NO. 371.

Where Time Ended and Eternity Began for Thomas Archer.

A Strange and Curious Story.

BY LEON LEWIS.

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Thomas Archer, "The Blind Musician," had been blind from his birth. His parents, who were in humble circumstances, had died in his childhood leaving him poorly provided against life's inexorable trials and struggles. An only brother, James Archer, had wandered in youth to distant lands, and both boys had changed their abode repeatedly, so that they had finally lost track of each other. But Thomas had found friends when he most needed them, and had become in due course a musician of such note that they secured for him the position of teacher in one of the principal seminaries of a northern

But what a life was that lived by the poor blind musician, even when his career had reached its culmination! No home, save such as a third-rate hotel afforded! no companionship, save his own thoughts and his music! no books, newspapers, magazines, games, outlings or other recreations! It was no wonder that his gloom and melancholy became habitual, or that at times he hardly uttered a word for days together. Some of the most influential and ultra-fashionable patrons of the seminary eventually thought they would prefer the principal's brilliant and handsome brother to their blind teacher, and it was not long before the movement they innugurated to this end had been accomplished A few sighs and tears in the solitude of his own cheerless apartment were very naturally given to this serious change in the affairs of Thomas Archer, and then he tried to take heart again He busied himself with the composition of a "Grand Funeral March," which he intended to play as a requiem for one of his deceased benefactors, but the heirs fell to squabbling over the dead man's effects, and a dun from his landlord for a month's board reminded Thomas about that time that he was

He met the claim by disposing of a watch which had belonged to his father. and went on with his compositions without troubling himself particularly about the future, beyond sending an appeal for help to his brother at the lat ter's newest address.

Again his landlord presented his selling a bracelet which had been his mother's. The outcome of these expedients can be foreseen. There came time-only too soon!-when he found himself without resources for meeting are lively." hislandlord's claims. A few days of grace were allowed him, and then he was re quested to move, his creditor permitting driver would earn his money. im, as an unexampled favor, to take his trunk with him.

He found a new lodging, but was soon forced to move again, and this time he was obliged to leave his trunk behind

And with this event he entered upon a period of his career so full of miseries and privations that it deserves to be called a martyrdom. A few friends of other days who casually heard of his distress-he was too proud to appeal to and discovered that you had dropped them-gave him temporary and inadequate aid, but at last he was compelled to take lodgings among beggars and you. What joy, to have found you so malefactors. His crowning misfortune was to be robbed of most of his wretched apparel in one of these dens of an elegant and brilliantly-lighted while he slept, and to go forth in a pair dwelling, and a servant advanced of ranged jeans in the mouth of Decembriskly to open the door. The blind of ragged jeans in the month of Decem-

The poor man who still cherished the chimera of his brother's return, now other minute he had been ushered into found it difficult to get food enough to keep soul and body together. He wrote several letters to Mexico and elsewhere, hoping to hear from James, but all in vain, and the hour speedily came when he realized that he must beg or perish. It cost him a desperate effort to face this alternative, but hunger and cold vanquished his scruples, and he decided to solicit alms by singing in the streets. In possession of a violin which had

been loaned him by a man nearly as had off as himself, he took his stand at the entrance of a public square. Such music as he produced could not have failed to attract attention anywhere and he quickly drew around him such crowd that circulation became impeded. A gruff voice broke in upon the soulinspiring notes of La Africana, and rude hand took him by the arm.

"You must move on, my man," or dered the voice, "and don't be caught at it again.' "But I am doing no harm to anyone,

protested Thomas.

"Not a word! You are obstructing the sidewalks. No more of it, or I shall

have to run you in!"

The unfortunate man moved on ac cordingly, and what resource was now

left him? If he sang, he would be ar rested. If he refrained from singing, he would starve! Yet twice or thrice he ventured again. His idea was that his long absent brother might have returned and be in the crowd of listeners, thus recognizing him! The few nickels he gained by these two or three last desperate efforts afforded him shelter and something to eat for another day or two, and then-where wasitall to end? A heavy snow-storm set in one win tery afternoon raging flercely, and the on therein for hours, until late in the

poor blind musician wandered on and evening, he dropped into a rude seat offered him by a pile of boards at the corner of a lumber yard. His sightless eyes were turned to heaven, and his whole soul cried piteously for assistance, he was so tired! so cold! so

Suddenly in the midst of his reflections, so vague and confused, a friendly hand touched his arm. "You-you are not a policeman?" he

faltered, in subdued terror. "No," was the reply, "I merely chanced to be passing. This is no place for you. You should go home!"

"Home?" echoed Thomas, with voice and mien which revealed at a glance the full measure of his afflictions and sufferings. "I have no home-no friends—not even a shelter!" "Then let me come to your relief.

Permit me." The stranger took him by the arms and drew him to his feet, adding in the kindest of tones.

"Now lean on me. We'll try to find carriage. You are not afraid of me?" "Certainly not. Why should I be? Your voice tells me you are good and

kind."
"What a night is before us! We must be moving," said the stranger, hurrying the blind man away as rapidly as his trembling limbs permitted. "I want to take you to my house before have dry clothes immediately, and

something warm to eat and drink." "Heaven will reward you, sir," returned Thomas. "I thought I was go ing to die in that lumber yard!" "Say no more about dying, my friend," enjoined the stranger. "Ah,

did you stumble? "A little-against the curb. That is one of the inconveniences of being

"What! you are blind?" cried his rescuer, with an interest as keen as

sudden. "How long have you been so?"

'From my birth!' Thomas felt the arm of his guide tremble as they continued their way through the night and storm. At the end of a brief interval the unknown questioned him in a voice which had grown singularly tender.

"What is your name?" "Archer, sir-Thomas Archer." "Archer!"

The unknown balted abruptly, an in coherent cry escaping him. "The youngest son of Hiram and

Nancy" he demanded. "The same, sir." The blind musician suddenly found

himself clasped in an embrace that threatened to suffocate him. "My God! what horror and wha gladness!" cried his deliverer, in an anguished voice. "I have been criminally

neglectful of you, Thomas, but I am Clinging to each other in a fond em brace, the brothers settled and rejoiced in the midst of the streets a full minute, the snow continuing to descend in

great flakes upon them. Starting at length from his brother's arms, James Archer bent a swift glance around in search of a carriage.

"Ah, there it is, thank heaven!" escaped him, "This way, Thomas." They hastened to take possession of the vehicle which had arrived so timely.

One on each side of 1

"And now to see how quickly you can get us home, driver," said James, after giving his address. "Double fare, if you

The speed with which they were whirled away announced that the "And now to explain, Thomas,"

sumed James Archer, still holding the hand of his blind brother in a warm clasp, "I left Mexicò soon after I arrived there, going to Gautamala, where have acquired a large coffee estate and a handsome fortune, but I have been absent a great deal in Europe and isewhere, and that is why there has been such a break in our correspondence. I came back four months ago, out of your old associations, but I have been unable to get the least trace of unexpectedly! How fortunate!

The carriage came to a halt in from musician staggered as the cold gusts of the storm struck him again, but in ana handsomely furnished parlor, where his feet sank into a thick velvet carnet and a warm air began reaching his lungs and dissipating the deadly chill which had assailed him during his long and weary wanderings.

In the course of a few minutes the whole situation had changed for the poor blind musician. He had not only enjoyed a refreshing bath, but he had been clothed from head to foot in the finest of raiment. A sumptuous repast, beginning with a warm and fragrant soup, was duly served to him, his brother and a housemaid vying with each other in anticipating his slightest wants and wishes.

"Oh! what joy!" he at length ejacu iated. "Then you find everything about as it should be, do you, my dear brother?

eturned James Archer, embracing him "Oh! so nice!"

"You are in every way comfortable?" "Never so happy before!" "Is that wine to your taste?"

"Delicious!" "And how is that roast beef?" "I never tasted finer!" "Is there anything else you would

ike to have?' "Not the least thing, thank you." The supper ended, the elder brother

conducted Thomas to a luxurious arm chair in front of the fire, placing under his feet a soft hassock. "Did my wife say at what hour she

would return from her sister's, Mary? he inquired of the house-maid. "At eleven o'clock, sir," was the an-

"And it is eleven now!" pursued be employer, glancing at a clock on the mantlepiece. "She's due therefore. Were all the children with her?" The house-maid assented, and the

elder brother turned again to Thomas. "Do you play the piano as much as formerly?" he asked. "Whenever I can get a chance James!"

"Then why shouldn't we get up a little surprise against the return of my wife and children?" suggested Mr. Archer.

"That's the very thing I'd like to do," responded the musician.

"Good! Let me take you back to the Seated before a magnificent instrunent, the blind musician ran his fingers

over the keys in wondering ecstacy.

"And now strike up, brother," requested James, in joyous accents. "I vant to see if your hands have lost their cunning!"

Thomas complied playing a lively martial air which rose grandly louder and louder, filling the whole house. "Capital! You are the same great musician as of yore, I see," James, at the first pause. "Again, and The blind man resumed playing, and

continued with ever-increasing brill-iancy, his face glowing with rapture, "I foresaw what would be the seque of our little surprise, brother," remarked hall, when the player stopped again. "My wife and children have returned tip-toe, as full of wonder as delight! Come in Carrie! come in, all of you! A rush of footsteps over the yielding carpet succeeded, and a group of ra-

the musician. "I see you all realize who this dear one is," resumed James Archer, turning to his wife and children. "Yes, he is that blind brother of mine of whom we have so often spoken! the came I have so long sought! and who has at last come to us, nevermore to leave us!"

diant and inquiring faces surrounded

The words were not yet finished when the arms of the sister-in-law enclosed Thomas, and a hearty kiss was pressed to his forehead. And then came the fond caresses and greetings of Joseph, iffie and Thomas, all the brightest and best of children, whose ages ranged rom ten to fifteen years.

"How good to have you with us, uncle Thomas-after all the trouble and vorry we've had to find you!" exclaimed Effic, as great tears of joy and sympathy dimmed her beautiful eyes. You shall never, never leave us, uncle," declared Joseph, the eldest boy.
"And you shall sleep with me tonight,

Uncle Thomas, and every night," promised his young namesake, again caress-

"And you are all right again dear uncle -all cosy and warm?" inquired Effic, when her fatherhad briefly set forth the found his brother. "Yes, dear-all right," replied Thomas,

with a sigh of exquisite gladness. was never so comfortable—never so happy! Those pairs in my head are all gone-that cold and hunger-that terrible fatigue! The only thing I need now is sleep-my eyes are so heavy! they close in spite of me!" "Then sleep, dear uncle," returned

Effie, with another caress. "You see what a nice lounge we have herepapa's favorite resting place! Joseph

eldest children sustained his steps across the floor to the lounge in question, placing him gently upon it and covering him with a soft and fleecy rug. "And now sleep, dear uncle." pered Joseph, caressing his hair and heeks. "We will all watch over you!"

The blind musician slept accordinglyand awoke in heaven! his last glad dream of earth and earthly things have ended at the very gates of the Better Land!

They found him there at daybreak, wo passing policemen, at the corner of the lumberyard in which he had sunk lown chilled and exhausted. He was so completely enveloped in the snow which had fallen during the night that they came very near not seeing him. The physician of their station reported subsequently that it was a simple case of freezing, favored by inanition.

"Look at his face, Mikel" said one of the policemen to the other as they were removing the rigid body to the patrol vagon waiting to take it to the morgue. "Yes, Sam-I noticed it," was reply. & Poor fellow! he seems to be

[THE END.]

THE NEXT WORLD INTERVIEWED Will C. Hodge, who is now filling his third engagement at Rochester, Ind.,

perusal of your new book, 'The Next World Interviewed.' It presents in concise form the opinion and experiences of intelligences whose opinions are worth considering, and contains in small space a vast amount of information that thousands are seeking. It is a marvel how you can furnish such a book at so small a price; it should be in the hands of every Spiritualist and every investigator.

"The Progressive Thinker, always good, is now better than ever, and I feel like congratulating every one of your numerous readers that such a paper can be laid before them at a cost of two cents per week. How any professed Spiritualist can afford not to take it

passes my comprehension. What a royal Christmas present subscription for The Progressive Thinker for a year, with "The Next "The Next World Interviewd' would make."

Philip of Macedon was a drunkard and transmitted this peculiarity to his

Rudolph II. of Germany had but one arm, the left having been cut off in a

John of England had the reputation of being the handsomest man of his age. It is a great sin to swear unto a sin, but greater sin to keep a sinful oath. Shakspeare. -

Just laws are no restraint upon the freedom of the good, for a good man de sires nothing which a just law will interfere with.-Froude.

Those edges soonest turn that are most keen; a sober moderation stands sure, no violent extremes endure. Alevn. In all meanness there is a defect of in

tellect as well as of heart. And even

the cleverness of avarice is but the cun

ning of imbecility.-Bulwer.

Three Months an Entirely New Man.

A Wonderful Narrative of Changing Mentality.

Stranger and more wonderful than all fiction is the story of Thomas E. Healthy, wealthy, popular, genial and strong mentally and physically there are yet, three months of his manhood that have absolutely dropped from his mind. He cannot remember an act committed

or a word spoken during this time. He

cannot recall a day or a night or a

gleam of sunlight or a song.

And yet during these three months Mr. O'Shea learned many accomplishments that were again forgotten when iis mind resumed its normal sway, says cases in fiction and regard them as exremely improbable; we hear of them in medical annals and deem them over

Thomas E. O'Slien is a real estate lealer at No. 1 Park row, New York City, and his father is the well known publisher of Catholic books in Barclay street. Since his recovery Mr. O'Shea has married and now has a beautiful home in Ninety-second street.

This story of his strange mishap is related by a friend of Mr. O'Shea, and is true to the letter in all particulars. Mr. O'Shea is now 27 years of age. Before man would refuse upon the plea that he his marriage he lived with his parents in Ninety-second street, and was known among his intimates as a jolly, companionable young man. Being engaged to an estimable young woman, he kept regular hours, and was altogether an exemplary man, when this most unexpected experience occurred.

One night in the early spring of 1893, as Mr. O'Shea was retiring, he noticed an odor of gas in his room. He spoke of it on the following morning, but had apparently forgotten it when he went to bed on the succeeding hight.

On the next morning Mr. O'Shea did not appear at the brenkfast table. A him. A few moments afterward the family was startle by the servant's screams. Cetting to: nawer to repeated knocks, she had opened the door and had found Mr. O'Shen lying senseless on the bed. The room was full of gas.

Physicians were summoned as quickly as possible, and for hours they labored to restore the unconscious young had almost given for such cases. up hope when the patient began to gasp slowly and convulsively. The efforts of the physicians were redoubled, and by evening they approunced that Mr. O'Shen would live.

The gas pipe passing through the wall of his room had become honeycombed with rust, which had finally eaten through the metal and allowed the gas escape. On the morning following the accident the parents of Mr. O'Shea were horrified to find that he could not past life. It was as though he were lows: born anew.

III. His surroundings were strange to him. He knew neither friends nor relatives. The fact that he could remember nothing did not seem to andov him. He was a man without a past. Neither did he seem to regard a past as of the least necessity. Being told of his condition he did not marvel, but accepted the state ments of his parents calmly as the truth.

They told him that he was their and he believed them. They told him that his name was Thomas E. O'Shea, and he accepted it without a murmur simply because no other name was i his mind. He could not remember his weetheart when she was brought be fore him, but he showed his good taste by promptly falling in love with her

As time passed he could remember the yesterdays back to the day of his recovery, but beyond this was an abyss of darkness into winch his mind vainly plunged. Objects he knew perfectly by name, but of events connected with them he knew nothing.

"What is this?" his fiancee would ask holding up a flower. "That? Why that's a rose," he would reply. "Well, do you remember bringme a beautiful bouquet of roses the

last time you called?",
"No. I confess that I do not remember ever giving you'n flower in my life." Then would come the vain struggle to pierce the blank darkness with his nemory. He would knit his brows and breathless young man sat down in a think as hard as ever he could, but there was always the jumping off place beyond which his fortured mind could

not pass. His parcitis tried for days to coach him back to his old mental condi-

tion, but in vain.

