this is to ignore the laws person are always the measure of of heredity, of human psychology, of their needs, permit me to add by way that spiritual force with which women of parenthesis the following passage by are peculiarly endowed, and which, if John Stuart Mill. surrounded by happy conditions, they "Concessions of the privileged," says will transmit to their offspring. It has been well said that the crime against

Mr. Mill, "to the upprivileged are so maternity is the greatest of all crimes seldom brought about by any better motive than the power of the uppriv and one which nature, in her stern degrees of equity, will neither forget not ileged to extort them, that any arguments against the prerogative of sex gorgive. For women have a vast and far-reaching influence in moulding are likely to be little attended to by the generality, as long as they are able to the human race, not alone in the ordinary transmission of traits from say to themselves that women do not complain of it. That fact certainly enparent to offspring, but in prenatal infuence: and no nation can reach the ables men to retain the unjust privilege some time longer; but does not render topmost round of the ladder of statesmanship and good government until its it less unjust. Exactly the same thing women breathe the pure air and walk may be said of the women in the harem in the bright sunlight of liberty. A of an Oriental; they do not complain of true republic would suffer oppression not being allowed the freedom of Euroto no one, however humble, dwelling pean women, and think our women insufferably bold and unfeminine." menth its flag; and the nation that commenting on the same, Mrs. Mill substitutes chivalry for Justice, and observes. "Women, it is said, do thus lowers and humiliates its women, no desire, do not seek what is termed their ns such shallow government must emancipation, but, on the contrary necessarily do, will go down with them into the miasma and slums of super- generally disown such claims wher stition, thus reaping the fruits of its made in their behalf, and fall with own miserable polity and driving thorns 'acharnement' upon any one of their sex into its own heart. Too much cannot who identifies herself with their com-be said of the favorable conditions mon cause. Supposing this fact to be which should surround matenity; of the true in the fullest extent ever asserted. mysterious laws that form the character if it proves that European women ought of an embryo for good or ill; of the to remain as they are, it proves exactly splendid possibilities that should open the same with regard to Asiatic women to her who is to give birth and training for they, too, instead of murmuring at to the children yet to be ;of the right their seclusion, and at the restraint imof choice so necessary to her highest posed on them, pride themselves on it. development. But the influence of and are astonished at the affrontery of women, however great, is, after all, women who receive visits from male only subsidiary, and in all humanity acquaintances, and are singing in the are inbedded those psychic forces streets unveiled. Habits of submission which, if kept pure, untainted, and free make men as well as women, serfrom corruption, kill reappear with vile-minded. The vast population of still greater splendor in a remote poster. Asia do not desire or value, probably ty. As long as we hold to the opinion would not accept, political liberty, nor that one sex, because of its weakness the savages of the forest, civilization; and incapacity to recover itself after once which does not prove that either of having fallen, should observe the laws them are right." These facts noted by Mr. and Mrs of chastity (or rather what society)

chooses to call chastity) in a greater Mill cannot be urged too often. The degree than the other we fail to Chinese empire excludes the better recognize the fact that it is not woman quality of machinery, but that does not alone, but man and woman together, detract from the value of invention! To affirm that women do not want which make up the complete human unit, and bequeath to the child those liberty is to affirm what we cannot germs of character that for good or ill, prove. To be justified in withholding for weal or woe, for strength or weak-liberty from a certain class, or a cer-

ness, form the occult impulses which tain sex, we should first be able to are to guide it through the cosmic prove that none of that class or none realm of being. Likewise those who of that sex is entitled to or desires it. hold that the action of women should I think I can say, without fear of conbe limited to the narrow domain of tradiction. that thousands of women nome forget that a woman can be moral are waiting, eager to enter the realm without being stupid, domestic without of politics and make a name for thembeing subservient, and even sentimental selves; not to speak of the ranidly inwithout being silly. "I do not," says creasing number who are finding their John Stuart Mill, "know of a more way into the learned professions. The signal instance of the blindness with truth is, a large majority of women pages of human history. Every pos- which the world, including its herd of have becomeso accustomed to a stunted justly attributable to their superior

the conversion of individuals, but the growth of a nation is slow, and depends upon the many different stages of declopment through which the many different intellects pass in slow succes sion. We cannot judge of a nation by the achievements of its best minds alone but by the amount of brain that results in the aggregate. To speak with greater precision we cannot estimate a nation's ability by the extent of learning and invention among the ambitious few, but by the extent to which another con-industry prevail among all classes, conby the extent to which knowledge and sidered separately and as a whole. The advocates of human freedom, on the one hand, have science and history for their allies, but on the other side are ages of ignorance to contend with-ignorance which has its root in the human feeling and extending over every ground of passion and prejudice. Here is where the stream of human progress meets with the greatest resistance. Some one has said that man's only sin is ignorance: whether this be true or not, it is cer tainly the source from which the strongest opposition to any innovation for the better usually comes. If it is true that "broad ideas hate partial deas." it is still more true that partial ideas hate broad ideas. Ignorance is the natural enemy of liberty. The growth of the human mind marks the progress of freedom. The fact that the extent to which war

is waged in a country is also apporto the amount of ignorance tioned which characterizes the masses, pre sents another standpoint from which we can view the progress of human rights. That the decline of the warlike spirit, together with the consequent inrease of industrialism, have been potent factors in the emancipation of the human mind no careful sudent, in the face of past and present experience would venture to deny. No one who views the wandering tribes of Africa. the blacks of Australia, and the vretched condition of the Turks and the inhabitants of most-parts of Asia, will contend that fights and feuds are any thing but demoralizing in the effects they produce on the human mind. To strike another is in its very nature, calculated to blunt the finer sensibilitie of the soul. Buckle has shown that the lesire of knowledege and the desire of shedding blood, are rarely, if ever, com bined. However, in the ancient world when weapons of defense were more necessary, this rule did not hold good: the historian cites such exceptions as

Demosthenes, Socrates, Alcibiades, and others, who were eminent as statesmen and thinkers, as well as worthy soldlers. But in late years military ardor and great learning have been united in very few; probably with the exception of Descartes, who not only excelled in literature, philosophy, and mathematics. but was admirable as a soldier. (See Buckle's "History of Civilization in England," Vol. I., chapter IV. pages -147). That military and industrial activity should operate in exactly opposite directions in their influence on the standing and opportunities of women, seems quite natural and inevitable. In times of war it is guite natural that women should be placed at a great disadvantage; and the softening influence often exerted by them in mitigating the atrocities of the sword is not the opportunity was afforded women studious men, ignore and pass over all growth that they do not realize their tenderness, but their lack of physical

nt Aryan and Egyptian societies; the on analysis and philosophy, and there is every likelihood that they may be wantformer racked by war and tyraunized over by the reigning power, was, in its ing in correct judgment; but to disregard a law of nature is a rebellion very nature, patriarchal, thus placing against ourselves, for nature's laws do women at a fearful disadvantage; the not, like those of society, grow out of atter, though "the militant type of soa confused and disorganized state of ial structure was evolved during their affairs, but rest on the foundation stone consolidation." show proof, nevertheess, of having, during a very long of eternal justice, not slow to reward right doing, yet pitiless in pursuit of period, made great progress in arts and wrong, swift and inevitable in revenge ndustry, which could not but be very conducive to the influence of women, in Nature is a merciless scourger, and let us beware how we tamper with the some instances "giving them precedence laws of heredity, lest the sins of the over men." Of the China and Japan of modern times, Mr. Spencer makes the father be visited upon the children following criticism: "China, with its "unto the third and fourth generation," ong history of wars causing consolidayea, even to the tenth.

SAMUEL P. PUTNAM.

men.

suffers diminution in proportion as

peace and industry prevail, and "the

supply of males available for carrying

In throwing off the "yokes and tions, dissolutions, re-consolidations, etc., going back more than 2,000 years which neither wind nor tide, nor insuffrance" of antiquitiy, which dwarf essant pulling, can stir from its fixed B.C., and continuing during Tartar and our better instincts and hinder us from and motionless position. Having no control over her own destiny, meek, Mongul conquests, to be militant in its rising to our natural level, let us subactivities, has, notwithstanding indus- stitute for the unjust legislation of the supinely submissive, downtrodden, igtrial growth, retained the militant type past a system of equity, free from opnorant, yet priding herself on her modof structure, and absolutism in the pression or restraint of any sort, which esty and womanly bearing, secure in will satisfy the needs of an advancing state has been accompanied by absothe belief that she is the most blessed lutism in the family, qualified in the civilization, and, above all, erase from of creatures, the Mohammedan woman one, as in the other, only by the cus- the escutcheon of our nation the tyranny thinks subjection her natural state and of sex distinction. However politics toms and sentiments which industrialbears her yoke with becoming subism has fostered: wives are bought. may differ and creeds war mission. with

concubinage is common among the rich. each other, there is one fact in the his A faint glimpse at the present history of Russia discloses a people rich in menwidows are sometimes sold as concutory of human progress standing out clear, strong, significant above hince hy futhers-in-law and women join al tal resources, to which women contribin hard work, sometimes to the extent others, defying contradiction and un ute no mean share, despite the efforts swerving in its simple truth, namely, of being harnessed to the plough; while made to withold from them the fruit that along with an educated conscience nevertheless this low status is pracof the tree of knowledge. Russia's actically raised by a public opinion which a more extended search after fresh tivities are divided between militancy

checks harsh treatment legally allow-knowledge, comes a promotion of public and industrialism, her brilliant genius able. Japan, too, after passing through and private good, including, above all obscured by adherence to fashion, relong periods of internal conflict, ac other things, a corresponding increasligion, and antique customs. The orthoguired an organization completely mil-ing force toward the direction of the itant, under which political freedom rights and privileges of women and the lox Christian church, supported by law, and public opinion, inveighs against extension of their duties beyond the was unknown, and then showed a literary and scientific instruction for simultaneous absence of freedom in the home circle. India and China, Turkey women, and so fierce has been its anhousehold-buying of wives, concubi- and Russia, show the abject debase tagonism at times that a woman's mednage, divorce at the mere will of the hus- ment and misery to which a country cal college (devoted especially to the hand erneifixion or decapitation for the must inevitably descend that fails to diseases of women and children), after wife.'s adultery, while along with the comprehend those principles of law turning out one hundred graduates, was growth of industrialism characterizing without which due administration of suppressed by law. Politically, women the later days of Japan, the went such justice is impossible. These countries stand for a cipher; and of their position inert and sluggish in development, are an improvement in the legal status of in the church, Johann George Kohl. women that the husband was no longer lagging near the rear of civilization: during his Russian travels, noted the fact allowed to take the law into his own disturbed as they are by oppression hands." that "female voices are never heard in the Russian church; their place is sup-

legitimate prey of a priestcraft which, Peace, prosperity, and industry are plied by boy-sopranos; women do not the three wheels on which a nation like a serpent, thrusts its poisonous yet stand high enough in the estimation of the churches \* \* \* to be permitfangs into the very heart of the body turns, and together form the lever uppolitic; encumbered and borne down for ted to sing the praises of God in the lifting womanhood from grovelling uninterrupted ages by a system of slavery to the grandeur of independ presence of men." caste and religious creeds, barren of all Although not exactly in line with my

cn<del>c</del>e. good, devoid of sympathy, destitute of argument, it will be well to note right Nations in their rude contrivance at sense, burdensome and irksome in their here the decline in the status of women greater freedom and abhorrence of selfgreater freedom and abhorrence of self-very nature; smarting and cringing subjugation, may, in primitive and under penal codes which exerthat succeeded the triumph of churchism. Moncure D. Conway, in his dismedieval stages of development, find cise no pity toward the offender; their war beneficial in its rough destruction women dragged down into the very pitsertations on South Place Institute, remarks that " there was not a more of physical cowardice and the awaken- falls of weakness and degradation by cruel chapter in history than that which ing of those forces which create marriage laws revolting to every in records the arrest, by Christianity, of stability, defying invasion and keeping stinct of decency and true humanity the natural growth of European civthe enenty at bay; but there are artificial their faces barred from the gaze of the ilization as regards women. In Gerconditions arising principally from con- outside world as if they were loathsome many it found woman participating in tingency, and with an advancing cir- creatures upon whose brow heaven has the legislative assemblies and sharing ilization the need of war becomes less set the seal of eternal vengeance. the interests and counsels of men, and urgent, and sympathy, love, benev-"Day and night," say the Institutes of drove her out and away, leaving her elence, and purity of motive take the Manu, "must women be kept in a state nothing of her ancient rights but the place of contention, riot, envy, and of subjection to their protectors." titles that remain to mark her degrada-China, to which we are indebted for strife; new zeal is given to intellectual ion. In the pagan countries of Egypt, progress; life is inspired by more un- many important hints on industry and Greece, and Rome, woman's position selfish desires and fraught with more mechanics, held a most imposing posi was far higher than under Christian carnest nurpose: science lends recreation in the annals of antiquity, abound sway." Speaking of the doctrine of her tion to the tired hands of labor; poetry, ing, as she did, in immense treatises on original sin, which was maintained art, emotion and sentiment soften the science, ethics, law, medicine, literature, hardships of life and give passion and music, agriculture, history, and having with such force in the early church, Lecky says that "women fire'a calmer motive; the weak have the honor of inventing the art of paintpresented as the door of hell. more consideration shown them, more ing, which, according to Professor rights vouchsafed them; newer and bef: Draper, was brought from China into the mother of human ills. She should be ashamed of the very thought ter theories take the place of old ones Europe by the Venetians. The China and in time become crystallized into of the past, bold, daring, yet spiritual, that she is a woman, and should live CONTINUED ON PAGE 3 law. Necessity is modified with con- in her philosophy has deteriorated into



#### A LECTURE BY MRS. CORA. L. V. RICHMOND.

"And this is the immortal promise," The light was to fulfill its purpose says Vishnu, "that the light of the born in lowliness it was the symbol of world shall twelve times descend upon humility; the child was the symbol of innocence; the persecution of the pathe earth. From the Scandinavian: "Such time rents was the symbol of all who bear

as Odin sends forth his mighty mes-be form or work of truth unto the sengers of light to prepare for the spring-time, when the sun in the Win-ter Solstice departs the farthest in his to be a senger of the symbol of that un-ter the sengers of the senger of the senger of the senger truth of the senger of the senger of the senger of the senger truth of the senger truth of the senger of the s influence from the earth, the shortest worldly greatness which accompanies day being the day that precedes truth that is to be valued only for it the new birth." It is the birth of the self. The child of twelve years speak new light, for from this time the sun ing in the temple was the only indicasheds added rays each day upon the tion of the voice of truth in the recog world, making more palpable the apof spring-time; and when the Vernal Equinox comes in March; the birth is already here. In the new North the celebration was at the yuletime, and in the latter part of March, or that time of the year which is now denominated March.

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Among the Egyptians the celebration was in the spring-time alone; for it was have the cardinal and essential princithen that Horus dipped his mighty bow ples of the Christ life; for each Christ in the waters of material life, and then comes to declare more perfectly a sep the world had rebirth. For Horus was arate form of truth. That which the light of the world. Isis, the velled Buddha declared in Asia partook more mother, gave forth the young child Ho- of the general nature of human life. rus, and under the baptism of that with specific instructions concerning spring-tide, the floods came down from the nature of the soul and of its em the distant mountains to inundate and bodiments or incarnations in human fructify the valley. Even thus, the form. That of Zerdusht partook more Egyptians declared, was the spiritual of the nature of the divine as intro nature of man renewed such time as duced into the form of science; and still the divine light, descending into the abyss of the waters of the oblivion of earthly night, gave the new birth unto the world. Souls, it is said, in this an- which gave all learning to the world. cient religion, have their rebirth, and, by constant struggle, at last reach the tinct purpose; his mission is very clear life that is embodied in Vishnu, in and simple-the palpable declaration of Brahma, in Horus. But whatever be that mission being one of love instead earth's atmosphere; there is truth in the these ancient forms, they have passed; of a mission of power; the declaration of form of thought, there may be a mistake their influence is only felt in astron-omy and tradition, which are separated man as symbolized in the word Father now upon the earth. Astrology is no applied to the Deity instead of the the longer accounted an exact science, and tion of subject to king, and the fulfillthe world stumbles on in blindness con-ment of all spiritual requirements in more literal minded expect him to come cerning the spiritual rebirth, accepting the fellowship and fraternity of the only the latest manifestation of the world. While those principles had been Christ life. Buddha is denied in taught in previous dispensations the him to judge the world and claim his Christian lands; the light which vivified Asia before Christ had birth in Pal- was essentially the work of Jesus of estine was a light born of the surpass- Nazareth, and being essentially his work ing power of the rebirths of Messiahs. must needs bear his name; for when we Five times has the splendor of the speak of the teachings of Plato we do Soul of Truth dipped into the shadow not require another name, but call them material life and given forth the Platonism; when we are speaking of Christ birth; five times have the na- any period of human history it is destions been exalted from the founda- ignated by the pervading thought or tions of the earth to the knowledge of ruling power of that age. The Chrisspiritual truth, for you can trace in the tian interpretation, as manifested in the five primal races the exact spiritual life of Christ, was a distinct rebirth of ols for that which Christ taught- the old knowledge of love and good felthe Golden Rule is found in every an- lowship among men, forgotten in the cient language under some form or ten commandments of Moses, denied in other-whether in the revised Brahmin- those tables that were rejected because leal faith and philosophy, as taught by Confucius; or in that of India, declared broken by the Children of Israel into a a few who are signally exalted, whose by Zerdusht; or in the still more remote Brahminical faith; or in that of ancient of shining light shone through all his-Egypt, who holds in her sacred keeping all knowledge of science, art, and relig-prophets, but were looked forward to tially reflect. Nor is it strange; if lon; or still further back in that dream in perfect completeness by every proof the pre-historic ages, which has phetic mind in Israel. The Christ was made this Western world the more an- the impersonation of the love of neighclent of the two, and has found carved bor as the love of self, the overcoming on pillars of stone and entablature the of evil with good, the returning of good mages of the life that once was here. for evil, and the fulfillment of all di-Whether you accept these indications vine attributes. In that essential parof history or not, whether the records ticular the Christian era marks the of stones and traditions are valuable or event of the transcribing and fixing not, the cycles declare them to be so, from the theories, teaching and diffus-

nized form until the mature ministra tion, during which time the spiritual fulfillment and requirements had been truth was ready to be declared. Brief though the period of ministration was, meager as is the account which has been spared to you through interpolations and mistranslations, you still The Christ of Christendom had a dis-

which his life. the multitude could not understand them,

thousand shards; these little fragments and the religion of the present day is ive forms of the past the ider of immortality, of the love of God for man, cumstances. When, therefore an exinto man enters the human

### THE PROGRESSIVE THINKER.

themselves at oncento the world.

ated the Christ life.

have remained with the image of Divin- presses a principie without the incarity, but duty called; when he peturned he found the apparition still there. nation on earth typical of that principle, you will understand; as the geniuses of poesy and religion have been crystal-lized in a destinct human life, so the Speaking then, he said: "I thought that thou must have vanished." And the presence said: "Hadst thou re-mained, I must have vanished." For teaching which belongs to any crystallization is possible, The new birth was heralded by the prophets in Israel, but the Christ cannot remain if a selfish wish, even of adoration, takes posses-sion of the human life. All along human Jesus of Christendom illustrated it in person. Today there are many prophets; there history individual lives have thus been blest by vision or conscious presence; and are those endowed, with the light of by vision or conscious presence; and wisdom and knowledge inspired by the angels of the New Birth, who give when engaged in their works of love,

not only have guardian spirits and an-gels watched their devotion and ministered to them, but the Christ life has pervaded them. Who can doubt? But the world cannot always look backward; seasons hasten on to new spring-tides, the great cycles of the

miverse fulfill themselves in many added forms, and the heavens of suns and stars are replenished from the ancient altars of light, renewing and givingforththeir life and strength through the succeeding cycles, each of which is marked by an especial change. So human life on earth requires rebirth. The typical and historical Christ is as much the Christ that moves in the up per heavens as the guardian of hiskingdom upon the earth is an illustration not of how to follow Christ when he is in heaven, but how to follow him completed, was the indication that the him here in the meshes and labyrinths of time, surrounded by the shakles and chains of matter, environed by the senses, imbued with the spirit of the dust; and so the great tides of rebirtle

bear the pulsing waves toward the world of a new evidence of light. Even the Christians look forward to the "end of the the world" when Christ will claim his own. As though he had not already claimed them in that inner kingdom if they are ready to share

But the fact is that the times are portentous: that as long ago as one or two centuries there were certain sects in Christendom who taught the end of the world and the advent of Christ to claim his own; and the fact that the second Adventists of to-day, whatever their other differences all believe, that in some manner that thrist is to reappear proves that the time is imminent, for the forebodings and indications are at present in the as to the exact manner in which Christ another shall come, is not decided by these believers who look earnestly for the reappearance of Jesus. The to dwell on earth with his followers; those more spiritually minded expect celestial light, the heaven which they hope to possess. All the world in a spiritual direction expects something. While in many ways it is mournful, in some ways it is almost miethful. that there are lives upon the earth today who arrogate to themselves the personality of Divinity, who declare themselves to be the promised Christ. We know of two or three hundreds

outside of the lunatic asylums who think this. It still is a significant fact hat the Christ life is drawing near. Among those who claim a knowledge of the Christ principle and claim "to embody it in themselves there are not spiritual natures are acted upon until their native egotism arrogates to them selves the light which they only parsudden beatitude falls upon you, if a great love or happiness comes to you: you think yourself the most blest of mman beings, and in the triumph

of the hour, is there any human life so valuable as yours? The meanest and poorest human life is the most valuable to itself. It is a significant truth that no human being is willing to exchange his personality with any one else though often willing to exchange cirGENERAL SURVEY 