Finally, Mr. O'Shen was sent to a pri vate sanitarium. His disposition seemed to have changed with the loss of his memory. He acquired a decided some excuse in your conduct. Do I look taste for sports. Privious to his misfor-like a sick man? Pooh! I guess not." tune he knew but little of card playing. At the sanitarium he acquired a fonden with a sudden inspiration. "Say ness for whist, which he learned read-tly. In fact, his mind seemed to be when you came in last night?" quicker and more apt if anything than formerly. He also learned wood carving merely for pastime, and became exremely proficient at it. -

Another accomplishment which he acquired was that of billiard playing. During the time he was at the sanitarium he became so skillful that he was recognized as the champion player of the institution. His health gradually improved until he was almost as strong s before his loss of memory. He remained in the sanitarium for six

weeks, yet, notwithstanding his general

improvement, his mind was as blank as

on the day following his semi-asphyxia-

tion. He was visited regularly by his ory. The wonder of it all did not cease feet intelligence but with no memory of parents and flancee, and he began to regard them with the affection of former years. Yet he was careless and thoughtless in his methods and manner of life, and on the whole did not seem to care whether school kept or not. All he cared for apparently was a few boon companions, with whom he could play billiards or whist. Upon his return home from sanitarium the change in Mr. O'Shea's disposition became more apparent than ever. Whenever anybody came up and announced himself as a friend he was heartily welcomed by the young man. The conversations that

were amusing, and even Mr. O'Shea seemed to entoy them. They were something on the following order: "Hello, O'Shea; glad to see you. If you've got nothing better to do, come

"I've got nothing better to do, but I'll be hanged if I know you." "Oh, that's so; I forgot. Well, I'm one of your old chums. By the wny, I off into space. No wonder this new soul man of leisure. met Shepard this afternoon. He sent could not remember the past. And then, his regards to you. Didn't we have a tine time at the dance given by the

and play a game of billiards."

Morevs?" Then Mr. O'Shea would scratch his head for a moment before falling back on his old resort:

"Well, I don't remember you, and don't know Shepard, and I never heard of the Moreys, but I'll go and play billiards all the same."

When Mr. O'Shea's father would try and induce him to resume his old busi ness in the real estate office, the young knew nothing about the business. Be sides, the business was distasteful to him. In the language of one of his friends: 'Tom was feeling too good He was too strong to work.

So the elder O'Shea gave it up and let the young man have his own way. The physicians who had attended him dur ing his misfortune had said that at some future time memory might return as suddenly as it had vanished. It might come slowly or it might come

As for Mr. O'Shea, he did not seem to worry much about it. The thing that of bills which he had contracted for flowers and candy and carriages in paid. Finally, however, his father in terfered. To everybody who came with a bill he would say: for a while. Tom will be all right shortly and we'll fix it up.'

In the meantime the young man's prowess with the cue had become pro verbial among his friends, and wood carving had become a passion with him man to life. They rolled him, massaged In fact, his room—the old room in which him and applied every known remedy he had met with his misfortune—was lled with specimens of his handiwork

VI. The confidence that Mr. O'Shea, the father, had evinced in the ultimate re covery of his son was well founded. At the same time he had never ceased in his efforts to jog the young man's memory. Mr. O'Shea probably heard more of his past life than he would have remembered unassisted, even if in his normal condition. All these efforts had been without avail. The story of remember his name of any event of his his ultimate recovery is related as fol-

One evening, about three months after his misfortune, Mr. O'Shea came home, after a billiard battle with his cronies complaining of a headache.

"Maybe it's your memory trying to rern," said his father. "No such luck." replied the young man, as he walked off to his room.

The next morning he came down to breakfast, as usual, and began to read the morning paper. The family did not notice anything strange in his demeanor. As he rose from the table he looked at life watch and said:

"It's later than I thought. I'll have o rush to get to the office on time." "Get where?" asked his father. To the office," was the reply.

"What are you going to the offic for 22 . "Why, for business, of course. can't very well run itself. I'm not feel-

ing any too well, either." $\bar{\mathbf{A}}$ great hope sprang up in the father' heart. "Say, Tom," he said, "do you remember that real estate deal you made on the Amsterdam avenue property, six months ago?" "Yes." was the reply.

lucky thing. I got out of it with a good profit. I wish I had more like it. Then, to the young man's surprise, his father grabbed him and waltzed around the room with him like a maniac. He called the rest of the family, and there was more waltzing and kissing and general hullabaloo of gratitude.

When it was all over the dazed and inp fashion and looked at his delirious relatives as though they were maniacs said he, when he finally got his breath again, "may I feebly in quire whence this overweening joyous

"Why, don't you know? What? Why Tom, you've been ill for months and have just got over it.'

"Oh, I have, have I? Well, now, if this was Bloomingdale I would see like a sick man? Pooh! I guess not." Then the elder Mr. O'Shea was strick-"It was snowing hard. By the waywhere is my overcoat?"

"You will not need an overcoat to-day He led the young man to the rear window. It was summer and the trees vere in full leaf. "That does not look like snow, does it?" O'Shea passed his hand over his fore-

head in a puzzled way, and said: "I can't understand it at all. Where VIII. .

with its restoration. The three months mind. Where formerly he was unable to remember beyond the time of his recovery from the accident, it was now mpossible for him to remember any thing connected with the succeeding ering that period to the present time.

That article also outlined the cases of

Then the old ordeal of "Don't you re member this, that or the other?" was both young men of excellent reputa-begun all over again, and Mr. O'Shea tions; both, like Thomas E. O'Shea, inwas continually and vainly endeavoring to drive his mind through those three months of darkness. He had bought flowers during this time for his flancee and remembered it not. He had paid to remember nothing of their sub-court to her during this interval and normal, murderous experiences. court to her during this interval and knew nothing of it.

Who had he been while in this condition? Thomas O'Shea? Here is a morsel for the believers in metempsychosis Perhaps another soul had crowded into his body, while his own hovered near, carving, cards and sports, without bustnot knowing whether to return or fly who knows but that his own soul, see ing its old tenement walking the earth, came back and, ousting the unlawful

occupant, resumed his old sway? At any rate, Mr. O'Shea worried more over those missing three months than over his entire past, during the time of his aberration. He had recognized a ceding years?" charming young woman as his flancee during his illness, simply because he had been told that such was the case. He did not remember this recognition, but, of course, he was glad of it.

When Mr. O'Shea went to his room on the morning of his recovery he was surprised to see a number of pretty wood carvings about the room.

"What are these arrangements?" inquired of the servant. Why, you carved them yourself," she replied; then she showed him the tools with which he had done the work. Here was another thing that required proof. He would not be convinced un-til the servant's statement had been confirmed by members of the family. Then he sat down and tried to do some carving. He failed utterly. A novice might have done as well. He was chagrined. Wood carving is a clever thing,

and he had forgotten it. The afternoon of his recovery, in walking along Columbus avenue, he net a friend. "Hello, Tom," said the latter; "come

ind let's play some billiards." "I'd like to oblige you, old chap, but I never play billiards," O'Shea replied. veek you gave me a discount and a

He wondered if he had forgotten it. The two friends went to a billiard parlor.

"Well, what shall it be-a discount?" asked Mr. O'Shea's friend. "Oh, anything you like." "but I tell you I can't play."

Neither could he. His efforts were those of a man who had never handled a cue. They were laughable in their awkwardness. Then Mr. O'Shea told in the Pacific adjoining the Sandwich of his experience in the wood carving line, and the game was declared off. Here was another fine accomplishment gone wrong. For a while after this Mr. O'Shea almost suspected to hear somebody accuse him of knowing how to speak Sanskrit or Volapuk.

Of course he did not know how to play whist. His failure in this direction followed naturally in the wake of his wood carving retrogressions. fact, he began life again just where he had left off almost three months before. All his taste for conviviality and frivolity had vanished. In short, he was once more a steady and exemplary young man, keeping regular hours and without any bad habits to speak of.

A few months after his recovery Mr. O'Shea married. Since then he has attended steadily to his real estate busiiess and has shown no signs whatever of an impaired memory, except in the matter of the three months that have dropped out of his life.

But did they drop out of his life? That is a question for psychologists to inswer. If they dropped out of his life, who was the other fellow? Who was the man with the three months' life that knew nothing of the twenty-four preceding years? He was made to believe that he was Thomas E. O'Shea. He was told that a charming young woman was his flancee. He learned to play billiards and whist and to carve wood in intricate patterns. Then, when the real Thomas O'Shea

sprang to life in the same mind, and began business at the old stand, under what corpuscle or convolution of the brain did the other spirit hide? If Mr. D'Shea were again afflicted with aberration would he resume the life he led during his former aberration? Would he know how to play billiards and whist, and would be again understand how to carve wood for his amusement?

twist in **an i**nfinitesimal protoplasm of the brain may make a great poet or statesman, and that our identity is arranged according to the manner in which the mind atoms shape them-Be this as it may, Mr. Thomas R O'Shea is at present a very successful

dealer in real estate. All the carriage bills and flower bills have been audited and settled, and he is living a happy and contented life. It is not worth while to ask whether or not he would have been quite as happy if he were still the "other fel-

XI.

low.

Readers of The Progressive Thinker will remember an article it contained some weeks ago entitled "A Mental in Being?" Therein was recounted the experience of Herbert Spencer, a stu-Then he sat down, while his father dent of Lawrence, Kansas, who, up to told him the story of his loss of mem- the present time is living a life of per-

his previous existence except such as that had elapsed since the misfortune has transpired since the 6th of last occurred were a blank in Mr. O'Shea's March. The experience of Thomas E. O'Shea would indicate that Herbert Spencer may yet awake some fine morning with a full memory of his previous life up to a certain point-a blank cov-

> Patrick Goggin and Thomas F. Hoganvoluntarily inhaled illuminating gas; both, like O'Shea, lost their personalities and become, for a time, raging demons-from which state they recovered

> Thomas E. O'Shea did not develop into a murderer like Goggin, he did not run a muck like Hogan, he did not become a traveler like Spencer-he beness ambitions. He became a gentle-

The New York Herald has asked some very knotty questions in connection with the O'Shea case, the most pertinent of which was: "Who was the man with the three months' life that knew nothing of the twenty-four pre-Was this inter-conscious ego Thomas

E. O'Shea or an obsessing spirit? If an obsessing spirit no motive or mark of obsession for evil purposes is discovered. It was not an obsessing spirit. If a guardian spirit, that fact would have been promptly announced or discovered. A guardian spirit does not 'fall in love" and act as this personality Was this personality simply a reflex,

or a negative soul, of the positive young business man? Was it a dormant twin ego waked into active existence by the suppression of the normal O'Shea through the inhaling of illuminating Was it his astral double-if doubles

mentality, created by the presence of with intelligence? If the latter-soul is the result of atomic construction; if the former-man has a varied personality

there be-or was it an entirely new

WILLIS F. WHITEHEAD.

THE TERRIBLE PROPHYCIES-WILL THEY PROVE TRUE? To the Editor:-In No. 369 of The Progressive Thinker. I see you have "Never play billiards? Why, only last published two of my prophecies. Permit me to give a correction: The special beating. If you can't play I'd like to prophecy referring to Rome was given see somebody that can. Come along." in 1889, and should so have appeared Then it dawned upon the young man at the head of the prophecy. My second that here was another accomplishment or general prophecy, please correct acquired during his period of aberra-where it says: "In the year 1896, in the twelfth month from the fifth to the twelfth thereof," Erase the words from the fifth to the twelfth thereof. "the twelfth month thereof." I gave it The earthquake will take place nearer the holidays and will be the greatest that this planet has experienced in 26,000 years. Central America will be destroyed, and the two oceans will be

united. A mighty island will be raised Islands. The Peninsula of California will go down, and the Gulf by that name will be extended inland many miles. The S. P. and A. F. & S. F. R. R. will be cut off. The British Isles will disappear; also Italy and the southern peninsula of Europe; in fact, but little of Europe will be left outside of France and Germany. Asia will suffer in the extreme. All our country lying north and east of the great lakes will be swept by the waters of the Atlantic. New York City will disappear forever, and the tidal waves that shall sweep the Atlantic and Pacific coasts shall be

without a parallel. The Second Dispensation, so to speak, is upon us, and yet neither mortals nor spirits seem to be aware of the fact. The knowing are looking for signs, phenomena and wonders. The only sign they shall receive will be the earth

quake. The reign of mammon must come to an end, and Justice must and shall be heard and hold sway. Before you are three weeks older you will realize that some things that I have herein stated are the truth, and the people shall have the truth in the very near future.

The Republic shall be made a true democracy. Here the spirit-world have concentrated their forces, for here they have found the instruments through whom they can accomplish the work they have undertaken. Wickedness must cease, and with it the evil practices of the clergy, politicians and doctor, and the sooner people realize these things and begin the practicing of righteousness the better will it be for them. Spiritualism has been debauched, and she has been made the catsnaw in the hand of the monkeys who been the teachers, instructors and leaders of the people, until forbearance has ceased to be a virtue. G. H. MILLER, M. D. Mammoth Springs, Arkansas.

OUR TWO BODIES. Under the above heading, in No. 359

of The Progressive Thinker, H. R.

wants proofs filed, if existing, of the possibility of the materializing of a medium's astral body at a distant point. About thirty years ago Mr. Mumler, the spirit photographer, then residing at 170 West Springfield street, Boston, Mass., gave me a copy-now before me of a photograph he had just taken of Master Herrod, a trance medium, of North Bridgewater, Mass. Beside the entranced medium stands the medium's or spirit, and is photographed with his medium. As this picture had: a very extensive sale and circulation at the time, H. R. might possibly obtain a copy through the Banner of Light. Verily, there is very little that is new F. VOGL, M. D. Junction City, Kansas.

If we try to obtain perpetual change,. change itself will become monotonor

HE GREAT QUESTION.

is Philosophically Passed Under Review,

The Question Is: Spiritualism vs. Christianity.

The students of Spiritualism may be any religious sect or creed; but a piritualist cannot be other than a scintist who has facts upon which to base his calculations, and hence his knowledge.

The phenomena of Spiritualism is the effect, and not the cause of the existence of an immortal spirit.

Spiritualism comprehends the natural laws which govern our earthly, as well as our spiritual bodies. To simply believe, or to have a knowledge of the existence of immortal spirits does not constitute a Spiritualist. The Chinese, Hindoos, and American Indians have had such a knowledge for thousands of years; and the barbarians (now called Christians) have believed they might have a spirit, for nearly nineteen cen-

Spiritualism is founded upon facts and is not therefore a belief or a theory. l'o admit that a Baptist, Methodist, Catholic, or any other believer in Christianity can be a Spiritualist is a direct contradiction of the fundamental prinpiples which underlie the foundation of Spiritualism.

Spiritualism is a science, for the laws which cause men to have immortal spirits, as well as life, must be as scientific as the laws which cause math-

The mathematicians are not divided into denominations like the Christians, each with a conflicting mathematical creed; but all professors of mathemat ics accept the laws of arithmetic and teach them alike, the world over. Spiritualism is not a religion, for all

religious are opposed to science and natural morality; and are, without exception. founded upon theories. The Christian religion must ever re main a faith without reason, and a the-

ory without fact or foundation. Christianity has made truth sacrilegious and falsehood sacred. Christianity is opposed to renson, and forbids liberty of conscience and investigation. Spiritualism fosters reason, teaches freedom of thought and invites all men to investigate and learn for themselves its truths.

The Spiritualists do not claim to know all things relative to the immortality of the spirit; but they do claim the intellect to discern the difference between that which is a contradiction in itself, and that which is not.

The Christian religion is founded upon a supposed God; and its Bible is supposed to be the exact word of its If one-half of the Christians' Bible be true, the other half cannot be true; for one-half contradicts the other It is impossible to believe the Christian Bible, if men are to use their intellect and reason.

The immortality of the spirit is known to the scientist of Spiritualism like all other sciences are known; and that is, though it be lacking in completeness its scientists will continue to search for the facts which are bound to underlie a discovered phenomenon.

Spiritualism includes the fact, that the spirit of man will always find something more to learn; and comprehends the inexhaustible nature of the sources of knowledge. It cannot become complete for its students must through all time continue to discard the false or unreal, and to acquire a knowledge of the true The Christian Bible teaches that it is the beginning and ending of all that may be known or understood; and vet its followers do not know one thing regarding that which they believe in it, and teach others to believe they know commrehend.

questions regarding their Bible with one nity of nothingness, then all babes and answer, and that one answer is: "All things relative to the 'Holy Word of God' are mysteries." To Illustrate the Christian's mode of teaching, I will here insert ten of the many questions, all of which are answered by the universal Christian answer-mystery:

1. Why were men inspired to write Scripture centuries before Jesus was born, and are not inspired to write Seripture to-day? 2. Did God create himself?

3. Is God something, if so, is He not material?

4. If God is material, and is an intellectual being, did He create materia. and intellect? 5. If the material of man's body and

his intellect always existed in God, did God create man? 6. If intellect and material are parts of God, did God make these parts of

Himself? 7. If the material composing God always existed, did not the endless suns and planets always exist? 8. Is God the universe of matter, or a

part of the universe of matter? 9. Has space an end, time a beginning

and material and its conditions a cre ator? 10. Has the universe a top, a botton

or sides, and has it a center? I have only space for a few remarks upon the above questions, but every student of Spiritualism should answer

the above questions intelligently, for the answers to these questions form the basis of Spiritualism.

INSPIRATION

An idiot cannot be inspired, because idiots are unintelligent; and there is no power that can inspire the mind that is vold of intellect. Inspiration, like knowledge, must be received through the intellect, and all intelligent beings are therefore inspired. The value and usefulness of inspiration will ever depend upon the moral character, disposition and intellect of the individual who may be inspired; and not upon the source of that which inspires. No same man can reason for a moment that the men who wrote the Old Testament were inspired by a God, any more so than the novelist of to-day; and regarding the character of the heroes of the Old Testament, the moral character and intellect of the writers of fiction to-day are superior to those who were supposed to have written Scripture, for they can at least imagine what a godly man should be.

CHRISTIAN MYSTERIES.

The ministers of religion from the time of the first Bible to the present Christian Bible have taught that the immortality of the spirit was a mys-The whole fabrication of myster. les has been invented by the priesthood for two purposes: First, to crowned heads who gained power through them; and second, to become the rulers of men themselves.

THE CHRISTIAN'S GOD.

The Christian's Almighty God is be-Heved by them to be an uncreated being, who always existed along with haos until the creation of man and order, some six thousand years ago; which was the beginning of all things excepting God and matter. But every man who dares to reason knows, if a od and matter always existed, eternwill not admit of a beginning. They

believe their Christ God is part woman and part God and that their Almighty is exemplified in the hatred Catholic God betrayed a virgin. If there was a personal identity or intelligent being other. A faith without reason must who ruled the universe, no doctrine of ever be a source of evil and a curse to infamy could be more blasphemous than the Christian's doctrine of the immaculate conception. But mystery is cup from which they drink of its mysterious falsehoods.

THE RULERS OF THE UNIVERSE. The rulers of the universe are the always-existing forces or conditions. which govern all things animate and inanimate. The principal forces are attraction of gravity, life and intellect. The attraction of gravity rules the planets and suns: life rules unconscious odles, or trees and plants, and intelect rules men. The forces which govern the universe of worlds cause men o have intellect, but those forces are unintellectual, because they cannot feel, hink or comprehend. Outside of the leshy and consequently the spiritual body of a conscious being there cannot be a feeling being called God. Man is his own god-upon his intellect depends all he may know, comprehend and feel.

The unconscious forces of the universe, which cannot feel, think or reason, are the first part of a living being. Intelligence never made or caused one thing to exist, but simply comprehends the things which have always existed. The always-existing and uncreated forces, unlike the forces arranged by men, are perpetual forces, which need their work in order and harmony.

ALWAYS-EXISTING NATURE. Man is part of the unmade universe, and everything in the universe points to the fact, that all things of the universe always existed and that their conditions existed with them. Every sun and planet has an unchanging condition, and the spirit who is the real man has also an unchanging condition, which like the always-shining suns will continue to exist throughout eternity. If man can depend upon his intellect to know anything at all he surely knows that the endless universe, with its unchanging conditions, always existed. The Christian teachers have ignored and suppressed this fact, from the beginning of the Christian era to the pres-

ier than falsehood, and will triumph over superstition, as man journeys on and learns more of facts and less of theories. I will now return to my subject. SPIRITUALISM VS. CHRISTIANITY. The Christian doctrines in reality teach that man has no spirit or life hereafter. They tell us that a God first made man's lifeless body, and then

ont time. But truth will ever be might-

put into it life and intellect. If this was true, when man's body became lifeless again through death, the result would be, that there would not be any more of man existing after he died than there was of him when his first lifeless body was made-or no man at all. Life and intellect would return to the source from whence they came, and the body would return to the elements of which it was composed.

Spiritualism has proven that everything has an identity, and that all conscious beings have an eternal existence of consciousness.

The Christians have ignored all living beings except man, and they have pro-nounced upon animals the materialist's dictum that when they die there is no more of them. The Christian believes that animals, like their one earth, one sun, one moon and stars, were all made especially for the benefit of the animal called Christian. When a man admits that animals have no immortal existence, he declares he has none himself. The only apparent difference between man and beast is, that man can comprehend more than a beast and hence has more to reason upon; but when men cease to use their reason they must become lower than a beast.

If lack of comprehension. The Christian teachers answer all reason, would doom animals to an eterthe majority of large children, together with all idiots, would be forced out of existence. Christianity has never advanced one thought or demonstrated one fact to prove that man has an immortal spirit. The cause is apparent. for the Christian Bible teaches materialism pure and simple, and forbids reason and investigation.

Spiritualism does not depend upon bibles, mediums, raps, or materialized forms for its knowledge of a continued existence. The uncreated heavens illled with the uncreated worlds is its chart and the condition of the endless universe is its book of eternal laws. Spiritualism deals in facts, and investigates phenomena. The so-called phenomena of Spiritualism can be true, and can be false, according to the individual or medium who may witness or cause others to witness a phenomenon. But the facts which point to the proof that we will continue to live throughout eternity cannot be falsified or contradicted by pretended mediums, who are the enemies of truth and humanity.

Science has proven that all things, an imate and inanimate, have entities which cannot be destroyed. The tree that has lived and died can never be come, some other tree no matter how it nay change in form or composition, it is bound to remain the kind the tiny kernel sprouted.

The tree is forced to realize as much when changed in death as it did in life It must continue to be an entity and a form to those who may comprehend and observe its existence. Man no less than a tree must also realize as much after death as he did in life, and is forced to exist in a conscious state to maintain his entity. The spirit of man s composed of many conditions and is therefore itself a condition. Condition cannot exist without matter to act upon and therefore the elements which formed our fleshy body will also fur nish us with a spiritual body.

All things are eternal, and that which is the germ of identity in the tree, as well as in man, belongs not to the progenitors of either, but to the always-ex isting conditions of matter. Men are orn, not made; but their conscious and intelligent condition was neither born nor made.

The Christian Bible teaches that man was made by a God. This absurdity alone is sufficient evidence that anyone who believes in, or accepts the principles of the Christian Bible cannot be Spiritualist. A belief in a creator of man, destroys all reasons for an eternal conscious existence for man. Th conscious existence of man, to be eternal must be as old as eternity.

If the absurdity of Christianity was all we had to contend with, we might cease our adverse criticism of its name and our hostile attacks upon its doc rines; but such is not the case. Chris tianity teaches men to hate each other It separates nations, races, friends and families. Its history is replete with its crimes and ferocious and inhuman deeds. It causes wars, desolation, sor row and destruction wherever it goes and to-day it continues to oppress, de grade and enslave its followers. It seeks to ostracize from society, busi ness, and political office, all who openly oppose it, and openly derides and ques ions the right of franchise of the Infidel. Atheist, Materialist and Spiritual. ist. No hate can exceed that which one

mankind. Christianity has thrived and spread through persecution, oppression, torture their fount of knowledge and faith the and murder. It has caused millions of men and women to be tortured, ther drawn and quartered, flayed, hanged and burned, that the name of its Christ might be glorified, remembered and re-

tained. No society, at this time, is better ac quainted with the persecutions inflicted by Christians, than the society of Spirtualists. And yet, in the face of these facts (which should cause a human being to shudder with horror at the very name-Christian), some of the societies of Spiritualists have prefixed the name Christian to the names of their temples Can it be possible that men and women so soon forget the wrongs and sufferings of others?

Truth and humanity demand of the Spiritualists that they should condemn the monster that has soaked every Christian country in the blood of mar

yrs. Why permit the name Christian to be associated with the truths of Spiritualism? Why should we cling to the name of a religion that teaches that four fifths of mankind have been going to hell for nineteen centuries, and has cursed the other fifth itself? The Infidel has long ago established beyond a doubt, the falsity of the Christian doc no mightier power than their own to do trines, and it now remains for the Spiritualists to spread the truth, and teach the science of eternal life.

Every scientist is forced to be an atheist or Infidel; and no Spiritualist will dare to deride that portion of mankind who think and reason for themselves. If his materialistic brothers do not realize that spirit-life is eternal, it is not the pleasure or in the power of the Spiritualist to curse the ignorant or to damn the heretic; for beneath the science of Spiritualism lies the fact that each being is complete and suffi-cient unto itself. Spiritualism is anti-Christian in the full sense of the term, because truth can never harmonize with lies, and reason with a faith without a fact to substantiate it.

Every man and woman who desires to work for the good of humanity should brand the Christian religion as a fraud and libel on the sanity of man-

Spiritualism, unlike Christianity, does not have to be boxed up like the priest and Bible to be sent to India, China, Turkey, or any other place; for a spirit belongs to every living creature, and piritualism is the common property of l, whether they be aware of it or not. Christianity is like a tree. Its trunk is the Pope, its branches his hierarchy, its roots the many Christian sects; and many of the so-called Spiritualists are its tiny roots who suck the vitality from the laws of nature and sustain the larger roots which end at the vatican. To destroy this tree, we must begin to dlg at the tiny roots which feed and sustain the trunk. The civilized condition of a nation

will always depend upon the education and scientific attainments of its people, and not upon their art and religion. Art and music subdue the will, but

lever convince the mind. Science convinces the mind, and invention has brought men into a closer communion of minds and caused a greater union and fellowship among mankind. Christianity has always opposed science and invention; and has always been a load to be pulled along, by science and invention, and hence civilization. Spiritualism does not claim to have

found a remedy that will wash away men's crimes; and it does not propose to fit llars, thleves, and murderers for heaven. But it does propose to prevent crime by not permitting it to come into existence; and claims that truth will lift men to a higher plane of life, and cause them to practice morality and to Baltimore, Md.

THE CAUSE AT SEATTLE, WASH. To the Editor:-Your valuable paper has been a source of both pleasure and profit to the writer for several years. and we look for it each week as for the coming of an absent friend. We seldom see any correspondence from Seattle. however, and I wish to say a few words about the spiritual cause in this city and vicinity. There are a great many Spiritualists

here and there are three meetings held every Sunday evening; one is under the supervision of Mrs. S. J. Lenout, an inspirational speaker. The First Spiritual Society has been in existence for about two years. It usually has fair audi-

The Fremont Society holds meetings in the suburb of that name; the attendance is small.

A few weeks ago "The Seattle Spiritual League" was formed, of which the writer is secretary. The management is in the hands of people who are not public mediums, but are earnest investigators of the spiritual philosophy. with a desire to obtain and disseminate the truth, pure and simple as we see it and we think that by being true to our and to mankind, we can rely upon the honest assistance of the spirit-world to aid in the work. We have secured the commodious banquet hall in the new Masonic Temple, corner of Pike street and 2nd avenue, where we meet every Sunday at one o'clock for mediums' meeting, and at 7:30 for evening services We have had fair audiences, and list ened to discources from home talent which were most excellent. We hope to have their continued assistance.

As the seats are free we depend upon contributions from the audience to meet expenses. We solicit correspondence from speakers and mediums who may think of coming this way; a visit to our beautiful city might be pleasant as well as profitable. Any inquiries about "The Seattle Spiritual League" or matters in the spiritual field in this city, will receive prompt attention by addressing the president, Mr. H. B. Carter, or Wm Scourfield, secretary, address either a 49 Maitland Block, Scattle, Wash.

The footprint of the savage in the sand is sufficient to prove the presence of man to the atheist who will not rec ognize God, though his hand is impressed on the entire universe.-Hugh

The press was not granted by mon archs; it was not gained for us by aris tocracies: but it sprang from the peo ple, and, with an immortal instinct, it has always worked for the people. Disraeli.

A cruel story runs on wheels, and ev ery hand oils the wheels as they run.-George Ellot.

CONSUMPTION

ty nopeless cases have been fermanently cured. So proof-positive am I of its power to cure. I will send FREE to anyone smileted. THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. Always Sincerely yours,

T. A. SLOCUM, M.C., 18; Pearl St., New York. When writing the Doctor, please mention this paper.

ble treasure,-Coleridge.

A SPINITUAL CHURCH.

The Writer Is Confident It Is a Good Thing,

AND TELLS OF THE ONE IN BUFFALO. In the December 12 issue of The Progressive Thinker Brother J. W. Dennis has some strictures upon the name of Perhapsal should apologize to him for calling him "brother," as he does not want anything that is churchified. But he is our-brother, nevertheless. Bro. Depunis does not want a spiritual churchal He is satisfied with a 'society," and yet enery kind of a thing can have a society, from a young folks' "debating soglety" to a "scientific society." Gamblers, thieves, drunkards, stage-struck amateurs, politicians, musicians, mechanics and all who organze for some strictly secular purpose have each a "society." Even the belies and beaux have their "society." It is a common word. Invent a better word, Bro. Dennis, to take the place of 'church." This word means something more than a mere society. It has been applied to a building, perhaps, more than to the association of individuals vorshiping therein. But, no matter what Webster has defined it as meaning-or how it has been applied! This s an era of creation. Why not create a new definition of the word "church," as we do of some other words? But, from the Greek, we learn that

church means "a sympathizing body of elievers." We may have added knowledge to faith, but yet we have that highest form of helief, which is founded upon the possibility to demonstrate by fact. Surely, we desire to be a sympathizing body. One of the cardinal ideas of Spiritualism is the love of humanity. We talk of a coming universal brotherhood and sisterhood. How can we achieve it unless we are a sympathizing body? It is because we are carping critics and sticklers over petty things that we make not more rapid progress. We are

debating as to whether Spiritualism is a "religion." Of course it is a system of ethics, deduced from facts, but cannot it also be something more? Can it not satisfy that spiritual instinct and aspiration we call "religion"? Surely it appeals to the highest faculties of the human mind, and satisfies the soul's strong desires, and teaches of immortality, and proves our destiny and life beyond the grave! What "religion" has ever done that much for the uplifting struggling humanity into higher ideals of God and Nature? Does it not create reverence? Does it not make the human heart feel a spirit of worship? What other attributes can create a Christian? Is it only essential that a Christian church shall be a blind worshiper of the man called Christ? Or can the Christ-spirit be embodied in each person of earth, and thus lift the church from pagan forms of worship, and into the grandeur of sympathizing fellowship in moral attainment, intellectual desire and soul aspiration? As Spiritualists, we may be able to create new ideals in religion, church and Chris-

By a Christian, meaning a person im-bued with the Christispirit, and striving to all that is good, pure and true, who will deplore being icalled a Christian Spiritualist? Indeed, it will be very difficult for Bro. Dennis to disprove that Primitive Christianity and Modern Spiritualism are not identical. Then, if so-called Christianity has

been dwarfed from the spiritual tree, why not enginft the grand old trunk with a new and vigorous growth, that its utilities and fruitage may be more beneficial to our needs?.

We will not have a "church" that can

be described by all the obnoxious adjectives Bro. Dennis employs, but we will re-form it into a Temple for the worship of reason, fact and inspiration, Our church will be the schoolhouse of

strive to be just and humane to every the soul! It is more than a "society" of living creature.

W. F. WILD.

the soul! It is more than a "society" of carping, fault-finding, destructive iconfort in this earth life.

Then go to your hovel, no raven has fed oclasts; but is a church for harmonious aspiration and endeavor to grow in wis dom, purity and love. Stay away, Bro. Dennis, if you cannot

co-operate upon the high planes of thought and desire. No one should clog or mar the efforts of anyone, or body of persons, who seek to benefit their fellowmen. If the spiritual church will sooner get the people away from a creedal, bigoted, intolerant and unreasoning church, by all means encourage it. Then, and then only, seek for a higher and broader plane of action. We must make progress as humanity can be led. Force does not avail.

I shall continue to urge on Spiritualists to organize as a church. Mrs. Kates and self have organized several such, and they are prosperous and continuous. Many societies we have helped to feeble life have had only a desultory, and inharmonious existence There is more perpetuity and a greater force in a spiritual church than in a spiritual society. Of course, we will be Spiritualists! It is the name we are proud of! And we love it so much we shall never cease to dignify it by every possible means in our power.

Mrs. Kates and self are now serving the "First Spiritualist Church" of Buf falo, N. Y., and they meet in their own edifice, over the door of which is paint ed boldly: "Spiritual Temple." W "conditions" are better than when the "society" met in a dirty upstairs hall. The working members are struggling hard for growth and usefulness. Really, Bro. Dennis, you do damage by your severe criticism. As a good true and earnest Spiritualist you should help them to achieve the great good their souls are striving for, and in such endeavors are having able spirit help There are others here and elsewhere who hold back their help and refuse even their presence perforce of such small differences. Let us each and all have a broad spirit, and fraternize upon the broad basis of "the greatest good for the greatest number." Fraternally G. W. KATES.

DAMNED ANY WAY.

Robert G. Ingersoll is damned by the church for attempting to crush the Christian's hope of a future existence. Spiritualists are damned by the church for substituting a certainity for that hope. And so we are damned if we do and we are danined if we don't. H. V. SWERINGEN.