#### The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speak ers, or anything of special interest, send Therefore it is no wonder that as us a brief itom, please. A great deal can be expressed in a dozen lines; but Christmas tide draws near people look expectantly forward; although the Christ life imagined in the beautiful long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send child in Bethlehem is as a dream, a beautiful image of sacred loveliness, the 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 hove immediate in models. world is looking for the life that is to be; and this principle is to be incor-porated into the life of man. The teachngs from the spirit world would be valneless if they did not tend toward a culorder to have immediate insertion mination that could illustrate the Communications must always be actruth on earth. As that culmination is companied by the full name and address

of the writer, or no attention will be the possible state of all, so it is preceded in the lines of human existence paid to them. by the culmination which is denomin-Vey Cramer, ten years old, writes from Avoca, Iowa, that at seances given by Mr. Wheeler, spirits talked through Twelve times this sun of splendor in

the form of a Messiah vivifies the earth the trumpet, and forms materialized with brightness. The twelve kinds of and performed several feats playing on fruit upon the Tree of Life are the a jewsharp, shooting arrows at a tartwelve messianic cycles; and the leaves get, and other things. for the healing of the nations are the F. S. J. writes: "F. Corden White, of messengers of ministration and spirit-Chicago, is filling an engagement with ual powers that go forth from this Tree

the Unity Spiritual Society of Milwau-kee, Wis. The audiences Sunday evenof Life to prepare for the fruition. You are entering upon the sixth cycle. ings and at the midweek social are large yon draw near the time of the accredand enthusiastic, and the tests given ited birth of Christ; the whole world phenomenal. In his private work Mr. in Christendom bends in homage unto White is giving to unbelievers positive that shrine, and before another Sabproof of the life beyond the grave. A bath the chiming of Christmas bells good slate-writing medium is much will bring joy and gladness to many needed in Milwaukee; one who could housand hearts. Little children, with give a writing in public under test con-

oright eyes and lovely smiles, will hold ditions would be well patronized.' up the gifts which love has brought E. W. Sprague is serving the First hem and declare the Christmas time Society of Spiritualists of Fort Wayne, he brightest of the year. The hearts Ind., for December. He has January of those that are sad will turn, possibly still open. Address him for December wearily and with few smiles, but toat 49 Taylor street, Fort Wayne, Ind. ward the light reflected from the faces Permanent address, 965 Grove street, and hearts of others. . Even the abject Meadville, Pa.

noor, those whom Jesus said you al-G. W. Kates and wife will hold speways have with you, will turn from cial meetings in Titusville, Pa., Decem-ber 28 and 29; Pittsburgh, Pa., Decemheir squalor, from the shadows unto he brighter light that gleams from the ber 31. During January they will hold Inristmas festivals. Hearts full of meetings in Alliance, Canton, Massillon, East Clariden and Burton, Ohio. They love, or charity, or that which wears its semblance in human life, will give have open time first and last of Jansome gleam of happiness, some little uary. Please address them at once at item of comfort to those who are im-283 Seventh street, Buffalo, N. Y. mured in the shadows. But when the

E. C. Gray, Chicago, writes: "The Christ births redeem the world there Christmas season is fast approaching, will be no poor; when the entire light and the little ones-yes, and the grown of truth is given there will be no shapeople, toot are full of schemes to make dows to chase away; pinched faces it memorable. If you want to see the pressing against the window panes to finest entertainment in town come to ook upon festivities they cannot share our hall, corner Indiana avenue and will be unknown; the chiming of merry Thirty-first street, on December 24 to Christmas bells which the lonely out the Christmas eve programme. It is cast cannot participate in will not be gotten up by G. V. Cordingley, the hustknown; and the light which comes ling leader of the Progressive Spiritual from within will thrill and pervade the Church, in behalf of the children's lywhole with greater splendor Yes, you are to look for another ceum, which he conducts every Sunday afternoon. We have between two hun-Christ. Spiritualism is but John the dred and three hundred children, and it Baptist preparing the way for the footsteps of this added light, the herald in is a sight to make hearts warm to see how they flock around Mr. Cordingley the wilderness that opens up the aveand their dancing teacher, Mr. Hurry nnes of Spiritual Communion that you W. Miller, even accompanying them to may better prepare for the added glory. their very doorsteps after every serv-Glimpses flung down into human ice. These popular young workers not minds; the teachers, reformers, those only have the Sunday lyceum, but also who suffer for truth's sake are persefree Saturday afternoon dancing class cuted by the world, possibly driven for their children, which is much appreheavenward even in this Christian age. clated by the parents. You are all welbecause of espousing the life of Christ. come to our Christmas entertainment. glimpses, though only The charge is low from the grown peoglimpses, flood the world with expectple, and free to the chilren. Gifts for all so that each little one may go home Beware how yon turn to any personal contented after it is over. Prof. Miller form; beware how you follow the ignis fatuns of any individual life, thinking

has trained several of the pupils to dance fancy steps, and there will be a it is the Christ. For although there are grand stage scene, with Christmas car prophets many, though there are many ols, etc., as well as an appropriate spirinspired, the Christ life has not yet itual programme, giving of presents, and come, the form of the new Christ has dance. I have been about among the not appeared. In some fair valley, various local societies, and do not find some beautiful place upon the earth, or anywhere the enthusiasm among the children that I find here, where our be-

son, of Cambridge University, England; W. T. Stead, editor of The Review of Reviews (himself a medium); Bishop Phillips Brooks, late of Boston, and number of others; and also that he had visited a medium and had had demon-strative proof of his deceased father's presence. This from one who is or has been an orthodox Methodist preacher shows an inroad of light given to his congregation, who are for the most part orthodox, but showing generally a disposition to listen to facts brought before them by their pastor. Many of our Spiritualist friends attend his congregation, which is the largest Protestant one in the city; and I think that by treating the people kindly, and refraining from saying anything to excite their prejudice, Spiritualism may regain the icothold it had here in Governor Talmadge's town, forty years ago." Mr. Wm. A. Fisher writes thus of the

ministrations of J. C. F. Grumbine at the First Spiritual Temple, Boston. The subject was "The Science of Materialization." He says: "I want to tell you how glad I was made by the superb utterance of yesterday afternoon. You are a chosen one to give proclamation to

the truths of real Spiritualism-truths as yet very little known even by those who call themselves Spiritualists. Of Spiritism the world has heard more or less, but of that for which you stand— Spiritualism-very little indeed. I feel that you do not as yet realize how high a

e you are chosen to fill as a radiator plac of light. How great the world's dark-ness seems, until we remember that we are after all but in infancy-but a baby race. It is pitiful that the majority of mediums are so under the dominance (unconsciously) of the discarnate on a

low plane, that the true state of things is actually kept from them by these lower forces." Mrs. Ella Woodward writes from Toledo, Ohio: "I wish to say to the friends

of-truth that we have been blessed for the last week with our dear old friend. Farmer Riley. His seances each night prove to the most skeptical that spirit return is a fact, He has gone to Findlay, Ohio, for a few nights' engagement, whence he expects to go to Chicago."

M. H. Carsion writes from Bozeman, Montana: "Mrs. C. T. Newton, physical medium, is doing good work here, and the people are very much interested in her work."

Geo. Maddocks writes from Hamilton, Ontario: "One of the recently appointed missionaries of the N. S. A. has paid us a visit-Mrs. Loe Prior, who has been for some time past staying in Toronto, and who on request gave us two lectures in the interest and for the benefit of the N. S. A. The two lectures created a feeling that is likely to develop into an organization, besides

bringing into the Spiritual fold quite an influx of new investigators, who want to learn more of our beautiful philos ophy as portrayed by that paragon of mediums, Mrs. Prior. There are a very great number of people here who have some knowledge of spiritual manifestations and quite a few who have been reading the weekly spiritual press, and all we now need is to organize, as the harvest is ripe, and our hope is that we may very soon have Mrs. Prior return to complete the work so that we we can with the Toronto and London societies put our shoulders to the wheel and help to lighten the darkness of this church-ridden people. 1 may say we realized quite a donation for the N. S. A., and that Mrs. Prior refused to accept any remuneration for her gracious services. 1 will not dilate on the beauty of the lectures; suffice it to say, she fairly captured all who heard her, and now

we are craving for more." The following comes from Topeka, Kansas; "We have with us Dr. and Mrs. Noyes, of California, who we hope will remain here during the coming month. The Doctor is doing his usual good work

New York on Christmas night.

Dr. Dean Clarke, who gave great pleasure and profit to his audiences in

E. W. Sprague, trance and inspira

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## THE MEDIUMISTIC

Experiences of John Brown, The Medium of the Rockies, with an introduction by

PROF. J. S. LOVELAND.

DEC. 36, 1895

one hundred years ago; no "Light of human history. Not that these teach-Asin" could have gleamed across that sky, through the Orientalism that has things are included in human knowle pervaded your literature; for the edge that are not particularly specified. minds of the Western world were not illumined concerning the nations of the lessons not only as a whole, but learn East. All is changed: To-day the them severally and seperatly, each em-Jesus Christ of Christendom is the bodied Christ is an illustration of one corner-stone of the Christian faithe but principle of Divinity; as Jesus of Nazthe Orient is the foundation of the areth expresses that of Love. But as Christian philosophy and literature; he declared that all could not then be and more hearts turn to-day toward a spoken, as there was much of truth possible solution of all the mysteries of that they could not bear, much of the life through something that shall be light that their eyes could not see, as incorporate into Christianity from these those in immedate contact with him ancient shrines, renewed from above, seemed blind and ignorant of the spiritthan from the revivitication of formal ual principles that he taught. He worship in Christendom.

The Christ of Galilee, the Jesus of Bethlehem, the lowly babe, whose life introduced into, the mortal form was heralded by angels, who gave the prophecy of the fulfillment of "peace on earth and good will to man;" who, whether a person or a principle, is cherished as a distinct personality, around which must cluster the oppressed of the world; the living Christ, declaring his teachings, proclaiming upon Olivet the blessed benefactions to the world-the Beatitudes, that exaltation for all huniauity, that hope of each individual life, that makes the moral nature as exact in its requirements as mathematicsthe Christ that breathed his life into the healing touch and walked with the lowly and the outcast; the Christ that died that his principles might live, is not the Christ of form and ceremony, or the evangelical creeds in Christendom. That Christ was denied by the Jews, as alas! he would be, were he here at this hour, by the Christians; that Jesus was rejected by the constituted authorities. ashe would be to-day by Rome and West minster, and all the churches in Christendom. The light of truth in the form of a lowly child, the symbol of innocence, is not the light expected by the scholarship of the churches, the trained priests, the educated divines of the schools and universities, that can bestowordination whether it cometh from within or not. That which takes the name of Christ for the garment, but does not share the spirit nor the spiritual gifts, cannot be denominated the service of him. Remember many lives walk in that way, many footsteps turn to the sanctuary sincerely worshiping the spirit of Christ, but the form itself Is not the living Christ.