THE FOX HOME.

To the Editor:—I see various opinions expressed in The Progressive Thinker, about "The Fox Home." I believe in living memorials." 1-I would say, build a home for sick or tired mediums; yes, the aged and homeless ones, a place every Spiritualist might like to stay for few days to rest and recuperate. If rightly conducted, it would pay its own expenses after being built and fur or description whatever, who sneer at remion of the spirits of both worlds, a spot to be remembered by all who should visit it; yes, and sacred to every lover of truth and light. Let it be dedicated as the home of

the mothers of Spiritualism. MRS. CRIT I. CISM.

The game of life looks cheerful when one carries in one's heart the unallena-

NOTABLE SEANCE.

A Quartette of Spirit Voices

Joins in Song. A Special Thanksgiving Service.

To the Editor:-On Thanksgiving Day myself and family were invited by Mr Elijah Wood, proprietor of Wood's Hotel, at this place, to come and take dinner with himself and family. When dinner was ready, there were seated at the table seven Spiritualists that are outspoken and willing at anytime to climb on the housetop and proclaim to the world their sentiments.

The dinner was excellent, but there was a "vacant chair" at the table that we all regretted could not be occupied at that time by a medium that is very near and dear to us. His name is George W. Runyan, who owns and resides on a farm near Anthony P. O. Deleware County, Indiana. In introducing Mr. Runyan to the

readers of The Progressive Thinker, will say I have the best of reasons t consider him an honest man with honest habits, and therefore an hones medium in every respect. His pure and honest intentions as a man and his charitable disposition, and sympathetic nature, attract to him a band of spirits that gives honest results in his work as a medium. "

In some respects his phase of medium ship is different from that of other mediums. When giving a private reading or holding a regular seance he is put in a deep hypnotic sleep or trance by the control. Communications from spirit friends

are generally through the trumpet, and are so regulated and restricted by the controls that deception or vulgarity is not permitted. A few hints from the controls generally settles the question with any member of the circle that tries to make any disturbance or is inclined to play wise or smart. Mr. Runyan has been a medium for over fourteen years. but he would not hold seances for mixed circles or strangers until he felt confident that he had been sufficiently developed to stand the severe tests that are usually exacted by skeptics and a certain class of investigators, more especially a certain class of ignorant persons with gross, immoral habits, that pretend to be Spiritualists:

On the 15th of December, 1892, our only son passed to spirit-life in his 20th year of age. This change caused such a deep gloom over our home that we sought consolation in Spiritualism. Since that sad event we have held over one hundred seances in our home. We have had several good mediums at our home, including Mr. Runyan.

Within the past two years Mr Runyan has held seventy-five seances in our home. During this time two hundred and eighty-six spirit friends came to our circles and through the trumpet talked with us or some member of the circle. Our own relatives in spirit-life are included in this number. About fifty of these seunces were private, for my own family only. During our private seances we sought for light and information on this greatest of all subjects. We also asked for instructions how to arrange and conduct the circle on our part so as to prepare the way for our friends in spirit-life to come to us. On doing our part in complying with the instructions, given to us, most wonderful phenomena would occur. The communications through the trumpet would be clear and distinct, and the sentiments and style of the language plainly indicated who was talk

At one time our son came to us and in a clear, distinct voice through the trumpet carried on a lively conversation with us for nearly two hours. Such a visit from our dear ones from their

I now come to a statement of the most remarkable event in all my experience as a Spiritualist. On the 6th of November Mr. Runyan called on us for the purpose of making us a friendly visit and also to hold a few privat seances. On Sunday evening, the 8th while my wife was preparing the room for our circle, Mr. Runyan and I adfourned to our parlor for the purpose of having some music on the piano. We left the door open so there was sufficient light from the adjoining room After I had played a short time on the piano, we heard picking on a banjo that lay on the piano. This was nothing unusual with us, except it was in the light. As we had over an hour to wait until the usual time for our regular seance I jokingly proposed to Mr. Runyan to hold a private seance with him and me only, and I would be the medium. I re quested Mr. Runyan to close the door and sit leaning against the door so no one could open it. This made the room perfectly dark. As I remained at the piano, it was an easy matter to play a few familiar pieces of church music even in the dark. In a low, soft tone began to sing and play a familiar Sun

day-school song. On commencing the second verse, to our surprise a female voice clear and distinct joined in with me. Then an alto, tenor and bass voice followed, and all sang the whole verse with me. I then changed to a church hymn, and the same voices sang with me. I have had some experience as an organist and also teacher of church music. I know the singing was correct. I further know that no living beings either in our house or out of it could produce the same results, or deceive me,

Mr. Runyan was not in a trance. He was a witness and heard it all as I have stated. As an answer or expanation to this statement, some will say it was purely imagination on our part, and we were hypnotized. If such was the case. who hypnotized us both at the same time. There is a class who pretend to be

Christians, both selfish and ignorant, that will declare the whole thing was the work of the Devil. If such was the case as a fact and the Devil or Satan or even both came to me and divided their voices into soprano, alto, tenor and bass, all at the same time and joined with me in a quartette in singing 'Nearer, My God, to Thee," and such can be demonstrated as a truth, I would certainly be willing to join the good church people in their belief and explanation of the "Trinity." There is another class of church people, honest and intelligent, secretly believing in the philosophy of Spiritualism and really hoping that our friends in spirit-life can and do return to their friends in earth life and join with them in their songs of praise even if they are not heard. There is another class that pretends not to believe in immortality of any form ished nicely. Make it a home for the Spiritualism and look upon Spiritualists and the church people as weak minded.

I have no time to spare in trying to convince such of the truth of Spirit. ualism. I would have more patience in seeing them hang on a barbed wire fence, that is claimed to be between some of the churches, until they could show some inclination to reason and come to the "Mercy Seat." Such perons are generally a bad element seance. I hope no one will expect Mr. this office. Price \$1

Runyan to divide his voice and sing a quartette if they should attend one of his sennes.

In conclusion I will say, after reading the best and most reliable literature on the subject of Spiritualism, and witnessing phenomena, in their grand and impressive effects equaling some of the statements in the Bible; and while my spirit friends come and join with me in singing, "Nearer, My God to Thee:" I must say and admit that I feel and consider myself at the present time on the plains and only in sight of the foothills of the "Spiritual Alps." Reynolds, Ind. J. A. BATSON.

THE MONEYLESS MAN.

The following anonymous noem which I read about forty years ago, seems to have a more forcible application to the present time, when there are one million seven hundred thousand men out of employment, than it had at that time. Is there no secret place on the face of the earth,

Where charity dwelleth, where virtue hath birth; Where bosoms in mercy and kindness

will heave, And the poor and the wretched shall ask and receive? Is there no place where a knock from the noor Will bring a kind angel to open the

Ah! search this wide world wherever you can, There is no open door for the moneyless man.

Go look in your hall, where the chande

doory

man.

lier's light Drives off with its splendor the darkness of night; Where the rich hanging velvet in shad-

owy fold Sweeps gracefully down with its trimmings of gold; And the mirrors of silver take up and renew

long-lighted vistas the 'wildering Go there in your patches, and find, if A welcoming smile for the moneyless

Go look in you church, with its cloudreaching spire. Which gives back to the sun his same look of red fire;

Where the arches and columns are gorgeous within, And the walls seem as pure as a soul without sin: Walk down the nisle, see the rich and

the great, In the pompand the pride of their worldy Walk down in your patches, and find, if you can, Who opens a pew to the moneyless man.

Go to the judge, in his dark flowing

gown, With the scales wherein law weigheth equity down, Where frowns on the weak, and smiles on the strong. And punishes right while he justifies wrong;

To render a verdict they've already made; Go there in the court-room, and find, if von can. Any law for the cause of a moneyless

Where juries their lips on the Bible

man Go to the banks, where mammon has His hundreds and thousands of silver

and gold, Where safe from the hands of the starving and poor. des pile upon pile of the glittering ore Walk up to the counter, ah! there you may stay Till your limbs grow old and your hairs

And you'll find at the banks, not one of the clau With money to lend to a moneyless man.

turn gray

The wife who has suffered too long for her bread: Kneel down by her pallet and kiss the death frost From the lips of the angel your poverty

lost: Then turn in your agony upward to God. And bless, while it smites you, the chastening rod, And you'll find at the end of life's little span, There's a welcome above for the money

less man. And yet we are sending millions of dollars away every year for missionary (?) purposes. What a wicked farce! H. V. S.

TEXAS NOTES.

Various Interesting Items of the Cause in that State.

To the Editor:-Dr. E. Hanigan Denslow and wife, of Sturgis. Mich., arrived in our city on November 27. The Doc tor comes highly endorsed as a mag notic healer, tranco speaker and psy chometrist, and his work so far in ou city as healer and trance speaker has given general satisfaction, and we trust much good will result from his visit to our State. We hope he will find it to cloth, 50 cents, his interest as well as to the cause i Texas, to remain with us during th winter, as the harvest is plenteous, bu the laborers are few.

Dr. Denslow and his good wife are and we wel enthusiastic Spiritualists, come them among us, and bespeak for them the love and confidence of our

Rev. Allen Franklin Brown, of St Paul, psychometrist and inspirationa speaker, came to us at our camp-meet ing at Oak Cliff, and has served our so ciety and Fort Worth, and adjacen towns to include November 30, and his work has been of a high order and has had much to do in harmonizing our forces, and placing our beautiful philosophy on that higher plane where it roperly belongs.

Our best wishes go out to worthy speakers and mediums, and our friend in Texas are ever ready to welcome this class.

These two brothers are worthy mis sionaries of the N. S. A., and we feel sure the National will never have occasion to regret its choice. Brother Brown goes to San Antonio for December and January.

We are glad to note the organization

of a camp-meeting stock company at Fort Worth for 1897, and feel sure it Hope others will will be a success. spring up in South and East Texas-one in each city, and then will begin the Spiritual education of the masses. J. C. WATKINS.

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

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4. WHENCE OUR ARYAN ANCESTORS?

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The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows was research among the records of the past; its facts are mostly gleaned from Christian authority; and no person can read it without itsiruction and profit, whether he reaches the same conclusions with the author of otherwise. For saic at this office.

THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROOD TUTTLE. A COLLECTION OF MUSIC AND A COLLECTION OF MUSIC AND

Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Fuerral Services, Programs for sessions, Parliamentary Rules, Instructions for Organizing and conducting Lyceums, Instructions for Orphysical Culture, Calisthenics and Marching; Banners, Standards, the Band of Mercy, etc.; a book by the aid of which a Progressive Lyceum, a Spiritual or Liberal Society may be organized and conducted without other assistance. It supplies the wants of Spiritual Societies for fresh Spiritual songs, with music free from the dismal tone of the old hymnology. It furnishes a unique selection of choice readings and responses such us no other selection contains. It gives a practical system of graceful calisthenics, every step of which is made plain by engravings. It gives in structions how to make the Ladges and banners and instructs in murching. It shows how to establish a Band of Mercy as auxiliary to the Lyceum, and has all the most beautiful songs which have been gathered up by that movement.

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GIVEN IN COLORS.

An Impressive Object Lesson.

"Man has been taught very falsely Confounded by doctrines and stunted

by creed,

said a Maine poet a quarter of a cen-tury ago. Yes, man has been taught two places of extreme conditions awaited him beyond the river Styx, while no location is assigned for those who were neither extremely good nor extremely bad; and for the heathen no provision was made whatever. Such are the teachings which men pay their preachers to proclaim to them in the nineteenth century. Accepting such to be the fact. Justice must be blind indeed, and the grand laws of Nature where certain causes bring about certain effects, must be "unconstitutional" where creeds are concerned. Don't this seem rather childish for men to believe who call themselves intelligent? Such were my thoughts while gleaning over ancient and contemporary creeds among intelligent races; and my mental wanderings brought me face to face with the Syria-Egyptian Sphynx, who said: "Wanderer, I have an object lesson in colors to present to you upon your return; but first go forth amongst the heathens and gentiles to prepare your mind for higher truths."

I searched through the lore of older beliefs, where the great minds of old stood out in bold relief-where a Solon personified Wisdom; Lyeurgus, Law; Aristides, Dominancy; Alexander, Emperial Designs, and Demosthenes, cool convincing Oratory; but through it all I found no teachings wherein any were expected to receive more than what they earned, compared with their worth and valor. The sacred oracles and seers, to whom they paid honors, and from whom they received promises, guidance and chastisement, were never known to regard casts inferior to valor, all free-born were considered equally entitled to present and future rewards according to their deeds. I saw the Brahmin in my wanderings, who respected a true life higher than form, and who said: "That after a true life here, I can enter a life in physical form if I so desire, for my Nirvana is not nihilistic, but progressive; or I can enter the land of the just, where Honesty

I mentally admonished him not to go to a Christian heaven if he were in search of those blessings.

and Peace reign supreme.'

I went to the hero-worshiping Buddhists, who said: "Our adherents count one-third of the earth's population; and are not the great, the grand, and the good, who were once our leaders, advisors and rulers, at one with the hand that rules this people because they love them? A" / how could they unjust in their judgment, but deal out the manna of happiness to all according to desert, and according to the promises of Buddha? If our souls need another transmigratory course, we will have it. We do not worship that gilded Gautama, nor the dark figure standing beside him in our houses of prayers and obeysance, for they are but the representations of the different tendencies of man while here, tempted by passions and power."

Passing through the land of the astrotheologians on my return, I met a Magi, who upon inquiry said: "The central source of Light gives Life also. We personify its majesty, power and glory in order that individual man can centralize his thoughts; and if we do not honor Life here, we are no better than an animal, and will be treated as such in the celestial hall when our ego leaves here."

The fire-worshipers, who are considered one of the most superstitious of all clans by enlightened nations, may be the most scientific of all Eastern sects. The priest who presided at the alter said: "Fire is the greatest lifegiving principle in the universe; it re-I energing life and changes the chemical aspect of things, while it destroyes nothing. The electricity, heat and decay caused by many agencies and causes are renewing elements, and as are not of my words, have the not destroyers; they are the actual fires melodious words of some of the most which consumes all physical things, be famous poets and songsters of our it in the inhalation of oxygen and exhalation of carbon in the human respiration, or be it in the decayed forest where it either smoulders in decay or through ignition, leaving its heat and ashes to enrich the soil for future fruitage, while absolutely nothing is lost in substance or in weight; there fore we deem it the grandest substance in the physical universe, and an em blem to our followers, for them to purify their own thoughts in order to reside after death with those purified ones who have passed through the fires of earthly adversities."

Endeavoring to retain the lessons my wanderings had taught me, as they might be of benefit to me. I returned the Asyrian Sphynx, who watched the desert since the fourth dynasty; and to compare what I had seen with what he had to say. I hastened towards the Egyptian desert, and upon my arrival he said: "Wanderer, now that you have interviewed men of divers creeds, and have meditated upon their codes regarding worship, did you find in the sea of human life any but your Christian friends who expected peace and happiness without earning it? Did you find that even among those who believe in mediators that such mediators warranted to absolve any of them from the effects of their misdeeds? Why, it is legendary lore, ground up with a few known facts makes modern theological teachings dangerous to the thoughtless ones of earth to-day. Follow me in thought, and I will reveal to you a new chapter in colors and shades; but first clear your mind of all belief in long strides of progress, for there are none: nor are the heavenly spheres like separate de grees, but all is in one grand chain. from the lowest darkness to the bright est rays of the grand Eterna. First we find the sea of life opaque and dark at the base, and as we ascend we find mellow rays permeating the lesser darkness and the grey hue of hope, though feeble, makes the condition less unbear-The blue light of actinism, ir which struggling souls are regaining hope, meet us at first with tiny rays. while as we ascend, they become more potent. Light around us is yet dim but above us we behold intensifying rays of warm, red glow as of coming friends, and as we ascend, our hopes are realized. The blue rays of actinism grow brighter, and the warm fraternal grow brighter, and the warm fraternal love genuine poetry, and especially by rays, as of a mellow red-tinged sun, Spiritualists. The volume is tastily the soul in its ascent. Gradually passing through spheres of real life, where ministering angels work for the children of earth, we ascend towards the spheres of the wise and great in council, where the glory emanates from everywhere, and where the pure white light from bove is blending with the glory found here. As we ascend through spheres of harmony and purity in our upward light, the pure white rays have a luster is of burnished silver, and the air. eems too sacred for mortal to breathe. lustrations. These lighter works of the bove this grand harmony we find that brilliant Frenchman, and invincible en-Above this grand harmony we find that mys of glory surround the pure ones

far grander than the solar spectrum possibly could cast its prismatic rays, while inspiration of love and majesty blend in harmony; and whose waves make music through the spheres."

Wholly abstracted in wonder, my mind soared upward in soul prayers, for words could not give utterance, nor could pen describe the power, grandem and harmony encompassing the thought of an earth-child. The voice again spoke, awakening me from what to me was the grandest of all conceptions of a heaven, and said: We did not descend to the lowest of conditions in our journey, and we have taken but few steps in to the spheres towards the Central Soul of the Universe, but it is sufficient

for our present object; which is, first, to show the planes of development; secondly, for you to remember that men in physical or spiritual form have advanced to some place upon this line described, let it be under the sombre obscurity of rayless gloom, in the grey dawning rays of hope, in the blue actinic rays above it in the mellow red lustre of love and friendship, in the clear light of wisdom, in the white light of purity, or in the pure astral light of harmony; they live in, and be long somewhere upon this line, and neither the chemical change called death, nor the destruction of our whole solar system could change it one lota, Also, there are myriads of spirits groping yet in the dark and sombre spheres, while thousands of your earth-children are far, far above it, and visa versa, I have one more lesson to impart to you, and then I will cease for the present; it is this: The finite mind must have form in order to grasp the occult, hence per sonifications have mystifled man in his search after absolute truth; neverthe less. I will state that there is neither high nor low spheres as far as distance is concerned-they are simply conditions; and when speaking figuratively

ing, while the crude, immoral and de grading is deemed low and debasing C. J. JOHNSON. Pocatello, Idaho. December 14th, 1896.

of the high or low we act but naturally,

for in earth-life every thing grand, ennobling and aspiring is deemed elevat-

A MOOTED SUBJECT.

Songs for the Spiritualists.

To the Editor and readers of The Pro gressive Thinker:-I have been much interested-as may well be supposedby those who know me and my life work in the musical field—in the agitation of the question of procuring music and songs that are adapted to the sceance room, social assembly and public meetings of Spiritualists.

For forty years I have stood prominently before the world as a song writer and composer. My work has been entirely for Spiritualism.

I have never catered to the sensational element on the one hand, nor to the theological world on the other. My productions have been of the spirit, and in this instance I may be pardoned, perhaps, in saving that Prof. S. B. Brit tan ere he passed to the immortal shores called me through the press, the singer of the New Dispensation.

During my long career, I have published hundreds of spiritual songs in sheet music and book form. Such singers as Frank Baxter, Dr. Phillips and Mr. Maxham have sung them and pronounced them good. At present besides the sheet music, two of my books, each containing over fifty songs with music and chorus, all original, not one pat terned after the old orthodox style of hymns, Vol. I, and II, of "Echoes From The World of Song" are in the market, and not only on sale at my office, but at the Banner of Light, The Progressive Thinker, and elsewhere,

True, the books sell for \$1.00 each At the enormous expense for getting them up they could not be placed on

and at home, they elicit approval. The music of these songs has all been given to me by inspiring forces from the world of harmony. Such of them cause and of the land.

In recent issues of your valuable paper, Brothers Barrett Boozer and Bach have spoken very kindly of my work, and I appreciate their generous

Now the question is for songs and music adapted to our spiritual needs, and yet, I know, and many know we have them at our command. But says "Longley's songs are too expensive, and they are not easy to learn like 'Hold the Fort,' and 'Sweet By and Bye." Well if that is the objection to their universal use, why do not the so-cieties purchase and sing Tucker's Melodies. Mr. Tucker went to the expense of publishing books of music and songs that could be easily learned by those who can sing, but who have had no musical training. His melodies are pretty, simple and spiritual; his books sell at a low figure. But Spiritualists ignore them and cry out for something

Several of our prominent lights hav undertaken to supply the want by getting out new words that would illustrate our philosophy, and setting them to old times familiar to all; but these do not seem to fill the bill.

I for one would like to know what is wanted. I would be glad to co-operate with any of our good friends who are alive to this need and demand and anxious to satisfy it, if I knew what is wanted, but the public must understand that music books cannot be printed for nothing, and to get out a satisfactory book with good paper, clear type and presentable binding costs money.

Every author and publisher knows this, and that no man or company of men can or will undertake to print a large edition of music and song books unless some guarantee is offered that their work will be sustained and received after it is issued from the press The agitation of this subject is a timely one and I trust that it will bring forth some result that will be for the

best good of all.
C. PAYON LONGLEY. 517 S. Olive St., Los Angeles, Cal.

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

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PROGRESSIVE LYCEUMS

Decreased?

Criticism of W. H. Bach, by Hudson Tuttle.

From the beginning I have been deeply—I may say zealously—interested in the progressive lyceum. I have always regarded it as the most vital and tical movement of Spiritualism. I have watched its growth from its inception by A. J. Davis to the the present, and for seven years, with Mrs. Tuttle, conducted a lyceum, where we were taught by practical experience the demands made by the work.

I think those acquainted with the movement from the beginning will agree that in 1871 the greatest interest was manifested, and that after that, not only was there a subsidence, but also in Spiritualism. The cause for this decline was, without question—it is a mat-ter of history—the action of the American Spiritual Asssociation in electing Victoria C. Woodhull as president. It was the death of that organization, and cast such a shadow over Spiritualism that it required many years to recover therefrom. The discussion of the social question was brought into the lyceums; parents withdrew their children, and lew cared to bear the scorn and obloquy hurled at them as free-lovers, in the most odious sense of that term.

In 1871, Dr. J. M. Peebles and the writer compiled, and the Banner of Light published a "year-book of Spirit-We endeavored to give a complete list of State and local societies, lecturers, mediums, and progressive ly ceums, and other matters relating to the momentous subject.

The number of lyceums given is sev-

enty-three. Possibly there might have been a few more, but from the carefulness exercised, and extensive knowledge of Dr. Peebles, there could not have been many. In the face of this unde-niable statement that at no time did the number of lyceums exceed seventy-five, or with the most liberal allowance, less than one hundred, in The Progressive Thinker. W. H. Bach makes a statement in criticism of my article in regard to President Barrett, "a writer in another spiritual paper, takes him to task on the question of lyceums," claiming that lyceums are increasing instead of diminishing. Well, perhaps they are; but as statistics show that they have "increased" from nearly 1,200 to between thirty and forty in the last twenty years, the statement of Brother Barrett does not suffer much at the hands of his critics. Where Brother Bach gathered his "statistics" would interesting reading; they labor under the trifling error-not very much to be sure when you are attempting to prove an assertion-of being just sixteen times greater than the correct number.

The lyceum movement has flourished in England, a fact which has been contrasted with its so-called decay in this country. In the Lyceum Banner of January, 1896, there is given a complete list of English lyceums. There are seventy-four in the British Spiritualist Lyceum Union, and thirteen outside, or eightyseven in all. During the year a few new lyceums have been organized; the number I have not at hand. Even in England, not one-twelfth of the fabulous 1,200 has been reached!

I have no means of ascertaining the number of lyceums now existing, but during the past year, parcels of the Guide, from six to fifty copies, have been ordered by forty-four lyceums, and during the past month three new organizations have entered the field with every prospect of success.

it may be said that this is not a remarkable showing. True, it is nothing to what it should be, but it is a fair besale at a less rate, except in orders of half dozen copies or more. Wherever they are used at camps, meetings, circles of an instructor could a lyceum be orgo forth organizing lyceums. Such an agent is entirely unnecessary. In any community where there are a few persons desirous of founding a lyceum, that there is to do, is to procure the Lycoum Guide, and they will find in its pages ample instruction for them to organize and go forward. If they have not sufficient determination and motives to do this, they would not continue for any length of time in a lyceum forced on them by an agent, who would secure a fee, and the price of the charter of the National Spiritual Association. That association may be very well in itself, but local organizations and lyceums should learn that it has nothing to give them, and that all its strength and power; all its spiritual force and its money must come from them, as surely as the root supplies the sap to the tree.

> HUDSON TUTTLE. BEACON LIGHT CHURCH The Beacon Light Spiritual Church 617 North Clark street, Chicago, closes the year of '96 and commences with good prospects ahead, and feels

that its mission is to maintain the prin-

ciples and beautiful truths of spiritual-

ity and mental progression.

Notwithstanding a few of our coworkers in different localities still entertain the old-time prejudices against harmony and union, and insist upon sending the discordant wave of prejudiced opinion among the investi gators as well as well grounded Spiritualists, by abusing, sometimes, those who are kindly disposed towards the word "Church," it matters but little, it only hurts for a time, and brings to our minds all the more forcibly the necessity of organization, unanimity of action, co-operation and toleration, to carry on our chosen work while the op-

overwhelm us. To those who have the tender feeling towards the old-time social associations surrounding them when in their church, we have true spiritual sympathy, and we ask them to never mind the occasional outbursts of some disappointed and unbalanced mind-if it is hurt for a time: let it go. The better element among those interested in psychical research is willing to take the true spiritual advice from the spirit-world through instruments who do not still cling to the old, selfish, stale idea that we must fight some one. Growling or barking does not win any one to our

waves of depression nearly

The better class of people connected with all phases of religion and philosophy is fast coming to agree that personalities must be left out of the work of any reformer.

The Beacon Light Spiritual Church has the honor of possessing a charter, first issued by the Illinois State Spiritualists' Association under the new State charter, Constitution and By-

Laws It is to be hoped that Spiritualists will awaken from their Rip Van Winkle sleep and take a survey of the field and apply at once to the secretaries of their State societies. D. G. Hill, 46 Walnut street is secretary of the Illinois Associ-G. W. PERKINS. ation.

He is a fool who cannot be angry; Proverb.

Has the Number of Lyceums Between Trinitarian Orthodoxy and Unitarian Views.

> The Latter Harmonize with Spiritualism.

Recently I read a newspaper account of a minister's meeting held on this coast at which a learned doctor of divinity whose name I dannot now recall stated that "a little dearning inclined one to Unitarianism while riper scholarship and deeper thinking made the investigator a Trinitarian." Now I do not think so. I lay no claim to ripe scholirship and am far from being a learned theologian, but I have read some and thought earnestly about the fundamental doctrines of orthodoxy, and I believe I am endowed with an average amount of common sense, and have some idea of ordinary justice and some conception of logic and the fitness of hings.

I accept Unitarianism because in teaches that there is one God, who is spirit, and is the sum total of all things visible and invisible in the universe: that He is infinite in goodness, in power, in wisdom, in love, in justice and in mercy; and that, being the creator, the preserver and the governor of the universe of matter and of mind, and knowing all things from the beginning, He could not consistently with His own nature, commit the blunders and mistakes attributed to him by Trinitarians errors that culminated in the defeat of his purposes; that created a necessity for Him to die on the cross in an at tempt to mend his broken plans.

I cannot accept Trinitarianism or so called orthodoxy, because its foundation principle is that Satan upset and frustrated God's designs. God meant well but the Devil succeed in so thor oughly destroying his work, that God himself found it necessary to be born of a virgin, to be tempted of Satan, and to affer death, in order to prevent a complete failure of his good purposes; and that, notwithstanding all this suffering and great effort to mend matters and to save his own children, the effort has largely failed; for, contrary to his original designs and his present wishes, the Devil still prevents Him from carrying out his plans and so out-maneuvers Hlm as to main tain a powerful spiritual kingdom in opposition to God's, which antagonistic power is to exist and oppose God to all eternity.

Trinitarianism teaches that Jesus was and is the Infinite God who created all things. Unitarianism says he was a man, but also the son of God and that we are all sons of God in different degrees of unfoldment.

Trintarianism presents us with an idea of a Deity short-sighted, disappointed, limited in both knowledge and power, utterly unable to carry out his plans, changeable, regretting that He had made man, maleyolent in spirit, wrathful, jealous, delighting in cruelty and torturing His own erring children o all eternity.

We cannot accept the cardinal doctrine of Trinitarianism, that man by having faith in the blood of Jesus car transfer the penalty of wrong doing from his own soul to that of the innocent Christ. Thus the libertine, the thief, the murderer, the wickedest man, may instantly bound from the lowes depths of depravity to the highest courts of heaven; while he who cannot nonestly accept such teaching as wise and good, but may yet be a kind neighbor, a loving husband and father, a noble upright citizen abounding in good works, will be sent to endless torment.

ihis erPu wasff fficand ehhe htu- ougth ganized. It is constantly reiterated that there is urgent need of an organizer to the result of ignorance, or of moral and mental infirmity, and will some time have an end. Unitarians believe that God is infinitely wise, infinitely powerful and infinitely good. He made no mistake when He placed man on this earth. No Lucifer or other enemy ever has frustrated or ever can frustrate any of His designs. He has never been out generaled, nor will He ever be. God is not three but one: He is all and in all, and every human soul is a part of Him Never was there a necessity for Him to be born in a manger, of mortal wo-man, and to "grow in wisdom," and be tempted of Satan, that He might know how to sympathize with man, and be crucified in order to prevent the Devil from defeating his purposes. Not a single soul in the universe can Satan

take away from God. The Devil himself, if there be one, could not exist a moment contrary to His will. So-called evil is in the world for an infinitely wise purpose, and is necessary to carry out God's great designs. Progress is the law of the universe. Suffering is inflicted because of wrong doing, both in this existence and the next, but it is not to gratify God's wrathful or vindicative spirit, as as-

serted by theologians, but is for reformative and corrective purposes. Man is not totaly deprayed and prone to do evil as the sparks are to fly upwards, because of Adam's sin, as as serted by Trinitarianism; but he is imperfectly developed—is ignorant. The laws of our being are so framed that we develop both mentally and spiritually by varied experiences. If we persistently violate the law of our existence, suffering is sure to come upon us till we seek out and obey the law

An infinitely wise being could not allow wrong doing to go unpunished nor right doing unrewarded. sow, so shall ye reap," is a fundamental law of our being. It must hold good in the next existence as well as this. The justice of this law is self-evident. The whole universe is fashioned on the spiral plan. There are no retrograde movements except those planned to do a work which, later on will again push man further forward. It

Many souls are born into the world deformed physically, mentally and morally. Many have an inherited tendency to commit crime. There are moral idiots as well as mental. Theologians fail to perceive justness and wisdom in this order of things, and attribute the ignorance and wrong doing of man to a personal Devil whom they suppose to nearly if not quite, equal to God in craftiness and power, Tout the deeper thinker sees wisdom in the plan.

This world is the starting place of the do return and not cast it aside with a individualized soul. In this destibute or sneer. first stage of existence, deformed men weak, short-sighted beings just hatched into being, may and will go wrong. They must suffer in this world and the next but such punishment is not of a vindi cative and unending nature; it is provided by infinite wisdom and goodnes for man's good-for his unfoldment. No water baptism, nor Lord's suppers

nor officiating priests—no poems nor ceremonies—can avert suffering for violated law. No shed blood of animals, or men, or gods, can transfer moral guilt nor just penalty from the transgressor to an innocent one. The innocent may and do suffer because of the sins of the but he is a wise man who will not.-Old guilty; but never is the guilt transferred to the innocent one, nor the

righteousness of the good man con-ferred upon the sinner.

The theology which teaches that men

may live like beasts-aye, like demonstrate -and then repent a moment before death and escape all just punishment through the blood of Jesus, and go to the highest courts of heaven, is not only false, but demoralizing, and encour ages bad men to go on sinning, making no effort to live a life of morality and usefulness.

I like Unitarianism because it repudiates this teaching that came down to us from the Dark Ages, and insists that no one can win happiness and heaven except by a life of noble motives and honest deeds.

Unitarianism may be less profound in learning than Trinitarianism, but with my present store of knowledge and my present ideas of justice, I shall still continue to believe that as a man sows so shall hereap, either hereor hereafter; that there is no malignant Devil in this universe powerful enough to thwart God's plans nor strong enough to stay our progress onward and upward if we want to go. There are no hells for any of us ex-

cept those of our own making. There are hells in this world and the next, but they are not endless. Infinite, unerring law, governs everything in heaven, earth and hell, from atom to Sun, from the lisping babe to God Himself. Man is at the bottom of a ladder that

reaches from earth to the highest heavens. Here we are ignorant, weak prattling children in the infant class of God's great school. God is our creator and teacher. We will be pupils through all eternity! There are glories awaiting us, of inconceivable grandeur!

Death is as natural as birth, and lands us on the second rung of the ladder! There will be lessons to learn there, and after we have learned them, we shall go up higher. Some pupils will be obedient and apt students, some stupid and dis-obedient: Some will be long delayed and will suffer intensely, but all will in due time learn that there is no way to ascend except by honest work, by true living, by noble aspirations and by loving and doing good to all mankind.
Santa Paula, Cal. R. A. DAGUE.

CRIME

And Its Relation to Spiritualism.