When Jesus appeared he had been preceded by John the Baptist, the herald, the light bearer, the proclaimer of the new truth, who declared himself who had served him for the sake of unworthy to unlatch the shoes of him truth, who had bestowed upon humanwho should follow. When they asked ity their lives and their strength, and him if he was the Christ, he declared their best endeaveor in Christ's name: Christ. When Christ came, those enendowed with spiritual knowledge rec- geration to suppose that on such occasognized the light and understood that it was foretold; knew the cycles that followers in spirit beheld him face to were included in the ancient Oriental face; it can be no exaggeration to supwas to be a spiritual light, as well as a penetrated filling them with glory. As renewal of the vast cycles in the ma- the monk who was accustomed to beterial heavens. Yet those Wise Men, stow alms upon the poor at the twiwho knew this neither proclaimed it on light hour when the vespers chimed; the house-tops nor published it in the while engaged in prayer he was contemple, but silently gave their recogni- scious of a surpassing presence; look-

being modified by their presence. mortali No poet like Edwin Arnold could and the have sung his song in New England human life: making a distinct cycle in ings were unknown before, but many In order that the world may learn the Ann Shakers that "she is i the feminine Christ." It is hemselves exalted to some sudden height and imagine that the Christ has really come. Pitiable as this sight may seem it still is an indication of the prophecy that is in the world; it is an indication

followship of

that the Christ life draws near; and declared the advent of another, who that the close of the cycle which was would reveal all things. He also said: marked by the year 1881 is the close "If I go away I will come again; I will of a messianic period. recognized anot leave you comfortless, but will mong the ancients. Therefore the return unto you." But that was with Wise Men knew when to expect the them a literal promise and testimony, birth of Jesus; the symbol appearing to take the shape of a personality, and in the heavens being but the symbol they thought that as he had been perof the angel that denoted the birth of sonal with them, and they recognized the new Christ. To-day the spiritually his divine relationship to truth and to wise observe the signs of the heavens, the Father; that if he did go he would but may not mention it; many are return with added power, with his spiritaware of and see the tokens that are strength commensurate with his spirit-In the world, but do not declare them ual glory. In fact the whole interpretoo freely; and, above all the spirittation of those who followed Christ, ually wise do not make a personal apexcepting a chosen few, was the interplication of that which, when it does pretation of the sense instead of the appear in personal form, will leave no spirit: they supposed the Father to be a king, they believed his kingdom was doubt as to itself. The significance and meaning of to be literal, they looked for him to Christ, though crucified, was not de-uled as the teaching of the highest be transformed any day into a prince of power with attending armies to take truth, it was simply that the error session of Jerusalem as a literal and which prevailed in the world could not temporal citadel. When, therefore, the hear the presence of that truth; if great shock came upon them that he Christ appears in any form of truth to-day, it is not among the praised and finitered of the world, but doubtless must die: when the truth was known, that he could not remain upon the among the despised that these prinearth, they still clung with expectant hope to the idea that he would reappear ciples are known. They-are still ac and take possession of his crown and counted true, only that the world is kingdom. A few only interpreted cornot ready for them. When the mes senger of the new life declares the rectly the meaning of his words and followed in the spiritual ways that he teaching upon Olivet to be practicable the worldly minded say it is a dream; taught, undoubtedly on all occasion when they commemorated his birth or and when the Golden Ruleisproclaimed presence among them they saw the Presence and frequently held communas possible in human life the teachers in the accepted temples in Christendom ion with him there, for he had not dedeclare it impossible parted from the spiritual heavens of

The light of the spirit makes its way the earth. Nor had he departed up to a in gradually advancing lines, which may seem partially to recede, but never certain cyclic period which is within the remembrance of all, the light of that withdraw; and the incoming light of Presence still clung to the earth, still spiritual truth, the signs and tokens hung over the hearts that followed the that are in the world declare the apform of Jesus as representing the proach. But let no one make a mistake truth. Although the churches, the exthe Christ is not yet in human form ternal shrines and creeds could not rethe spirit of that over-brooding presence present him, the lives of many who may be already here; the winged mes had come up through great tribulation, sengers, guardian spirits and angels may declare it as a hope and prophecy to the world. But the incarnated love of the new life, that which shall crys ity their lives and their strength, and tallize and place it in a distinct and himself to be but the herald of that these were among those whom his pres- practical form is not yet here. When enceblest. Of course it cannot be exagthat life appears it will be a dual Messiah, will deplict the entire nature ions as being exalted and uplifted his of man; the perfect man and the perfect woman are yet to be born, and the typical life of earth only yields approxicalendar; understood that the rebirth pose that into their lives his sphere mate perfection, until by years of preparation the race becomes the cit adel of that which shall enshrine the

New Light. The indications that are here many misinterpret. Some think they point rather to a general distribution of the tion and their homage; as the angel had ing up he behuld the image of Christ; principles of truth, than their incorpor-appeared to them in the night, so they he heard the chiming of the bells that intion in any ,human life. But when gave their devotion and went away, summoned him to duty, he fain would we tell you that human life never ex- Price 31. For sale at this office.

multitude, the New Life will make its result of spiritual presences brooding appearance, such time as the full renear, the result of the outpouring of of the spirit; like that came to the is ready, such time as many Quakers and the Shakers; it is not strange hearts are prepared for its coming; and you are neither to expect nor to look, that many should worship Mother Lee as almost the Christ but to wait for the light within your that they should declare among the souls. When generations shall have indeed passed away, from your height in spirit states, or walking the earth with added not knowledge you may behold that presstrange that many whose spiritual perence and understand it. ceptions are easily affected shall feel Already the summoning pinions of

These few

aney.

the angels of the New Dawn are at your doors; already the queuchless altar-fires have been rekindled; already the hearts of many are bent in attent ive listening unto words of wisdom and prophecy, that human lives may be more perfect, that human love may be more expressed, that the divine life may find such fitting habitation, suitably prepared in your lives, as shall make Christmas chimes mean the advent of 'peace on earth and love to man."

How the stars chime down this night and the voices of eternity are pleading at the doors of your lives for the admit tance of this Christ of truth. The mittance of this Christ of truth. The messengers passing to and fro, your loved ones bending near, the archaugels environing them around about, declare the celestial promise unto the world such time as the earth is ready, such time as the great needs of humanity shall be piled mountain high where they are now only as mole hills, such time as

the measure of Mammon's voice and human persecution shall be such that the lives of the world will rise up to claim the New Christ: then will the visible life appear, then the word be spoken for which the ages have listened; then will another great step in human progress be taken; then will all obey the new found light, and the whole world will be one step nearer to that kingdom of heaven which is to come on earth.

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loved leader, the great-hearted lover of children, Mr. Cordingley, reminds us at every turn of him who said: 'Suffer the children to come unto me, and forittle bid them not.' If we win the children we win the world for good; let us then emulate this example. The first of the year we hope to become a chartered society; will you help us, Southsiders! Now, with a merry Christmas to all of you, and ever may we grow nearer to the dear ones on the other side of life."

Grand Rapids during November, is obliged to suspend public speaking till his health is improved, and he has re-Mrs. H. L. Bigelow writes from San Jose, Cal.: "The First Spiritual Union has had W. W. Tatum, of New Orleans. turned to the Soldier's Home, Milwau kee, Wis., where his address will be till to speak and give tests for the month of further notice. May the good angels lovember. His tests are considered aid him and soon return him to the pub rood. He has now returned to his home. lic where his eminent ability We were also favored with solos by the speaker is needed, for the good of our famous contralto singer, Mrs. Emma cause to which he has been devoted Sherwood. The society has re-engaged many years. Sarah Seal for this month. As a speaker she cannot be excelled. We have es-tablished an Aid Society, and she was Moses Hull is to speak before the Manhattan Club, N. Y., on Christmas night. Remember that Mr. Hull's per-

elected chairman. The Aid Society manent address is Stoneham, Mass. meets every Friday afternoon and makes where he can be addressed for engage comfortables and clothing for the needy. ments, We have been very busy the last two 'D. L. Druliner, president, writes: "The months, as the weather has been quite Spiritualist Society of the South Side, cold. On November 1st the members of 3120 Forest avenue, holds its annual

the Ladies Aid gave a social, which was election Sunday the 27th inst., 4 p. m., During the evening a quite a success. to elect officers for the ensuing silk lounging robe was presented to Sis-ter Seal by the Aid Society-Sister It is the wish of the society, as far as practicable that the various positions Starks, vice-president, speaking in bemay be filled by young people. A full attendance of the members is particuhalf of the society. Mrs. Seal responded in a neat little speech. On Tuesday evening, December 8, the friends and larly desired." members of the Spiritual Society gave Dr. P. J. Barrington writes: morrow I return to Strawberry Point, Iowa, to spend the holidays with my a reception to Sister H. A. Griffin, who is about to remove to San Francisco. She was made the recipient of a recom wife and friends, and give them two or mend from the society, testifying to her three lectures. Then we go from there to Independence, Iowa." ability and the appreciation of good qualities which we have proved she pos esses in her two years' stay with us tional speaker and platform test medi-She was also presented with a beautiful um, has the following engagements: December, 1896, and January, 1897, Ft. gold badge, such as symbolize our phi-

osophy and spiritual work."

Wayne, Ind.: February, Philadelphia, Pa.; June, Bankson's Lake, Mich., and India Hill writes from Decatur, Ill. "A few courageous souls who have held lovember, Rochester, Ind. Societies, the charter of The Progressive Society or campmeeting associations, desiring inviolate, are again striving to stem the tide of oppression, and have attracted his services, may address him at 94 Taylor street, Ft. Wayne, until February 1 quite a number of investigators, so we Mail will reach him addressed 965 Grove have two public meetings a week, bestreet, Meadville, Pa. sides quite a number of private circles Moses Hull is forming Bible classes in for the phenomenal phases and developthe East. He instructs his students in ment of quite a number of new mediums. the spiritual interpretation of that mis We are sorely in need of spiritual songs, and are at a loss to know where we can understood book. appointments to take the place of his get books within the reach of all. The appointments to take the place of his last April and May appointments. Ad-dress him at Stoneham, Mass.

Spiritual Songs are gems in themselves if we could get them set to music, so all would have a chance to learn them. If Mattie Hull has such, we would be pleased to get our supplies of her. We would like the voice of our successful workers on this particular part of our worship and would gladly receive any information that would be a benefit in our work."

and woman. Price 50c. Thos. H. Black writes from Cleveland Ohio: "The Church of the Occult held to the Baptist Church." By Abby A. Judson. Gives an account of her experiits first meeting fiere in Army and Navy Hall, December 13, Frederic Bell ence in passing from the old faith of her parents to the light and knowledge of speaker. His subject was 'Cranks, which he handled in a masterly manner Spiritualism. It is written in a sweet spirit, and is wel adapted to place in Mr. Bell is a profound thinker, logical reasoner and eloquent speaker, besides being a fine vocalist. We hope he may 15 cents. organize a permanent society."