As generally used the word crime means an act committed or omitted in violation of a public law, either forbidding or commanding it to be done or no to be done. Of course, under this definition can be

classed, disregarding legal technicalities, anything less than a crime such as misdemeanors, offences against city ordinances, etc. The definition above given, with little variation, is the legal one which is prescribed by Courts and Legislatures throughout the world. Spiritually speaking, every thought,

act or word which is inconsistent with natural law is a wrong done, and no doubt some sort of penance must be done to purge one's self of it whether it be by natural or human law. As public men, we see much violation of human law, and sometimes one's

blood runs cold, as it were, to sit in trial for a person's life or liberty for a crime such as murder; which is first a crime against the law of nature, for we are taught in one of the Commandments "Thou shalt not kill." A case was tried not long since where

a youth of 19 years of deliberate and premeditated malice proceeded in the darkness of the night to assault, and kill a woman; then set fire to the premises and fled. The fact that he fled is sufficient evidence to me that he could distinguish between right and wrong. What a depraved being! sorry spectacle was that youth in court.

Oh! religion, teaching and home train-I prefer Unitarianism to Trinitarianism, what have you done for that boy? ism because the former teaches that It is evident his education was sadly

The question arises, does a legal punishment, such as he will receive, adjust matters? I say, nay! For the neglected, deprayed, uneducated soul will be flung into eternity and the human law, or law made for society's benefit will be avenged. The old law, of which the books are overloaded, "that an eye must be left for an eve" or a "tooth for a tooth" has been literally expounded and applied.

But the law of nature has not been avenged or satisfied, and so I might go greater into detail as to the various crimes and offences which are daily committed. Suffice it to say that I agree with the

so-called anti-capital punishment fa-

natics, that the better way to treat or to

punish such grave offenders against all law, whether natural or human, is to incarcerate their bodies in penitentiaries, so that by a long confinement, they may grow in wisdom, grow in spiritual unfoldment, and when their time comes which nature has prescribed for them to be released from their earthly bodies. they may have reached a high state of spiritual unfoldment and knowledge I hold that courts which have jurisdiction of criminal matters all over our broad land, will not be needed very much longer. Spiritualism, that grand old truth, under whose banner the word "Success" is always written, will sooner or later come to the front with such a vast multitude of adherents that men will no longer go to see mediums and get into their houses through back doors. Then will men boldly and publicly, when opportunity offers, declare that they, too, have investigated Spiritualism, are convinced of its truth

and will not only lend their fellow-Spiritualists a helping hand in that man ner, but also open their purse strings. Modern Spiritualism has, beyond the peradventure of a doubt, done more for the uplifting of humanity than any

other religion. Truth crushed to earth will rise again; and this saying, in my experience, has never proven itself to be incorrect.

Give us more mediums, more public speakers, and thereby enlighten the mass of people who need to be spoken to and argued with, before they would even venture into a seance room. There never was a religion or science

which was more prejudged without a thought and condemned, such as Spiritualism has been. Thank God, ranks are daily increasing and the intelligence of the world is taking a new hold, and when a person once investi gates Spiritualism and is honest with himself, there is no retreat; he must accept it as a fact, that spirits can and

Our opponents would have us believe that we simply believe we speak to our spirit friends. No! We do not believe it: we know it to be a fact. In conclusion, dear helpers, along the lines indicated, push forward, proclaim

be missionaries of love and truth. It is an appalling fact that our penitentiaries, our work-houses and our spirit, and is wel adapted to place in the hands of Chrlistian people. Price tentiaries, our work-houses and our jails are overcrowded. This is not the condition of things as we should find

in our country. Teach the masses, and then the doors of penalinstitutions will open and guests at such places will then be few and far

HENRY F. SCHMIDT, L. L. B. vanced social reformer. Price 50c.

OUR PARIS LETTER.

Experiments in the Production of Thought Photographs.

An Interview with Dr. Baraduc, With Half-tone Portrait and Speck of Paris.

In his previous work, "La Force Vi-tale," Dr. Baraduc showed that man receives and radiates vitality from and to the cosmos; that this vital mediation usually flows into man at his right side as influx or attraction, after circulation in his organism flows out again at his right side as efflux or repulsion; as entailing an evolutive process from below to above within man; from astral to spirit; from passional to intellectual.

The contrary or involutive process of influx to the left side, and efflux from the right, is accompanied by a circula-tion which entails a coagulating process from above to below; from intellect to generation.

The modifications which occur in the direction of these circulatory vital currents in man, as also in their dynamic tension, were shown by means of a recording instrument called a biometre to accompany changes in mood and general tone, in the subject.

In pursuing his researches further.

Dr. Baraduc found that if the hand is held over a photographic plate, this vital radiation produces an impression thereon. The inflowing attracted current gives wavelike, curving undulations on the plate. In one or two cases a vortex or whirl was imaged. The outflowing radiation produces spots on the plate. The outflow which accompanies the in-

volutive, coagulating circuit of psyche to matter, that is of the man living in the passional plane of life, produces spots merely; while the radiation accompanying the evolutive circuit of aspiration, flowing from below to above, and producing the sublimation of astral life to soul, gives spots which transpierce the sensitized film.

But Dr. Baraduc claims further that this vital radiation may be directed volitionally and made to impress a thought image onto the sensitized plate. Thought, he says, models and molds

this vital exteriorization. As a glassblower molds his glass, so does energetic thought-purpose mold the form of its body of auric astral light or coagulative substantial vitality radiated from the organism, and impress its image on the plate by its inherent luminosity.

These images, which he has termed psychi-cones, may be projected by direct thought transference through the radiation from the hand; or by approaching the sensitized plate to the lead or to the solar plexus. Dr. Baraduc considers that many,

though not all, so-called spirit photographs are thought-images projected from the medium, or through the medium perhaps, from an invisible operator, to the plate; in which process a camera is unnecessary. His friends, Dr. Istrati and Dr. Adam have been more successful in effecting the impression of distinct images projected by thought transference from a distance than has Dr. Baraduc himself. The former claims to have produced the transference of a portrait image, which resembles some so-called spirit photographs in character.

The thought impressions obtained up to the present, and of which a number are reproduced in his recent work The Human Soul. Its Movements and Light," appear to vary more in texture, if one may so say: that is, in the fineness and arrangement of the lines or spots of which they consist, than in their form. Dr. Baraduc is himself able to distinguish forms therein, which a spectator can scarcely trace. The delicacy or grossness of the lines are qualified by the thought, he affirms. The adjunction of an electric current has been found to add to the clearness of the

This discovery is, as yet, in its initial stages, and cumulative evidence is to be desired. Considering the number of people now practicing photography, this should not be difficult to obtain. A definite thought might be impressed on successive days by different operators, in order to verify whether the image produced is really governed in form by the thought. The radiation from a medium in her normal state might be contrasted with that impressed under trance. "Controls" might be invited to project thought images to be compared with those obtained by ordinary operators. Dr. Baraduc states that he would be glad to hear at 191 Rue St. Honore, Paris, from any experimenters who have succeeded in impressing distinct thought

His experiments with regard to the impressions produced by the vitality radiated from a pigeon, have just been verified by two representatives of one of the Paris illustrated papers. Negatives were held against the heart of a pigeon (the glass in contact with the feathers). The images impressed will be published shortly. They resemble the spots radiated by man's passional

vitality.
In his conclusion Dr. Baraduc says: "I have endeavored to show experimentally that we possess a soul, the fluidic double of our body; that the polarization of our vital soul towards coag-ulation or matter, and of our psychic soul towards sublimation or spirit, is experimentally verifiable. The force per-taining to the soul radiates beyond the body and registers its luminous vibrations in figures, thus demonstrating the spontaneous movement and luminous vibrations of intelligence."

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SATURDAY, JAN. 2, 1897.

SOWING THE SEED AND REAPING THE HARVEST.

Rev. Johnson Myers, of Chicago, addressed the Christian Endeavor Societies, in annual session at the State Street Baptist Church of Rockford, Ill., a few evenings ago. The Republic of that city says the address of the Doctor was "remarkable for great earnestness," and then:

"In the course of his remarks he called attention to the prevalence of Sabbath desceration, and laid great stress upon the progress of the power of evil. What this generation wants is an old-time revival-a regular tidal wave of salvation.' The speaker thought the church paid too much attention to its sewing circles and the kindergartens and similar enterprises, which are of triffing importance to the saving of human souls. The doctrines of heaven and hell were freely dis cussed as great truths which are not sufficiently impressed upon the minds of the people. To save a soul is the greatest achievement, and this should young people's societies."

tims filling the insane asylums, flooding | deavor. the penitentlaries and swinging from the gallows! Almost every newspaper we pick up abounds with recitals like the following, all clipped from the press dispatches of the Chicago Chronicle of the 16th ult.:

"Vineland, N. J., Dec. 15 .- A crowd of armed men battered down the door of the home of Luigi Jurio, cut through to the cellar and after a struggle capmurdered his father. In the cellar with the murderer were his mother and brother, all insane with religious frenzy. The father, Luigi Jurio, incurred the hatred of Antonio by refusing any longer to indulge in boisterous religious services. In insane rage Antonio seized a club, attacked his father and pounded his head into a shapeless mass.

"Logansport, Ind., Dec. 15 .- Jerry Cornell, a prominent farmer, became violently insane while attending servlees at the Twelve Mile Church. The minister had preached to the middle of his discourse, when Cornell arose from his position in the rear of the church and began to exhort at the top of his voice. People shrank from him, and striding to the pulpit from which the preacher had retreated, the maniac the platform and continued his wild ravings. Women and children in paroxysms of fear, fought frantically reach the door, and many leaped through windows. During the panic Cornell maintained his position and added to the confusion by demoniacal shouts.

"He is a powerful man, six feet tall, and he dared anyone to molest him. Twenty strong young farmers took lines from their horses and, surrounding the lunatic, made a concerted rush A terrible struggle in the pulpit ensued but in the end Cornell was bound hand and foot and brought to Logansport. When his captors reached town at

midnight the citizens were badly frightened by the blood-curdling vells. A crowd collected at the jail, but Sheriff Adams sent Cornell to the asylum, where he was confined twice before. Religious mania is responsible for his condition. During his first attack he said he could kill his child and bring it to life again. He was preparing to test the matter when overpowered. "La Grange, Ind., Dec. 15.-Mr. and

Mrs. John Krause, living near the little Michigan village of Blissfield, have become strangely insane, their malady having been pronounced incurable by physicians. Mr. and Mrs. Krause became converts to religion. The couple prayed day and night, and Krause neglected his work in his determination to prove his penitence. Their minds became affected, and they became possessed of the hallucination that they must beat their children, and but for the prompt action of the authorities lives of their offspring would have been sacrificed. Mrs. Krause tears out and cats her hair in quantities, while Krause raves like a madman. Five children, the eldest 10 years of age, remain under close survelliance in the Kalamazoo asylum."

And such is the fruit of the harvest. If these were isolated cases they could be condoned; but similar ones have been common occurrences in every age of Christian history. Indeed, the first insane asylum, as we have shown on more than one occasion, was built for the reception and detention of Christian monks who were over zealous in their service of the Master.

Is it possible that that system of religion which leads its votaries to lunacy and to crime is of Divine origin? Car God of infinite wisdom desire his entures to become mental wrecks and bathe their hands in human blood that they may serve him faithfully? We the average preacher voices the will of

CONSUMMATION OF CHRISTIAN ENDEAVOR."

It is understood that the terms of a treaty have been agreed upon between the United States and Great Britain. wherein it is stipulated that for the perlod of five years all subjects of difference, present or prospective, between the contracting parties, shall be submitted to a Court of Arbitration, consisting of six members, three of whom are to be drawn from the judiciary of each of the powers. Of course the five years' limitation is not designed as the final termination of this method of settling international disputes; but as the pro ject is an experiment, during which it is probable defects in the system will be discovered, it is perhaps well not to make it perpetual at the beginning. There is no doubt all the great powers will enter into similar arrangements for settling their controversies.

How shameful that for nearly sixteen hundred years since the Christian religion became dominant, and has monopolized the civilized untions, every empire, kingdom and principality over which they held sway have been armed and fortified, and have maintained at enormous cost standing armies, for purposes of attack and resistance to the aggressions of other Christian nations! They have babbled about peace, and predicted an age when naions should cease to war with nations; but they did nothing to make such an era practicable. Even when the Pope was supreme, and his bulls were law, carnage and slaughter between feudaories were almost universal; and this the reason of the great castles scattered over all Europe. They were built for defense against the attacks of their Christian neighbors when on pillaging thaler Linotype machine. This is not expeditions. Though the lords of paraded before the public as a rented those castles worshiped the same Gods. and bowed at the same shrines, yet each coveted his neighbor's goods, so wars, desolation and destruction fol-

Now, it is not the distinctive Christian element that has led in the movement, and made this treaty possible. The church dignitaries have not been at the front, nor even followed in the rear. Like the anti-slavery and temperance agitators, the original movers in the anti-war crusade, both in Europe and in America, were of that class the church has delighted to designate as Infidels. The writer, for more than thirty years, has been in correspondence with many of the active workers in this great reform, and he knows whereof he

The arbitration of international disputes constitutes but a moiety of the purpose of these peace missionaries. They propose the virtual disarmament of all the leading nations, reserving be the chief aim and object of the only sufficient force to preserve order at lish on Confucianism. The orator, home and a navy to prevent piracy on Hell should be impressed on the the high seas. Let the good work go minds of the people, thought the divine. on, but note how soon this event will This is the seed he would sow. Let us be hailed and heralded to the world as see the harvest, its psychologized vic- a grand consummation of Christian en-

HOPE IN THE PULPIT.

The pulpit occasionally shows good sense in its treatment of the "Holy Scriptures," quite in contrast with its expressions of a few years ago, Rev. R. A. White, of this city, is reported to city for the purpose of supplanting the have said in his pulpit on the 13th ult.: Christian faith. To this end a Chinese "No two theological parties have interpreted the Bible in the same way. It Wong Chin Foo will probably be the tured Antonio Jurio, who had brutally is a great book, to be sure. It abounds high priest, spiritual truth. But it is not all true. One cannot say that because a thing is stated in the Bible it is therefore true. Yet plenty of people have staked the whole structure of religious truth on this insecure basis. The young man who was asked if he really believed the whale swallowed Jonah said, certainly he did, and if the Bible said that Jonah wallowed the whale he would believe it, is an extreme type of a credulity which has made the Bible a fetich and has done much to bring the grand old book into disrepute with thinking peo-The Bible has been injured most

by its zealous friends." Now there is good, practical common sense. If the clergy and churchmen generally would take that position, and let the book and its statements rest on their merits, instead of antagonizing the book as a whole, war could only be made on its false statements and its crude philosophy. Here is the way it s generally stated:

Bunyan, of Pilgrim's Progress mem-"Every book of it-every chapter f it-every syllable of it-every letter the direct utterance of the Most High." Rev. George Cheever: "The Bible

does not contain the shadow of a shade of error from Genesis to Revelation." And here is Rev. Mr. Birks: "Behind the human authors stood the Divine Spirit, controlling, guiding and suggesting every part of their different mes-

These are only a few of the hundreds and the thousands of similar quotations, no less pronounced, which might be made. While the people are being shamefully misled by such false claims it is the duty of the honest journalist to direct attention to the errors and the Calsehoods of the book.

THE CHRISTIAN PANACEA.

"It is declared that a Bible Society in the State of Maine has, during the past year, found 955 towns in the State without religious worship, and that half the families visited were found to be without religious influences."- News

God in the Constitution is the remedy for such terrible ills! With such ar amendment to the organic law of the nation, taxes can be imposed on the people to maintain a priest in every school district. And our public schools will become nurseries of superstition instead of knowledge. The good time coming for the clergy will be here when that amendment is adopted, but Vanderbilt's "the people be damned" will be in vogue at the same time.

TO RESTRICT EMIGRATION.

The Senate has just passed a bill ex cluding from admission to the United States all persons over sixteen years of age who cannot read and write their native language, else that of some other country. The test is to be made in eading the Constitution of the United States. An amendment was tabledyeas, 45; nays, 16-excluding from nat uralization those who cannot read the ten commandments additional to the Constitution. The bill should become a law. But how ridiculous the proposition of Senator Morgan to make the test of citizenship the rending of the ten commandments. It was clearly a bait

for churchmen to nibble at.



THE LINOTYPE MACHINE.

For several months we have had in active operation in our office a Mergenmachine, for any impecunious office can hire their work done on one, and then parade a picture of it, slyly trying to convey the idea that it owns the machine. This machine belongs to this of fice; it cost \$3,000, every cent of which has been paid. We take especial pride in it, as it is one of the most complicated machines in existence, yet when rightly managed, moves along with perregularity. Thinker was the first Spiritualist paper in the world to buy this machine-and pay for it. As usual, it keeps at the read of the procession, and proposes to remain there

NOW THE CONFUCIAN.