"The Occult Forces of Sex." By Lios Wm. Masou writes from Fond du Lac Waisbrooker. Three pamphlets are cm Wis.: "The Rev. W. D. Cowell, pastor of the People's Christian Association, bodied in this volume, in which quest ions of great importance to the race are discus ed from the standpoint of an ad preached a sermon on Spiritualism Sun day evening, showing the high standard | vanced social reformer. Price 50c.

as a

year.

"To

The Doctor is doing his usual good work as lecturar and healer, while Mrs. Noyes gives psychometric readings and tests on the platform, giving descrip-tions and names in full, all of which are recognized. Mrs. Lora Holton, musical test me-dium, has moved from 83 Thirty-first street, to 3909 Indiana avenue, where she can be addressed for engagements<sup>1</sup> Moses Hull announces that he will speak before the Manhattan Club of speak before the Manhattan Club of cen:s.

> THE UNKNOWN LIFE -0F--**Jesus** Christ

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F. V. B.: Q. (1) What is the spirit-nalistic idea of God? Does Spiritualism ieach a personal God?

A. (1) As a body, Spiritualists have no expressed idea of God, differing widely, and this may be said of the communications of spirits. As nothing certain or absolute can be known of the Infinite, all ideas which it is possible to form must be derived from heredity and educational blas. Hence, it is that among Spiritualists there are all shades of belief and opinion, from the acceptance of personality, to the negation of agnosticism. Where no belief or idea can be demonstrated, all have equal value, and the broadest toleration

should be exercised. (A) (2) In answer to A. J. P., do you met's that spuits can be no more conscious of our presence than we of theirs? I thought they could see and tear us and read our inmost thoughts. A. (2) See answer to next question.

W. C. K., West Gardner: Q. (1) You any in a recent answer: "Spirit can only ree spirit." This raises the question: Do all material things possess spirit es-ience? Otherwise, spirits could not see

(2) Where is the Bible text which contains something like this: "Wilt those become altogether to me as liars, and us waters that fail"?

A. (1) All material things have a spiritual essence or pervading being, which is recognized by the senses of the individual spirit, in the same manner as matter is recognized by the physicalsenses. For this cause clairvoyants and spirits who are not informed or observant mistake those in earth life for those who have departed therefrom.

It is true that when with us, or even far distant, they can see and hear us, reading our thoughts, but it is by the laws which relate spirit to spirit, and our speaking aloud has no other effect on them than the concentration of our thoughts. It is not always possible for a spirit to read our "innermost thoughts," or even any of our thoughts, for when the mind becomes disturbed, or the thoughts rambling and diffused, they go out as a multitude of cross currents on the face of the waters, mutually conflicting with and destroying each other. ilence the first step in spirit communion, to make our wishes felt by our spinit friends, to draw them to us by our earnest prayers and to be susceptible to their thoughts when they come, is an absorbed concentration of the mind in the realization of its paramount desire for such communion.

(2) The full text, which is desired will be found in Jeremiah, xv., 18: "Why is my pain perpetual, and my wounds incurable, which refuseth to be healed? .Wil; thou be altogether unto me as a liar and as waters that fail?"

Querist: Q. Is Spiritualism new? A. It is not new, History records it; the poets, have saug of it in all ages. It forms a part of the sacred and common literature of all races. The Old and New Testaments are inwrought with allusions to its beauty. In the year 364 of the Christian Era, in the reign of the Roman Emperor Valens, mediums are said to have conversed with departed spirits by means of rappings and the alphabet. The spirit-pendulum, resembling the dial in its method, was then in use. It consisted of a ring suspended

back again in foam, but an heir of infilite existence. How can two systems so radically nite existence. distinct and antagonistic, unite? Spiritualists seek to become free from superstition and bigotry and liberal in the broadest sense. But as they have escaped from the dogmas of the churches, they have at the same time passed over the barren fields of materialism. The first taught that a spiritual existence was foreign to earth life, and bestowed because of the acceptance of certain beliefs, or for the purpose of fearful punishment. The latter would believe that there is no future have us life, and that our hopes and aspirations are cruel mockeries. Neither satisfied and we come to this mountain summit where we can gaze into the dim vistas of two eternities, the past and the future. In the past we see the infinite evil and suffering by which nature has pursued her undeviating aim, until the perfected fruitage of the tree of life appears as man with his intellectual and moral consciousness. Beyond, into the future, we see the escaping spirit carrving forward into another state of ex-

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viduality which has been the object of creation's infinite travail. The muck philosophers may talk of the morality of chemical changes, the religion of the foot-rule and pint cup, by which they essay to fathom the depths of the universe, and measure the aspirations of the soul; the agnostic may bow to the crucible of dirt, from which the dictations of science are to be received as finalities-the Spiritual

stence in unbroken continuity the indi

ist has a science beyond them all. We do not, with egotistical presumption, after eliminating God, bow in servile homage to the "Unknowable;" bow in for to pronounce on what can and canlot be known, we must be all-knowing. Yet the wisest philosopher or scientist cannot explain beyond the immediate cause of any effect. With true under-standing of the Baconian method the Spiritualist sets no such boundary to his investigations. He creates no gob-lin of the "Unknowable" to bar his progress. On the contrary he affirms that to know is the birthright of the spirit, and its possibilities in this direction unlefinable. Having for its aim the development of the highest faculties of the mind and the perfection of character; uniting the present with the future; bringing the world of spirits near, and nto direct relations with us in our daily lives; cheering as well as instructing us by inspiration, and kindling our aspirations for the perfection and sweetness

of the beyond, Spiritualism has little in common with any other system, and least of all with materialism. How vain, then, to attempt to marshall the forces of the two. The Spiritualist has not time to waste in dis-

cussion of issues dead in the time of Voltaire and Hume, He has not time to listen to tirades against Christianity and the churches, the defamation of Gospel ministers, or the cheap ridicule which passes for criticism of the Bible. A vast constructive work is before him, and he is assured that when his tem-ple is completed, with its deep foundations resting on the material world. and its dome alight with spiritual knowledge, none will go astray from its gate way.

James Guildersleve: Q. What is the meaning of Hypermesia? A. A word used by some older writ-

ers who made it synonymous with sensitiveness; or the sensitive state, memory was quickened, by which Hyperaethesia has been employed with similar meaning.

A. S. C., Boston, Mass.: Q. May I ask-do you know that your explanations of psychic principles comes to you from sources external to yourself, and, if so, do you know the source? Is it from an individual intelligence, a human being once on earth? I do not ask for mere curiosity but because I am so perplexed about the subject of inspiration.

did not fool as contain the the intelligences which have written through me were as they purport to be. I should under no circumstances make the claim. Of course, my own opinions, conclusions and the facts in my experience that have led thereto have only secondary weight to others. Everyone must be convinced by direct evidence. The many instances of spirit control and interference; the great amount of writing that began in early life, which I have received either by impression of automatically (I use this word in the new sense that has been given it), all together to me are overwhelming evi-

## SPIRITUALISM.

It is Founded in Science and the Nature of Man.

Its Benefits Morally and Spiritually,

Spiritualism is founded on science. the outgrowth of facts and the nature of man. The true Spiritualist believes nothing that he cannot prove, that he cannot give a reason for. Spiritualism has no doginas, no infallible guide, books, oracles nor priests. All of its manifestations or phenomena are free from miracles, the result of a proper use of eternal, fixed laws. These laws in the past were misunderstood. Superstition and bigotry prevented their development and comprehension.

Like all new knowledge, like all scientific development, it has come up out of darkness, through persecution, martyrdom and ostracism. Yet truth, however mixed with error, doubts and fraud. ever pushes onward, upward, and out into the clear light of perfect day. So this, like all other sciences and philosophies, is slowly and surely coming forth, as the pure gold is taken from the quartz to the crucible through the crushing power of the mill, and the retining power of the furnace, until at last it becomes the pure, spotless gold. So with the science of Spiritualism; phenomena, facts, tests and the many forms of spiritual manifestations prove the fact that there is no death, that our loved ones live in the spirit world, or

heaven, with all the entirety of life, with all the memory, all the loves, that life has given. Out of these proofs, these demonstrated facts, comes to us a beautiful philosophy, a rational idea of the nature

f life, the duties and responsibilities of life. Still further, as the result of these facts, not only does it bring to us this cheering philosophy, but it gives to us the true nature of religion, the true knowledge of the spiritual nature of man; how that nature can be cultivated, developed, unfolded and become the governing force of all our senses, appetites, passions and being, until harmony peace, joy, fulness and sweetness dwells in our lives. Deace.

It gives us health of body and fits us to meet life calmiy, successfully and patiently. This science makes plain the mysteries-so-called miracles-of past ages. It gives us knowledge of how to properly estimate what is true in all other religious systems, makes plain to us the nature of all bibles and sacred books, serves as a high and holy revelation for all the light, moral precepts

and spiritual things found in them. It reveals to us the true nature of God, his methods of guiding, directing and lifting humanity up and on toward a higher and better life. It unfolds to us a proper conception of Jesus Christ. his life mission, cause of his death, the beauty of his spiritual resurrection, and the many manifestations which af terwards came to his disciples; also the beauty, simplicity, grandeur and power of his teachings: their truthfulness and adaptation to humanity's needs and sal-

vation. It is true that there are many Spirit ualists that are only on a phenomenal plane, who are satisfied when they have proof that their loved ones still live content to have communication with them; these facts, these truths, not leading them to the philosophy, nor entering into their lives to make them more spiritual, more earnest, devoted and true in all of life's duties and relations. It is with them as with many church-members . who parrot-like say their prayers, attend church service and feel they are saved; while others there are, who have taken into their hearts and lives the teachings, sublime precepts and true nature of the Christ-

like life. Spiritualism nor Christianity should

for and receive that life, thus giving us strength to endured bases, trials, afflic-tions and the many borrows of life. It makes us know that when the soul cries out for food, Strength and help in our Gethsemanes and Calvarys, that the same divine life which came to and was in Christ will come to us and be

called out in us, giving us strength to rise above the sensity, to endure the ag-ony of soul and boly, with the peace that the world carnot give nor take away. It is true, as Spiritualists, we do not

feel that any dying"Christ can save us; that the mistakes of our life can be atoned for by another; we feel that we must each atone boulourselves and by repentance and growth, making a right use of all our being, step by step reach salvation. This philosophy, these truths, which

science and experience reveal to every human heart, bids us be diligent, earnest, faithful and true in all departments of our being, realizing that we make our own heaven and hell: This does

not belittle Christ or his teaching, but it enlarges, makes more beautiful his divine life, his patient death and his glorious resurrection. Many are the propositions or as-sumptions that I have made thus far

in this article which to many may need more positive proof. The materialists contend that all mind and spirituality, or phenomena of the mind, is the result of the organization of the brain, and its combination of cell life. I admit that integrity of body and brain have much to do with mind manifestations, but I do not admit that

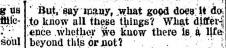
these are the source of mind, or will explain all the powers of the same. If once in the world's history, any person ever saw, heard or felt, or by any means was enabled to describe any thing beyond the limit of the senses, it proves conclusively that the mind is not dependent alone upon the senses. Mollle Fancher, of Brooklyn, N. Y., was for nine years so paralyzed that only one sense was left to her, namely, feeling. In that state her limbs were twisted around each other, her right arm behind her head, yet, in that condition, she could read books, letters, tell the time of day, etc., while the natural eye was totally blind and paralyzed. She saw friends, objects, things, and re-lated circumstances, miles away.