Chicago is a cosmopolitan city. Every nationality is here represented, and here every shade of religious faith is not only freely tolerated, but is openly discussed by its members. Brahmans, Buddhists and Mohammedans have frequently been heard in our public halls, but a few nights ago a representative from the "Flowery Kingdom" addressed a good sized audience in Eng-Wong Chin Foo, is the editor of the Chinese News published here, The Chronicle reports his speech:

Wong Chin Foo started out with the declaration that he was an American. that he was acquainted with the civilization of both China and America: that he had been kicked out of the land of his birth and would not be surprised if Chin Foo is the advance agent of Confucianism in Chicago, and it is his purpose to institute a propaganda in this temple will be erected in Chicago and

rather a critique on American civilization than an exposition of the practical wisdom of Confucius.

"You have taught Christianity for twenty centuries," said the lecturer, "and what has been the result—a race of money grabbers and traders. mire American genius and thrift, but I deprecate American morals. Your fails are filled with criminals and courts with divorce cases. Men rob each other in broad daylight on our streets, children knock their parents down and people living in one of the richest countries in the world are committing suicide because they cannot find work. Is it not time to give up the Christian system and try something new, rather something older, for Confucius lived 500 years before Christ? The main object in life with the Chris tian is to go to heaven. [Applause.] He wants also to go by the shortest route as he has little time to spare and business cares are pressing. The Christhan wants to get all the enjoyment he can out of this world, and is then willing to leave the rest to Jesus Christ."

CAN'T SAVE A THIEF ON A CROSS. The speaker declared that an intelligent conscience was the supreme guide in life and that God was too jus and too merciful to leave the great majority of his creatures to the precarious mercy of Christian missionaries. "Every nation has its guide, the Chinese nation has not been without one. Confucius did not claim to have been sent from God; he was merely a philosopher who taught his fellows to live according to taught the Christian Bible to distinguish between right and wrong. He knows it is wrong to steal from others because he knows he does not want others to steal from him. We of the Confucian faith do not believe God sent his son to save men; we believe the Supreme Ruler has given each individual the opportunity and moral insight requisite to self-improvement; we believe the hereafter is a continuation of this life and that men whose characters are evil and perverse in this world will be evil and perverse in the next; we do not believe that a thief on a cross can be saved.'

ATTACKS OUR CHARITY.

On the subject of police protection Mr. Foo said there were cities in China ontaining 250,000 inhabitants in which there was not a policeman. "In Chicago," said he, "there are thousands of them, and yet a man is not safe here in Possibly broad daylight.

Nor does American charity fare any better under the critical eye of the Conucian editor, who declared that our Ims were so encumbered with red tape hat the benefice was of little assist ance to the beneficiary. "In China," said the speaker, "each man dispense ils own charity in his own way. We allow a poor, hungry man to eat at our house, but we do not allow him to take inything away. Such cruelty as you perpetrate here is unknown in China To us the idea of men starving in a country where there is plenty of food is unthinkable, and yet you call China heathen country.

Wong Chin Foo insisted there was a physical basis for polygamy and that Supreme Being never intended a man should live with but one wife. The speaker added, however, that no man was permitted to live with two wives in China who was not able to support both son street, Chicago, Ill.

of them and who would not recognize both of them in public and private This, Mr. Foo declared, was not only a just system, but prevented the abuses designated in this country as the social

Wong Chin Foo is an entertaining speaker and is confident that America is ripe for the introduction of Confu-

VERILY, WHAT NEXT?

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

We now have three books which we send out atoa nominal cost to our subscribers: The two volumes of the Ency clopaedia of Death, and Life in the Spirit-World, and The Next World Interviewed. The three volumes will be sent out toothose who remit a year's subscription to The Progressive Thinker The Encyclopaedla of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts. Those who order the three books at one time will get them as follows: Vol. 1. of the Encyclopaedia \$.45

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

worth one dollar per volume. Bear in mind that this Library is be

ing formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to The Progressive Thinker. To all others the price will be one dollar per copy. Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

CHINESE MOTHERS.

"It is curious how little the maternal instinct is developed in the average low-grade Chinese women. It is not at all unusual in China for mothers to turn their girl bables over to hucksters. who hawk them about the streets in a basket, selling them for the price of a spring chicken, perhaps. The babies are bought by mothers of infant sons, who rear them up as their future daughters-in-law."

Who shall say that the germ of mighty social reform is not concealed in the last sentence of the above-quoted news item? Whence the discord in modern homes, leading to estrangements in families, to lasting feuds, divorces and protracted wretchedness? Does it not come from husbands and wives being reared distant from each other, with different surroundings, coming together in after life ignorant of the the golden rule. A child need not be other's peculiarities and unwilling to tolerate them? If children were brought in close relation in infancy; were educated and familiarized with the manners and characteristics common to each, each learning to forget and forgive the little faults incidental to humanity, is it not probable they would be better enabled to make the journey of life together to its conclusion, without those heart-rending disruptions common to our Western civilization? Of course the peddling of girl babies would never be tolerated: but could not children before they have learned to reason be placed in contact and taught that their life-lines would run parallel, and that each must learn to make the other happy? These ideas are crude, and only suggestive. Perhaps there are objections not apparent at first glance; but it occurs to us that the subject is worthy of consideration with all our traditional repugnance to the clistoms of the Orient, they have some which may be profitably en-grafted on those of the Occident, and is not this one of them?

COOLING OFF.

Josh Billings told it this way: "I hav known people who were boil ing over with religion to cool off in a minnit, when they saw a subskripshun paper for painting the church, or for buying the minister's wife a nu sett ov white krockery ware.".

PLANETS AND PEOPLE.

Those who are interested in astrological or occult subjects should subscribe for Planets and People. It has no equal, It is published monthly by F. E. Ormsby, at \$2.50 per year, or 25 cents for single copy. Address him at No. 169 Jack-

SOLON AND MARY.

A SEQUEL TO

"Mary Anne Carew," Wife, Mother, Spirit, Angel.

BY CARLYLE PETERSILEA.

AUTHOR OF "THE DISCOVERED COUNTRY," "MARY ANNE CAREW," "PHILIP CARLISLIE," "OCEANIDES," ETC.

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CHAPTER II.

PARADISIAN CATES.

NEWTON WITHIN THE HEAVENLY SPHERES. A short time passed on; we busied ourselves in various ways, beautifying our angelic home, visiting earth, and the loved ones there, visiting our friends and children within the spiritual

spheres; but of this we will not now enter into detail. Our next visit, among the temples of wisdom, was to the one which we had observed, called, "Paradisian Gates."

As we approached this exquisite park we found that it was enclosed, all around, by a pearly wall some three feet high by one in width. The top of this wall was covered with the finest and greenest of moss, from which sprang fine blue flowers innumerable; so thick were they that they drooped down in were they that they drooped down in ling? Then, certainly—1 reasoned—lovely sprays against the wall of pearl, there must be a spiritual earth corre At the foot of the wall, all around, sprung up flowers of all kinds, most gorgeous and beautiful to behold. All around the wall, within the enclosure, was a row of trees, perfect in every apples of all imaginable kinds, perfectly exquisite in coloring, and they were anging over the wall so temptingly near plucked a few, eating some of themand as we ate of the delicious fruit, it seemed that our eyes were opened, that is, the eyes of our understanding, and we were ready to drink in knowledge n a superlative degree.

one main entrance; this was an immense arch of gold, fretted into exquisite symbols of fruit, and depending from the we have spiritual apples, as the earth center of the arch was a large, golden has material apples; and, as an apple

The gate itself was of gold, set with flashing garnets, thousands upon thousands in number

As we approached this beautiful entrance, the gate opened spontaneously. as it appeared to us, for we had not we all know, that magnetism is the yet fully solved the power of attraction: power of attraction, and as pure magsilver dust, was before us, leading up spiritual body is composed of magnetto a quaint castle whose architecture seemed as old as time itself, yet so beautiful and grand, was it, that it is beyond our power of description.

The park within this enclosure, was a dream of heavenly beauty: spraying this, heretofore, invisible power, which fountains, leaping cascades, grand old trees, arches of green foliage, bowers the earth together; and my soul willed, of fragrant vines, statues, great bronze or controlled, my spiritual body back to lions, also horses and their riders of the same: such grand, magnificent beauty sight! I could now see the power our eyes had never before beheld, and which had attracted the apple to the each figure seemed to tell a story of its earth.

This old, old eastle was irregular in itual and material earths, at a point form, with many wings; some here, where the great orb of earth was visapples, were they? Yes apples!

and lips were full, red and sweet; but for work in, and with, the with his every motion. His smile held but all men, on earth, do not.

in? Knowing that you were on your way hither, we spread a banquet for

Thereupon he conducted us into a spacious banqueting hall, where was fullness of it. Man usually talks about a lady, the very counterpart of himself; small, dainty, sweet and gracious: she troduced as his nieces and nephews.

surmised the name of the master of being here for all these years, I have Paradise Hall? if not, let us enlighten discovered nothing higher than soul you: "Sir Isaac Newton!"

this comprised the banquet.

his magnetic eyes, and smile, rested updom's charm. He took an apple from endless. the dish, raised it, by its stem, between his thumb and finger, in mid-air above went forth: Newton proposed that we the table, let go his hold, and the apple remained stationary, without support. We gazed at it with much interest.

palm.

"You see," he observed, "there is a coming to this sphere, I have learned the body, it hastened my departure to ceiving them? the spiritual realms; and, even while

ingel," he said, bowing to his wife, "then these 'Paradisian Gates' were opened wide, and I was master of the ong desired knowledge."

SOLON AND MARY VISIT SIR ISAAC ideas of a future life were vague, and indistinct: although, I conformed to the faith of my forefathers: but, I had long secretly thought, that, if there were a future for man, his life must be an invisible power, something like the invisible, secret power, which I had named, 'the attraction of gravitation," nor, was I very wide of the mark.

"As I left my body, I found myself rising from the earth, instead of falling toward it; and my mind, at once, commenced to work on the much loved problem.

"Ah! by what invisible power was rising, instead of falling? Certainly, if the attraction of gravitation held my material body to the earth, the same power must be attracting my spirit up; ward, for I could no more help rising than I could have helped my body falsponding with a material earth; for, as I am not in the body, and yet find my self with a spiritual body-as St. Paul truly said—then, I must certainly be was a row of trees, perfect in every gravitating to a world fitted to receive leaf and limb, from which depended it? This gave me great joy—and could go on solving the problem of the attraction of gravitation-and, while was thus thinking, my feet actually that we put forth our hands and touched, and rested, upon spiritual ground; and, of course, my dear Solon. you know all about the spiritual world as well as we do. "Material things attract material

things! Spiritual things attract spiritual things! The magnetic attraction There were many small gates, but only holds the spiritual earths together! The magnetic attraction holds the material earths together! You also know that was the object which first turned my thoughts toward an invisible, but exreedingly potent power, the apple should still continue to serve me: but, the power which had been invisible to me, when on earth, was now visible; for, we entered. A broad pathway, laid of netism is the clothing of the soul, or the ism, of course, magnetism was now visible to me, and I found that my mind, or soul, could control magnetism; thus, finding this to be so, I desired to adherents. immediately return, that I might see caused the apple to fall, likewise, held the earth-and, oh! glorious, rapturous "I paused mid-way between the spir-

some there, disappearing among shrub-lible, and she appeared a pale amber bery and reappearing at odd and un- ball, in form, very much like my falooked for places; yet there was a vorite apple; it was the animating spirit central or main part to the structure, of the earth which I now saw-a great and towering in beauty upon the apex ball of amber flame, in other words, was a magnificent tree, wide spreading, a great ball of pure magnetism-and whose branches were bending beneath this was the secret power of attraction their load of lucious golden fruit: -the power which attracted and held all material atoms together-but, when-Each of these books is neatly and substantially bound in cloth, and printed on fine paper, and as prices go, are well worth one dellar near relations together—but, when the substantially bound in cloth, and printed a broad terrace of velvety green; the from materiality, then was it immedigrent one dellar near relations together—but, when the ever this magnetic flame was liberated from materiality, then was it immedigrent one dellar near relations together—but, when the ever this magnetic flame was liberated from the earth to the gentleman descended the three steps of great magnetic zone, which is called the pearl which led to the terrace on which spiritual. I have always preferred to we were standing. He was rather short call it the magnetic world, or world of in stature and of slender habit. His magnetism devoid of matter. Therefore hair was parted in the center of his my dear Solon, as you well know, this head, hanging smoothly down on each apple, which I now hold on my palm side of his face to his shoulders, and of is composed of pure magnetic flame. If snowy whiteness. His head was as once we thoroughly comprehend how to round as an apple, the forehead shin- govern the magnetic flame, which is the ing like polished marble. His eyes spirit of all things, then can we make were precisely the color of the bluest of them obey our will; for soul, or will, is blue summerskies; the nose was straight the dominating power, and , if strong delicate with exquisitely cut enough, can accomplish most wonderful nostrils; the cheek bones were slightly things. Those yet in earth life, work in, prominent, just tinged with pink; the and with, the material: we, in this life the mouth the face would have ap- those in earth life can build, and furpeared almost too severe in its great nish houses, in, and with, material sub beauty; not a vestige of heard was vis- stance. We in spirit life can build and He wore a loose robe, the color furnish houses in and with spiritual subof a beautiful russet, which shimmered stance. All this, you know, my Solon, the sweetness and wisdom of heaven high time they should, is it not? If as he approached us with extended men, and women, could but understand hand. The hand was very dainty but that heaven is illimitable, without befirm, and his clasp was quite powerful: ginning or end, and that within it "Welcome! to Paradise Hall, dear existed all possibilities, they would be friends," he said. "Will you come with- getting near a great truth, would they not? "Man says, 'all things are possible

with God, thereby striking blindly at the truth, without comprehending the pread a table, and seated at the head, God as though he had seen and meas ured him-knew all about him;-in fact somewhat as a child talks about a fairy bowed and smiled to us. Four others telling one, with wide open, interested were scated at the table, whom he in- eyes, just what the fairy does, how it looks, and with what peculiar power i Reader, we suppose you have already is invested; but, my dear Solon, after power! which we may term God power. A large, silver dish, heaped with if we will, or, will power, if we prefer golden apples, stood in the center of the If I, when in earth life, discovered the able; a little bread, wine and water; power of attraction of gravitation, surely it had always existed previous Sir-Isaac seated himself oposite his to my understanding it in part, and if lady, while he motioned us toward two I have made myself acquainted with the vacant seats at his right hand. Again higher law of will, or soul power, surely it has existed forever. Man says 'to on us, drawing our souls to his in wis- the end of time,' forgetting that it is We all, now arose from the table, and

visit the earth. "You will observe," he said, "that we cannot make the slightest effort, or

"Now, observe," he continued, point- movement, without exerting this will, ng first in one direction, and then and or soul power: how unreasoning for other; and, in whatever direction he man to say that souls cannot return to pointed, the apple slowly, and obedi- earth after once leaving the ently, followed. At length, when the material body, when the very act of apple was at a very great distance throwing off the body frees the soul and remodel them for our own reading, away, he motioned it to return: it from an immense clog, and yet, the Two heads are better than one, and so obeyed, and rested on his outstretched soul, while still dwelling within its prison-house, is able, through will, or soul power, to move the cumbrous power stronger than that of the attrac- weight, and, quite rapidly too, at times. tion of gravitation; and, yet, it is an in- If as much of God, or soul power, repower, as is, also, the attraction sides within us, as we are able to comof gravitation; both are invisible pow- prehend, what can possibly hinder that ers, that is to say, to man on earth. By God power from moving, or going watching the fall of an apple, when I wherever it wills? Again, when man was on the earth. I discovered an in- stands over his dying friends, while visible power, which I named, "The at- their souls are leaving their bodies, and raction of gravitation." I should have he cannot see their souls, while thus becalled it, 'Magnetic Attraction.' Since ing freed, although he must know those souls are in the room until they pass how to govern the magnetic attraction, out from it, if they can thus be in the as you see. This was the one great room without his perceiving them, what desire of my last days on earth: the hinders them from being present at any wish being stronger than my hold of other time they choose, without his per-

By the time Newton had finished this there, I did not bring about the desired sentence, we had arrived upon the earth, result-no; not until we became an and all together, we formed quite a oloth, 50 cents; paper, 25 cents.

band, for some others, in sympathy with us, had joined us. 'Now," said Newton, "we shall be able to witness what God, or concen-

rated will power, is able to do." We entered the Senate Chamber, at Washington. We there found a large conclave of souls, invisible to man, yet as real, and more to each other, as men are real to each other.