Swedenborg saw Stockholm burning seventy miles away. Jarvis, in his ex-periments with mesmerism-some of his sensitives described persons, what they were doing, and all the surroundings, as far as three thousand miles away. They did not reach his mind, because they saw and described what he nor they knew, and what he afterwards found to be true

I could give instances and proofs of this power of the mind, well attested, would fill many pages. No one that who will read or investigate need be ignorant of these facts, which have occurred all along the world's history.

Now if the mindporspiritual body has such perfect powers; such ability to reach beyond the limit of sense, in the body, what must death be but the laying off of the physical form, while the spiritual body forms itself from the same, retaining alhof life's experiences, loves and memories ?" Then is it anything mysterious duat nothing diesnothing is lost; that our loved ones live and possess all their selfhood, all their living interest in us that they did in the form?

Instead of spirit incommunion, the power by which auri loved ones can manifest thereselves to us being a mystery, it is the most natural thing in the world, strictly in beening with the laws of our being and the laws of the universe. Facts, science and scripture prove this to be true. Many are the death-beds that I have sat by in my professional life, so often, as the rational senses begin to fail have I seen the spiritual senses quickened, and the feeble one in body describe the longago dead as close to them, waiting to be judged by the human weakness of whose music fell upon their quickened Then again, I have seen many persons entranced by the hypnotic touch, and in that state, when the rational senses were closed, they would describe persons whom they saw perfectly, whom we call dead. But, best of all, our loved ones have managed in the real, the spiritual life, to devise many means by which they can and have communicated to us. This phenomenon is not new, because the same things have occurred in past ages, but superstition, fear and bigotry called it witchcraft and the work of the Devil. but as many instead of few organisms (as the human race developed in mental and spiritual conditions) were enabled to be the medium through which these telegraphic communications could take place between the two worlds, knowledge, truth and light took the place of darkness, and to-day millions know these things are true. Our whole literature is full of these sublime truths, and this soul-cheering philoso-



t gives us great comfort to know that there is no final separation, but that all whom we have loved here, all whose hearts and lives are close to us, will be closer still in the better world. Thirdthere is no power in the world that should have more effect to make us live life earnestly, faithfully and perfectly, than the knowledge that all of our ac tions, all the effects of this life will fol-

low us into the life beyond. It is no death that I fear, but life. Fourth-there is no philosophy in the world that, to my mind, so fits one to make duty his watchword. It fits one for life's battles, giving courage, pa-tience, faithfulness and firmness to

stand and do for the right. Fifth-no one that feels knows, and makes these truths a part of his life, can commit suicide, for these truths reveal to us that death, or the change, does not free us from the sins, sorrows, or mistakes of life. It is selfishness or cowardice that makes one think of selfdestruction. Spiritualism makes one forget self, and gives one courage to stand brave and true through evil as

well as good report. Sixth-this science reveals to us the law, the beauty of eternal progression, that the gaining of knowledge, the growing in grace and spiritual things, loes not end with this life, but continual progress unfolds through the age yet unborn.

What higher truths, or greater stim ulus to moral action can come to a human being than the facts this philosophy, this religion, brings? It awakens our whole spiritual being into activity calls out the most holy and sacred of our social life, giving one power and strength to control the appetites, pas sions and physical being. Thus making the body a fit temple for the indwelling spirit."

Friends and fellow Spiritualists, le this philosophy, this religion, enter into your daily life. Come close to the spirit world, catch the whispering voices, the divine benediction: listen to the same and they will lead you by the side of still waters and in green pastures; your hearts will be an oasis of pence, your influence a joy and strength to others, your life fragrant with good deeds, your death a sweet transition, and the

life beyond a full fruition. ANDREW B. SPINNEY, M. D. Reed City, Mich.

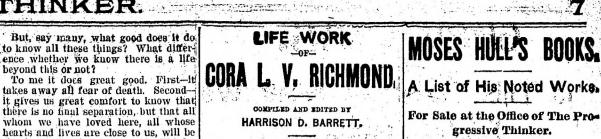
Passed to Spirit-Life,

Early Saturday morning, November 21, at his residence in East Aurora, N. the spirit of John Nichols passed to spirit life; the direct cause being hemorrhage of the lungs. For many weeks past he had been ill from pneumonia and its after effects, but his passing out was not expected at the time it oc-curred. The funeral was held at his late residence Monday, November 23, at 9 a.m. The services were conducted by Mrs. Lucy Benton Powers, a former speaker for the society of Spiritualists of which Mr. Nichols was a member.

The body was taken to Couriers Cor ners for interment. Upon its arrival there it was found that a large number of relatives and friends were assembled at the church of that place and another service was conducted. In this Powers was assisted by the pastor of the church, a Congregationalist.

In his passing out East Aurora has lost a good citizen, and the cause of Spiritualism a staunch intellectual and financial supporter and true helpor.

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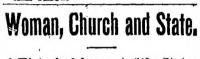
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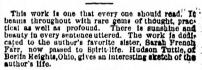
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GLEANINGS FROM THE ROSTRUM. BY A. B. FRENCE.

by a thread over a basin of water, around the margin of which the alphabet was arranged. By successive swinging to the various letters, words and sentences were spelled. Numa Pompilius used it in this manner in augury. Such a pendulum has been used by modern mediants successfully.

"Materialist." Milwaukee, Wis.: Q. Would it not be well for Spiritualists, Materialists, Agnostics and all freethinkers to unite their scattered forces on a common ground of purpose, ignoring belief?

A. There has been almost since its advent, a constant effort made to unite Spiritualism and Materialism, or in milder phrase, freethought and liberalism. It has been the custom of the managers of spiritual meetings to advegtise that "Spiritualists and Liberal-Ists" would meet in such a hall or grove. Liberalism and freethought are grew stronger and it is now much that high sounding, but vague terms which admit of a great diversity of meanings, and when thus attached to Spiritualism they have been prolific causes of bringing in issues remote from those desired by Spiritualists.

All Spiritualists are liberalists and freethinkers, but all freethinkers and dividual presence. one that I know, and liberalists are not Spiritualists. They as the kindest friend. Those having are often opposed to it as a superstition. In essential aims and purposes, Spirit- or again a dear friend. Then again, I ualism is much nearer related to Christianity than to materialism. There are many things which it holds in common with the first: none whatever with the last, except its assertion of freedom of thought and the destruction of superstition. Hence, a handbill announcing "Spiritualists and Materialists that the will hold a meeting," etc., is more astonishing than the announcement that the "Spiritualists and Methodists," or any other church, would be. The result fully justifies this statement, for whenever or wherever this has been tried, it has met with failure. No persuasion can make water and oil unite, without first blending both into something remote and distinct. The platform where Materialism and Spiritualism had equal rights has been an arena where one destroved what others have built.

Destruction is a narrow plank for two great movements to work on together Net both use the term iconoclasm as synonymous with reform. There can be but two methods by which the origin and phenomena of the universe can be explained-the material and the spiritual. The first sees in matter all potentialities, all possibilities, and claims that by and of itself it passes through the changes called custom. There is no need of external intelligence, or God. There is no spirit existence. The conceptions of love, justice, truth and right grow out of selfishness; are a part of it and go out with the expiring taper called life. This is the philosophy of muck-the science of dirt.

Spiritualism sets out with the claim that beneath the fleeting phantasmagoria called creation, is a realm of force or energy, of which we-only know by the effects we observe. Justice, light, truth and love are inwrought in the foundation of things, and not because in the

dence, and yet I am fully aware how deficient it would be to others. At first my hand moved and wrote as guided and I had no consciousness of what was written. Then again I would catch, as it were, glimpses of the thoughts being recorded, and at other times I would know in the beginning all my pen is directly moved. Yet there is always a state of intense absorption or concentration, out of which I have no assistance. There are days and weeks together that this is not felt and my mind to spiritual experiences is as a

barren field. Sometimes I feel an insome special knowledge come to assist do not recognize any special individual ity, but it seems that my mind is like an instrument which vibrates to the thought atmosphere, and is possessed of a selective power, responding most clearly at different times to thoughts (I should say to "thought waves") of different character. This state is accompanied with well marked physical changes-cold feet and hands, heat in the brain and slower respiration. It is often preceded by a more or less acute headache, and followed by lassitude. It is not often that I allude to this subject, for the method by which truth comes is of small consequence to the truth itself. The readers of this Department have been so exceedingly generous with words of commendation, and fraternal cheer, that I feel assured that they will take some small interest in the manner by which my writing is obtained, and not accuse me of egotism. Whatever value may attach to what

has been written and published by me, I take no credit therefor, more than that of an humble amanuensis, who has endeavored faithfully to transcribe the thoughts impressed, and so far comply with the conditions known to be favorable to correct communication as to eliminate, as far as possible, the sources of error.

"Human Culture and Cure. Marriage, Sexual Development, and Social Up-building." By E. D. Babbitt, M. D., LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other im-portant volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the wellknown Father Chiniquy, reveals the de-grading, impure influences and results of struggle for existence man found them of the Romish confessional, as poved by expedient in the conduct of his life. the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this from the secting sea of life, to fall this frice.

many of its adherents, or disciples, for even those whose lives are so frail and mperfect have been made, no one knows, how much better by the same. Spiritualism, as a science, unfolds to us the mysteries of life. How that we, as mortal beings, are composed of both a natural and a spiritual body. Many, to doubt, have asked themselves, what is life? What is that power that keeps up the forces of the human form, the harmony and perfection of health? Many are the answers that have been given, yet, to my mind, no true answer comes to us only as we comprehend man in his dual relations. The phenomena of life are found in good digestion, respiration and circulation, the vital functions which build up the system, repair the waste, and keep the mechancal part of the machine in harmony. Our physical bodies are composed of Courteen chemical-or inorganic combounds, from the earth earthy; but the thinking, living, praying, deeper, holier emotions of the inner man, are from that Divine Life that breathed on man and he became a living soul. So while our physical bodies are from the earth our spiritual bodies, which are enshrined in the same, are from the spiritual forces which fill the universe-a finer substance, yet the more potent and all-powerful, the essence and origin of

all life On this basis alone are the phenomena and mystery of life explainable. No scientist can explain the facts of our intuition, clairvoyance and the marvels which are proven by the mind powers, on the ground that all thought is pro duced by the brain, that the brain se cretes thought as the liver does bile, as the stomach does gastric juice; neither can he explain the mystery of the universe, and the harmony, order and designs found (apparently) everywhere therein, from the premises that, inherent in matter, are the laws found that produce and govern all. Here is a more sublime force, acting through all matter, back of all law, finding manifestations through eternal, unchanging laws. Here are laws physical, mental and spiritual. yet each is perfect, each is true to its sphere and realm. No sus pension of law can exist and still have harmony. These laws are for the greatest good to the greatest number. We are given reason, intuition and conscience to teach, guide and direct us how to make a wise and safe use, a proper adaptation of ourselves to all the laws of our being, that physically, mentally and spiritually we may perfect our lives and find peace, harmony and happiness.

Spiritualism, when properly compre hended, unfolds our spiritual nature which illumes our intellect, directs our understanding, leads us into a spiritua life-into companionship with our loved ones that have passed on before; when their increased knowledge and experi ence may guide, ald and strengthen us in life's battles. It opens our spiritual nature to the illumination of that higher and better world so that the light which shines upon, directs and guides those in that higher world, may guide and teach us. It leads us to know that the true source of life, strength, hope and courage is from that Divine Life which fills all nature and guides all things. It teaches us how to reach low servants.

phy. Shall I tell you a few of these things which have come under my observation during the last thirty years? So often have I heard the tiny rap come upon the table, bedstead, chair or floor, and the same be backed by an intelligence which could and did answer my ques-tions, and give me knowledge of my loved ones, as much, as closely and truthfully as any telegraph could tell me of a friend in some distant city.

I have taken the slates closed, clean, never letting them out of my hands; the medium holding : one corner, and the slate in five minutes would be covered all over with writing, which was in keeping, form and knowledge, like the ones who sigued their names. I have sat by an open door with only a cloth lung across the same, the medium behind said screen-have seen the cloth part, the form of my mother, natural and perfect, materialize, and before my eyes dissolve. In ten minutes after, I have seen the large form of my father fill the same apertuce, perfect as life, and pass away before my eyes. When the curtain was thus parted, the medium was still setting in his chair, per-fectly entranced. But will not weary you with facts, proofs and demonstrations that I have had annumbered. Yet none of these phenomena occur

only in this age of the world; the same proofs, same phenotnens, are chronicled in the sacred book called the Bible. Moses was a medium and did the marvelous things he did as such. Daniel was another; Elijah was full of this

his honest mistake. So I would be highly pleased if the Wisdom Masters marvelous powen; Jacob saw the heav-ens open and this angels descending to would inform me, if the reincarnations him; Abraham had two angels come to his tent; Lot was visited by angels. Jesus on the mountain with his apostles saw Moses and Elias. His resurrection was his spiritual bedy, for he would not allow Mary to touch it; "he passed into the room" when the door was closed: he came to Cephas and five hundred at one time; lastly to Paul, when he heard his voice, his natural eyes were closed and remained so until he received help,

Magnetical John on the Island of Pat mos thought that the angel who gave him the book of Revelations was God: but he told John he was one of his fel-

most wholly without warning, and yet she was ready to depart, and the kin-dred ones who survive her are consoled in their great loss, with the assurance that comes from an understanding of the spiritual philosophy, that death is life, and not decay; only the loss of the physical is known. Mrs. Baker was a firm Spiritualist, a stockholder, cottage owner and yearly attendant of Cassadaga camp.

The funeral services were held in the Columbus church, and were conducted Mrs. Clara Watson, of Jamestown, N. Y., and the body deposited in the bosom of mother earth, beside that of her husband who preceded her to the spirtual life. C. W.

QUESTIONS FOR THE MASTERS

Seeking for Light Concerning Reincarnation.

To the Editor:--I was highly interest-ed in the article written by Paul Ave-nal, in The Progressive Thinker, No.

367. I would be highly pleased if the

Masters of Wisdom would explain if

those various incarnations take place

before the soul reaches the human plane

or doesit come back after it leaves the

living in the human form, what does it

return for? Has it not carried the un-

it is, is because I have left my material

body many times, and I know my mind was clearer and more active than when

it was in my material body, and if so,

why could I not progress faster and easier out of the body than in it? not

that I would advise anyone to trans

at the stake for his ignorant opinion, or

uman body? and if it does return after

## Author of "Apples of Gold," "All in a Lifetime, "The Story Hour," "Summer Days at Onset," "Sunday Observance," etc., etc.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."-THOMAS STARE KING.

This book gives an admirable course of study in ethics, and supplies a long-folt want of in ethical text-book especially sighted to the comprehension of children, as well as dider persons whom it he wisely and appropriately designed to interest while teaching them valuable ethical jessons. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief nerratives and ance-dots, which render the book more interesting and more casily comprehended. It is especially adapted for use in children's lyceums. In the hands of moth-ers and teachers it may be made very useful. Young and old while be enclided by it. It is a most excellent book and should be widely circulated.

CONTENTS:

book and should be widely circulated. CONTENTS: Right Living. What is Morality? What is Ignor-nec? Knowledge the Great Treasure. Concerning Education. Conduct: or Right Doing. Virtue, the Illuminator of Life. Predence, an Economy of Life. What Know Te of Justice? Fortitude a Noble Pob-session. Temperance and Intemperance. Is tro Use of Tobucco Dangerous? Cultivation of individuality. Character, a Jewel of Gréat Frice. Idleness, Au-other Name for Loss. Industry, the Staff of Life. Yalue of a Trade. Recreation a Noccessity. Games of Chance. Truth and Falsebood. What is an Oath? or the Worth of a Promise. Fraud a Crime. The Poison of Siander. What is Hypoeris? Conscience, or Moral Sense. Scitabnesa, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Belf-Reliance. Scit-Control. Sci Riespect. Fooliab Pride and Silly Prejudice. Anger, the Di-forter. The Angel of Forgiveness. Observation a Great Faculty. Perseverance, the Priend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Becould Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best End. Good Nature, One of Life's Best Bolossome. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animal. Rights of Children. Hurman Rights; or the Equality of Man. Moral Closaliness. Politeness-The Gentier-man. Politeness-Continued - The Gentiervoman. Best Society. Progress; or Enlightenment. Wisdom. Price, Cloth, \$1. Sold at this Office. Price, Cloth, \$1. Sold at this Office

developed atoms of the human plane with it to the spirit plane? We don't The Development of the Spirit say it has gone to the unfolded spiritual After Transition. By the late M. Faraday. The ori-gin of religions, and their influence upon the mental development of the human race. Transcribed at the request of a band of ancient philosophers. Price 10 cents. plane, for we think the soul as well as the body is subject to the laws of evolution; and is not the law of evolution as active on the spirit plane as it is on the material plane? What makes me think

HUMAN CULTURE & CURE MARRIAGE, SEXUAL DEVEL-OPMENT, AND SOCIAL

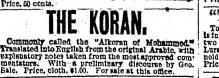
UPBUILDING.

gress Nature's divine law, on purpose o leave the material body, but am ask ing the Masters of Wisdom for light on BY E. D. BABBITT, M. D., LL. D. this much-talked-of question-for I think the time has come that an honest

A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Beligion, etc. inquirer can ask questions of the Wis dom Masters, and honestly doubt their ruthful answers without being damned and sent to an orthodox hell, or burned

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Or, an Inquiry as to whether Modern Spiritualism and other Great Reforms come from His Satanic Majety and His Subordinates in the Kingdom of Darkness, Spinger, By Modus HULL, Price, is cents. For sale at this office. heart are the substance .- Burton. -

Islam. Joseph Smith and the Book of Mormon Conflicts of Life. The Power and Permanency of Ideas. The Unknown. Probability of a Future Life. Anniversary Address. The Egotism of Our Age. What Is Truth? Decoration Address. PRICE, \$1.00, POSTPAID. THE COMING AMERICAN CIVIL WAR. BY BURTON AMES HUNTINGTON.

This excellent book is written in the interest of hu-manity, of ilberty, and of patricitism-a book written for the purpose of calling attention to the deadly dangers that beset us on every side, and more expe-cially to the hostific attitude and the insidious where of an ever-present, though secret, unscrupuious foc-the Catholics. Washington's words of warning, Lincoin's apprehension and the prophecy of General Grant are all included in the volume. Archbishop Rvan, of Philadelphia, in a recent sermon said: "The church tolerates hereites where she is obliged to do so, but she hates them with a deadly hatred, and use all her power to annihilate them. Our enemiles know how she treated hereites in the Middle Ages, and how she treats them today where she has the power. We no more think of denying these historic facts than we do of biaming the Holy Ghost and the princes of the cnurch for what they have thought it to do." Every one should read his work. Paper, 300 pages. It will be sent, postpaid, for fifty cents, For sale at this office.

ENCYCLOPEDIA ... OF ... **BIBLICAL SPIRITUALISM** ... OR .... A CONCORDANCE othe principal passages of the Old and New Testament Scriptures which prove or imply Spiritualism; Together with a brief history of the origin of many of the important books of the Bible. BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of TER PROGRESS ITTE THINKER. These articles were prepared at the call of hundreds of Spiritualists who foil the need of some kind of document for ready reference. They only seemed to whet the appetite for more; hence the publication of this work. Thesauthor, Moses Hull, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says: "Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its sanctified enemies, it will not spike' it, but will use it to batter down the walls of Christian supersi-tion and ignorance. I send it out on its errand of en-lightemment with the humble prayer that it will prove a divine benediction to every reader." THE KPOTCOFEDIA OF BILICAL SFIRTYTALISM contains StS pages, besuificily printed on good paper. contains a full-page portrail to the author and is handsomely bound in cloth. Every Spiritualist should have this work. PRICE \$1, FOR SALE AT THIS OFFICE.

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wait for an answer. A. C. DOANE. The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the

they spoke of, were below the human plane, or after leaving a human body. If the Masters of Wildom will explain this much-talked-of subject and so little understood, I will try to rightly understand it; and if I don't understand it, I may ask some more questions. There are others, no doubt, seeking for light, besides my ignorant self, and no doubt they wish to know the truth if they can get it from a truthful source. We will



WORK. A Few Questions Answered by the Famous Physical Physician, Dr. C. E. Watkins. in its individual expression and clothe it with words that it may tell its own Doctor, we hear good reports of your story. This is fixed; though the lines am pleased if my pa outh taught. being allowed. He was then conducted owe much of my success to them. How so, Doctor? Well, you see, I believe my tains been drawn when a female form patients are desirous of regaining their clothed entirely in white with light health when they apply to me for treatskin and hair, and blue eyes (Mr. Con- ment; but I find that a majority of them cannon, by the way, having a dark skin. have been deceived by false promises, black eyes and heavy black mustache) and they come to me usually with no hope of recovery and very little faith in my power to cure them. In fact, they my power to cure them. have no confidence even in themselves or anyone else: so the first I do is to convince them that their case is not a hope lessone, provided they will follow my instructions. If I can get them to promise to follow my advice, I always bid them hope; and I then study their personal character and ascertain their weak points. These I carefully point not? out to them and teach them how to over-

CURES CONSTIPATION! IMPORTANT! And Many Liver and Kidney Froubles. It is a Most Pleasant Drink. -DR. G. E. WATKINS, Among thousands of testimonials we receive, the following from W. H. Morse, Therapeutist and Consulting Chemist, of Garwood, N. J., speaks for -THE-FAMOUS CHRONIST,

itself: "et me commend to your notice the GOLDEN LAXATIVE COFFEE, nanufactured at Ayer, Mass, by the company of that name. It is not only a grate-ful, refreshing and stimulating beverage, relisited by all, but, as well it is mildly hastive, hea the promoting therefulls altoration for the composition; in these the restidue altoration reliance to the start of the second control of the start of the second start of the second second second start of the second seco QUICK the public. W. H. MORSE." CURES!

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## Golden Laxative Coffee Co., AYER, MASS. DEFENDS CONCANNON

Exposing the Fraud of the Exposers.

A Prominent Boston Spiritualist Gives a Statement of the Affair,

To the Editor:-In consequence of the wide publicity given by the press to the recent act of vandalism at the First Spiritual Temple in Boston, which they have been pleased to call an expose, it seems necessary for me to say a few words in defence of the mediums upon whom this cowardly act was perpetrated. This I should have done at an MEDICINE! earlier moment had it not been that I was waiting for definite information in regard to court proceedings now instituted, but, as they are more or less slow, I will state for the benefit of your Sent for 2-cent Stamp. readers that I consider Mr. Concannon one of the best mediums for full form materialization and physical manifesmaterialization and physical manifestation in the country, and that the clair-terion in the country, and that the clairvoyant and clairandlent, tests or messages given through the mediumship of Mrs. Concannon are almost perfect. I believe them both to be perfectly reliable in every respect, and would not hesitate a moment in recommending them for public or private work, to all who have a knowledge of spirit mani-

festations. A synopsis of the seance on this oe casion may be of interest to your readers.

quarters of an hour to one hour of tests DR. C. E. WATKINS', GREAT Mrs. Concannon gave from threemessages from spirit friends to different ones in the audience, nine-tenths of them being recognized. Mr. Concannon's seance for full form materialization and physical manifestations follows:

A committee of three was chosen by the audience, one of whom was D. N. Holway, a prominent insurance manager and agent of this city.

Mr. Holway accompanied Mr. Concannon to a room where every particle of clothing was removed. He was then nants

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tion is past; drastic drugs in

large doses will not be given

ten years from now. We be-

Neve in the certainty of medi-

cine and in specific medication,

but specific medication requires

specific diagnosis. He who un-

derstands the action of drugs,

and who is gifted with the power

of correctly diagnosing, is the

successful physician to-day.

but we do not.

SMALL

DOSES!

-

10 difference.

criticised.

AYER, MASS.

eer:

success as a physician from all parts of change ever so much-but where the the country. To what do you attribute your success? Have you found the "Elixir of Life" or the "Fountain of Vertical" Well I am placed if my per-lost in the sentiment, idea or truth so Now, our good brother thinks that the best results of man's musical genius and inspiration should be shunned if previously used for a not-the-best purose. I am firmly of the opinion that it is ours to use the best we can avail ourselves of for truth's sake, wherever found. Would someone explain what is "spiritual music," and what are "spir-itualistic tunes?" Is it meant airs that have not been used to express humor or sentiment, and is it to denote those which have been used to teach people theological falsehood? Have not the melodies that have lived through generations solely by their excellence been the work of inspiration, and so most truly spiritual? Who can prove they are My brother errs in statement when he

Nature's voices. The voice may be of joy or sadness, triumph or defeat, victory or despair, rapture's outburst or sorrow's wail-each has its own indi-viduality, as much so as the trees of the forest, animal or human life." The Masters in the beyond, by impression cause mediums to recognize this voice

DOES HE STILL LIVE? At Pierre Keeler's light circle seance, December 16, I secretly placed in the cabinet a folded paper, on which I had J. C. F. GRUMBINE, SEER,

CHRONIC DISEASES

UP TO DATE CHEMISTRY OF LIFE AND GOOD HEALTH. Send your age, name in full in your own handwing, and I will diagnove your disease A powerful and well-educated intuitional heater, who teaches and cures the sick. FREE OF CHARGE! Send address, lock of hair, sex, age, whether mar-ied or single, location of two leading pains, and two cent stamps for free diagnosis to Enclose three 2-cent stamps and address J. S. COOPER, M. D., Chillicothe, Mo. 384 Independent Medical Co'lege, People's Insti-

A SPECIALTY.

clothed in simply a black to the cabinet and hardly had the curappeared outside the cabinet. I was bending over, talking to the form, when there was a noise like the snapping of a toy pistol, and before I could turn eight men sprang upon the platform, one of whom rushed into the cabinet and came out waving what seemed to be a piece of cheese cloth from one to two yards long. He did not have any false whiskers, wig or gown-these were trumped up after leaving the building. After the affair was over, I had from thirty to lifty persons come to me and say they saw this man pull the cloth operation. from under his coat when on the platform entering the cabinet. I also have

proof which is satisfactory to me that the scheme was concocted in the office of a Boston paper, and money raised with which to pay the raiders, three weeks before.

I shall prosecute the hoodlums to the fullest extent of the law. on every charge I can bring against them. I will add that on account of Mrs. Concannon's health, and to fill an engagement later on, they will start for Florida this week, but will be at the Temple for two months the latter part of the season, commencing the first

Sunday in April. Respectfully. Boston, Mass. M. S. AYER.

A THEORY OF MATERIALIZATION. I look across the hills to-day, and see

It is nineteen years since the first small after year and continues to live, proves grave was made there, and now I do that nature is stronger than disease, and not go, except when the sun shines, and if nature is properly assisted in her ef-the flowers are blossoning. I realize forts to throw off disease, health will rethe flowers are blossoming. I realize that my loved ones are not there. No voice there speaks to me-no hand touches mine; and I know that in the low graves there can be but the merest handful of dust. And there were the eyes that answered mine, the lips that kissed, and the hearts that loved me. and answered mine in exquisite sym-Banner of Light. pathy!

A handful of dust. The spirit that drew all the tangible particles to it, that composed the body-that made the living, breathing, reasoning entity, let go its hold, and the particles dissolved and disappeared.

The living person that we know is then, only the spirit clothed upon with particles of earthly, tangible substance: and when the spirit no longer holds these particles together by some attraction we call "life," then they resolve themselves into dust. If the unconscious spirit does this, why, then, may not the conscious spirit call together again, out of the same material world in which he once bore the material form. such particles as are necessary to make his presence visible. And they punished the philosopher

who dared say that the world moved. MAUDE MEREDITH.

When the last sunshine of expiring day in summer twilight creeps itself away, who hath not felt the softness of the hour sins on the heart-as dew along the flower,-Byron

come them, and thereby secure their cosays he finds "the songs of 'After the Yes, doctor, I understand that, but Ball,' 'Old Black Joe,' 'Sweet Marie,' and 'Uncle Ned.'" The songs of which you surely must give medicine. Yes, sir, I do, but not in large doses. I first decide just what kind of medicine they he has correctly stated the airs, are respectively: "Reaping and Sowing," "All Will Know," "Invocation" and need, then how much their system re-"Soul Stains." Could a melody be made quires and give just the right quantity. and no more.

more effective to illustrate "Reaping and Sowing"? I am sure his opinion But, doctor, I read some time ago an article in The Progressive Thinker, which spoke of you having and using must change could he hear the sweetly dignified denial in the song "All Will Know," of the dreadful doctrine of endsome remedies which are wholly unless misery, as publicly sung before the known to our medical practitioners in Band of Harmony here November 29th producing cures-almost miraculous. Where will he find appeals for angel Yes, I have some remedies that are enirely new and find them very reliable, presence more exquisitely rendered than is found fitted to the air of "Sweet but I believe that I owe my success to a power higher than myself. I honestly Marie"? While in perfect simplicity believe that if it was not my gift of finding out the absolute cause of the dis-ease, I should make many failures, even the ethics of all religions is voiced in "Soul Stains," with the solemnly emphatic notes of Stephen Foster's beautiful melody known as "Uncle Ned."

with my new remedies. Doctor, is consumption curable? Yes, The love of humanity is now acamong the fir-trees slender white spires. And here, I know, lie buried my dear ones. I used to visit this spot almost daily. knowledged by all progressive people to be the coming savior of the world. As the embodiment of this doctrine and from whom Christianity has borrowed it, stands "Buddha, our savior." I am glad to sing of all saviors who save through love of their fellow men, in place of those who save through murturn; and in no other way can a sick der and bloodshed. person be restored to a sound physical No, my good brother, my different idea "is not to seek to elevate our truth condition. Every physician who ignores nature's efforts to overcome disease, and by pandering to preconceived relies wholly upon drugs to perform a cure will fail every time. These are stubborn facts which no one can deny.-

A PLAIN DENIAL.

#### To the Editor:-The secular papers notably the St. Louis Post Dispatch Kansas City Star and the lesser lights have been publishing me all over the country as having renounced Spiritualism and joined the Presbyterian church. I deem it but justice to myself and friends to, once for all, denounce the whole thing as a white-livered lie. Renounce the beautiful philosophy of Spiritualism for the fetid rot of the Calvinistic church? That is the "un-kindest cut of all," I would rather be a howling Methodist and bump heads at the mourner's bench, or even a street walking Salvationist, than a hellbelieving Presbyterian. They have the least sense of the whole caboodle, and why those lecherous, lying penny-liners

should stick me in that box is more than I can tell. Tell the folks it is a lie for me, - G. H. WALSER.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony -- Chateaubriand.

written this: "S. P. Putnam, do you still live?"

Out of more than thirty messages in pencil that came to half that number of attendants, was one from Samuel P. Putnam. Not until the seance ended did I read it as follows:

"Yes, I still live, Samuel P. Putnam." have compared the two signatures and find the hand writing apparently the same. after . Mr. Putnam's death? Not Mr. Keeler, for his two hands clasped the bare arm of the sitter next to him, both in front of the cabinet. I have myself sat next to Mr Keeler, and while his hands clasped my naked arm, I could hear the leaves stripped from the pad

itual science. behind us before they were thrown over the screen, four and a half feet high. which forms the cabinet in the corner. and once while I thus sat his coat came off, with only slight agitation of his per son, and was thrown out over the screen. This performance I have wit nessed more than fifty times, and it has occurred not less than two thousand times in the last sixteen years of his mediumship. W. H. BURR.

Washington, D. C. Dec. 17, 1896.

### NEW BOOKS.

Biography of Francis Schlatter, the Healer, With His Life, Works and Wanderings. Schlatter Publishing Co., Denver, Colo. Paper, 50 cents. The work of Schlatter has excited 20 cents.

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