The question before the house was the signing of the 'Emancipation Proclamation.' Immediately, all invisible souls present, concentrated their united will power, and by this power were able to nove and guide the wills of those within the body, in the direction they desired, and yet those within the body thought no power moved them but their own. The Proclamation was signed, and man had no longer power to hold his brother man as a slave, and there was great rejoicing in heaven, another fetter had been loosed, another error trodden under foot, and all the heavens were moved as with one accord, and hosannas were shouted to God-to God did we say? Yes; to God, or soul will power, which is God.

"There!" exclaimed Sir Isaac, "the invisible power has made itself felt to some purpose, and concentrated will power, or force, can accomplish wonderful things!" Bidding Sir Isaac, and his party,

adieu, Mary and I returned to our own beautiful home, in the shining city of angels.

"Solon," said my beautiful Mary, "the prophetic picture, which was shown me when I entered the Educational Hall for Ladies, has, this hour, come to pass. Glory be to God; or, as Sir Isaac truly said, all glory and praise be to Soul Will Power!"

"Then my sweet Mary, your prophetic soul saw this long before it took place?" "Yes," she answered, "it was shown me, in a picture, impressed upon my soul, by the ladies connected with the Educational Hall.

(To be Continued.)

AT MANCHESTER, VERMONT. To the Editor:-Our society is holding services of more than usual interest The attendance is increasing and if greater now than at any time in recent years. This result has been reached through the efforts of an active committee, under the leadership of that veteran in Spiritualism, President David Thayer, ex-president of the New Hampshire Association, aided by the carnest efforts of Mrs. N. E. Burbeck, who conducted the services in September, and Mrs. S. C. Cunningham, who has occupied our platform several times more recently. These ladies in their different lines of work are favorites of a Manchester audience, and are always sure of a warm welcome.

Mrs. Abbie N. Beurcham, of Malden, Mass., was our speaker on the 29th of November. Her address was an able desentation of the claims of Spiritualsh, and an eloquent appeal to individual- conscience, and showing that the future of our faith will largely depend upon the conduct and character of its

The one address by Mr. Daniel White of this city caused universal regret that he can be so rarely tempted from the retirement he loves so well. Whether considered as a private consulting medium of as a public lecturer, Mr. White ranks easily first in Northern New England.

Our society is approaching the New, Year in very hopeful spirits. We are united and prosperous, and a greater power for good than ever before, and notwithstanding the persecution of our brethren by the hoodlums of Boston, stimulated by a sycophantic press, working for circulation, we believe that people are tiring of merciless creeds and more than ever are turning to the light and hope and cheer of our beautiful

DUTY OF SPIRITUALIST SOCIETIES o the Editor:—Can societies of Spiri nalists, if wishing to be honest with themselves and the skeptical world. afford to clasp hands with wrong in any legree? This question arises in my mind as the result of hearing during the past few months, so much by way of excuse for the encouragement and support by Spiritualists and Spiritualist societies of mediums, who, in their own ives, show that which is evil.

Our philosophy teaches only the good and declares that as we sow so shall we eap. Now can a society affor to reap the results coming from the employ ment (this being a strong recommendation) of a medium, howsoever strong in mediumistic power, whose life is not earnest, honest and temperate?

Can a society's need of funds, which the employment of a certain medium will insure, be the excuse for placing before the public as a teacher. [for are not our mediums, of what-so-ever phase our teachers? of our grand philosophy nen and women who are not trying to live honest, worthy lives?

Of course charity should be exercised oward all; that is one of the very things Spiritualism teaches strongly, but shall we let a false idea of charity blind our eys to acts in our teachers which show they are not honest at heart, and are not sincerely tryng to show by their lives the result of heir teachings? Justice toward an unsuspecting pub-

ic, toward all sincere and worthy mediums, and toward ourselves demands that we do not harbor, under the proection of our societies, those mediums who are not trying at least to live right: and the possession of mediumistic power should never be the excuse we give for employing such a person to advance our cause. Spiritualism will not prosper as it

should, while we thus hold any part with dishonesty and lack of integrity. EVA LYNN CALMERTON.

INSPIRED OR SPIRIT HYMNS.

To the Editor:-Mrs. Van Luvin's idea about inspired or spirit hymns for Spiritualists is all very proper and good. but most of the poetical inspirations we hear are generally about third-class. It seems a common mistake to print them as given when a little touching up by the hand of an expert would be a vast improvement. We seldom read a newspaper poem of any kind we do not think we could improve, and it is our practice to select those which please us might a dozen accomplish results still nearer perfection. If it takes a commission to revise the Bible, so do most other articles of manufacture go through the hands of specialists, the blocker out (of ideas), the modeller (of form), the finisher (of words), the polisher (of style). Because a poem already bears a personal signature is no reason why it should not be repolished. The probability is that the writer would not object to the appearance of a French polish over his own signature. H. RICE.

"Mediumship and Its Development, and How to Mesmerize to Assist Devel-By W. H. Bach. Especially opment. useful to learners who seek to know and utilize the laws of mediumship, and development, and avoid errors. Price,

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** SPIRITUALISM SCIENTIFICALLY DEMONSTRATED. *** BY PROF. ROBERT HARE

HIS REMARKABLE RESEARCHES MADE IN THE EARLY YEARS OF SPIRITUALISM.

Directly Edited and Revised by Him, Now in Spirit-Life.

INTRODUCTORY. The position taken by Professor Robert Hare, was of deep interest to me, and his unsought coming to me with messages from spirit life, from time to if caught in the meshes of a creed, rebe given on this side to enable our spirit time, have been occasions which I treasmains such through after life. If allowed friends on the other side to employ ure in memory. When he recently normal growth he becomes, in youth came and expressed a desire that his speculative, and, at maturity, a positive condition which Professor Hare found wider publication than they had ever received, I most willingly consented to do whatever was in my power to further the matter. His great work on "Spirit He says: "I am now more than ever a pose of preventing this. If it is thought ualism Scientifically Demonstrated," the theologian; and my first publications desirable for the medium not to see the last edition of which was published in touching that subject date after the at-1855, or more than forty years ago, tainment of three score and ten." while the "Rochester Rappings" were a by-word, and the vaguest ideas of spirit were current, has been long out of an Englishman, of gne intellectual pow-

new ideas of spirit, which were to compage, invented the oxy-hydrogen blow-pletely revolutionize the old methods of pipe, for which he received the Rumthought, were received, there can be no ford Medal from the American Acad-

The discovery of the law of gravitation did not more completely change the views of physical scientists; the coming of the theory of evolution more completely revolutionize the study of living swept away the old. Before, spirit was an insolvable enigma. Ghosts stalked in the moonlight of midnight, and houses were haunted. There was not a houses were haunted. There was not a representation of the same in the University of the dark circle, unguarded by test and to the same in the University of Pennsylvania, which he filled for conditions, is a hot-bed of trickery, and however startling the phenomena obbeings, than the new ideas of spirit single word of knowledge from the other side of the grave. With it, and all became clear. There was a continuous evaluation which he retired from that universely they are useless as evidence. plution, and the supreme reign of law, vorsity to pursue more uninteruptedly from which the highest angel found no his chemical and editorial studies. His

mediums independent and actuated only by their own impulses.
HUDSON TUTTLE.

PREFATORY-BY PROFESSOR ROBERT HARE.

scoffed at me then I have received into ing has been knowing, and that their which he attempted to explain rapping materialism was a broken reed, and at and table-tipping as the result of uncon-

dered by the light of the tremendous mental expounder of nature's riddles. revelations made to me. My old beliefs, The attention of some prominent Spir or want of beliefs, were swept away and away. Like a peudulum drawn too far deeply interested, and determined to to reject but was inclined to because of and ingenious apparatus. early educational prejudice.

matter I did not demand test conditions | cess. to satisfy the incredulous.

did on the borders of life and death, all ful and accurate their researches the the world had little significance compared with the grandeur of the infinite Professor Hare was among the first to possibilities of the spirit. ROBT. HARE.

BIOGRAPHICAL SKETCH OF THE LIFE OF PROFESSOR ROBERT HARE.

When, in the early days of Spiritualnounced that after patient investigation he had arrived at the conclusion that scientific value. No man was better prethe phenomena were genuine, a great pared by scientific training to undertake sensation was created among the mem-bers of the many scientific associations a long lifetime, and his accuracy and to which he belonged, and the halting acumen had won him a world-wide fame. laity, who hoped the new revelation of If his conclusions are received, as they the future was true, took courage. Living, as we do, at a time when Spiritual- must be admitted that he has fulfilled his ism is received by millions as the scien- promise to give a scientific demonstratific basis of a future life, we cannot appreciate the heroism required in a scientific man, at that time, to renounce the good will of his fellow members and by the manner it was received by his the opinions he has held life-long, for the scorned and sneered revelations of

mediumship. He had, however, in his scientific researches, stood on the threshold of new realms, and devoted his life to the dis- opposite kind, how much fulsome exagcovery and heralding of truth, and he geration had there been founded on my was not derelict in this more mysterious

The boldness with which he espoused his conclusions, in his advanced age, when like a sheaf of corn, crowned with the golden promise of autumn, ready for the harvester, Death, cast a shadow on his world-renowned name, and it is sad to observe the faint praise and narrow place given his noble life in consequence, by those who previously bowed to his always valuable and original conclusions. He remarks that his real life began with his acquaintance with Spiritualism, for he could not accept the narrow creeds of the churches, nor the miracles as evidence, and was driven to infidelity. The facts of Spiritualism and its philosophy entirely satisfied him as to the existence of man after death. This late-found truth was the joy of his last years, and led him, with a gentle

"Into the land of the Great Departed Into the Silent Land."

There is, according to Comte, a regu-

three stages: Theology, metaphysics, however, held in mind that none of these and the positive; and every individual instruments will give messages as with passes through these successive stages, the certainty of a machine. They re-The child is naturally a theologian, and

thinker.
Prof. Hare reversed this, and if there be a regular order of progress he furnishes a notable exception to the rule. He says: "I am now more than ever a

print and copies rare or impossible to ers, and his mother was a member of a thought unnecessary to resort to any obtain.

That the present will be interested in cvinced an inclination to scientific pure and identity of the spirit intelligences. the work of a past generation; how the suits, and when only twenty years of It is, however, just as necessary. The new ideas of spirit, which were to com- age, invented the oxy-hydrogen blow- objection of hallucination can not be

> M. D. from Yale, "honoris causa," and registering, so that he could not himself in 1816 from Harvard, in which year he see the communication until finished, invented his calorimeter, a form of galevery objection would have been revanic battery by which intense heat is produced. In 1831 he introduced a new Had his method been rigorously process of sub-aqueous blasting, and sub-adopted by all investigators, the cause

ave the full presentation of the subject of essays on religious and political topatone, and not at several different image. The reader will be also interested in the narrative of manifestations and political topations. The reader will be also interested in the narrative of manifestations and the procedure of the Policy and Resources of the gathered from other sources, represent-varied the theory which has since resources. ing the status of the cause in its early ceived great attention, that credit is years. These statements have not the money. He subsequently made over one changes in the metals and their passage value they would have were they sure hundred publications, mostly on chemis- from one hermetically sealed glass to

> bequeathed to the Smithsonian Insti-startle, number of scientific associations.

linching rectitude, with a most power-cies of old organic forms. It is with a peculiar feeling that I ful physical body, strong and always again enter the sphere of earth-life and well trained. He had a large head, review what I have done in that sphere with marked development in the regions of existence, almost forty years past. I of perception and reflection. Promhave been a student these years, and inent intidel as he was, and hence conhave been well rewarded for the little spicuous to criticism, he held an unlight I received and dispensed the last blemished reputation, and was both reyears of my mortal life. Those who vered and loved by all who knew him. tinued application, a scoffed at me then I have received into In 1853, Professor Faraday, who was somewhat weakened. this life, and they have found that see- his intimate friend, published a letter in

ought to have done at first—publish my vanic accumulations which exploded. answer but himself, he became a becesearches and facts by themselves, and not mingled with a mass of theological he said: "I entirely concur in the conwith his characteristic fearlessness in disquisitions. I was, I confess, bewil-clusions of that distinguished experi- advocating what he considered to be took up a bottle of Claret saying, "well, itualists having been thus called, they

like a great flood the new swept me invited him to a circle where he became on one side, I swung too far on the test the manifestations in every possible ased to say that some of the strong other, and accepted Spiritualism as an manner, and for this purpose he conevidence of doctrines I had been obliged structed a great number of expensive ened. We deem it more fair and just to He saw at the moment the vast conse-I desire the more to present these quences involved, and wished to make truth" was still possessed by him in its pages at the present time, because the still stronger test conditions. The circular vigor, and that it was this trait

investigators in the same field, which cle declared this as an exhibition of an which nerved him to push investigation, they have, however, renamed "Psychic unconquerable skepticism, and a gentle-Science," arrogantly ignore everything man declared him incapable of convicpreviously done, tacitly claiming origi- tion. Here the wide difference between nality of investigation, and that no one ordinary and scientific culture is clearly weakness will prove to be his greatest has previously investigated by scientific discernible. This gentleman, from his strength—will be seen to have pushed methods. I wish to show these that in standpoint, regarded the evidence as science into a realm where his followthe early years of Spiritualism, before overwhelming, while Professor Hare scientists were too feeble-morally, at it had become more than a few bewilder-saw in it a single fact, and he wanted a least-to accompany him." ing manifestations, I. had made as care- series of still stronger facts to render ful research as I had ever made in any conviction absolute. A lady said she walk of chemical science, and arrived at "should not deem it worth while to sit favorable conclusions. I might have for him again." A few days afterwards, done better, and been continuously more he, having perfected his apparatus, this yielded to the approach of age and disaccurate, but after I had determined the lady gave him a seance, with great suc-All scientific men who have honestly

My soul throbbed with the light of the new revelation, and standing as I edged its truth, and the more thoughtfirmer have been their convictions bring the experience of science to the investigation, and they who have come after have pursued his methods, and added little to the value of his tests. His researches are unique in the annals of Spiritualism, with those of Professor the early days of Spiritual-Crookes, who really repeated and ex-Robert Hare boldly antended the same. Facts, surrounded by would be in any other department, it

> Accustomed to a courteous hearing and eager attention, he was disappointed compeers. He expected that it would be received with the same candor and interest his other works, in fields, to him less interesting, had been. He "Had my conclusions been of an Says: experience as an investigator of science for more than half a century."

> The various apparatus employed may be considered as modifications of that first described. The main feature of them all was to so direct the force moving the table as to conceal its manifestations from the circle and medium.

All these instruments were modifications of the dial, the movement of a table being imparted by a cord to an index moving over the alphabet.

The dial planchette, or psychograph is a condensation of all these contriv ances, which are complicated and expensive, and by it the impelling force is imparted to a little revolving table or disc, direct, and this carries the index pointing to the letters.

It was while going over the ground o Professor Hare's experiments that he suggested, in a communication, this imvement or simplification, and the re sults I obtained were so satisfactory that I had a few manufactured for friends, and the demand became so great that lar development of the race through they were placed on sale. It must be,

quire essential conditions, which must

to be beneficial, the medium being able to see the index and alphabet, although his devices were nearly all for the pur-pose of preventing this. If it is thought alphabet, a screen can be readily placed between his eyes and the disc.

When tables and objects move without physical contact, and mediums are lifted high in the air, it may be urged against the balance, or rascality deceive with the concealed disc. I emy. In 1806 he received the degree of Professor Hare had made his index self-

however-startling the phenomena ob-

After almost a half century, we have returned to the method which Professor contributions to literature during this Hare saw with quick discernment to be In this revision of Professor Hare's long period are almost countless, and necessary, and are preparing to build Researches there has been no material cover a wide and diverse field. His the science of Spiritualism on a sure bachange. Some unessential passages "Memoirs on the Blowpipe," which gave have been omitted, and transpositions had been preceded by a great number scious of mediumistic powers, and his chemical experiments in regard to rounded by safeguards, but they are all try and electricity, intermingled with similar in character, which, by the law of internal evidence, gives a fair warrant of their truthfulness. It may be incidentally mentioned that this unity countless modifications in chemical and determination, of bringing together a in the character of the phenomena and electrical apparatus. He also originated large group of mediums for the purpose the teachings indicates a common and many new processes in chemical analy- of producing such positive and unmissigher source, and could not exist were sis and toxicology. His apparatus he takable phenomena as not only would but convince the world of the tute, in which he had great interest. truth of Spiritualism. These and many He was an honorary member of a great other great plans he had formed were destined never to be finished by him. In form and features, Professor Hare His mind remained strong and vigorous, was the old Roman stamp, a man of un- but his body succumbed to the exigen-

With almost inconceivable prejudice a writer, in the Cyclopedia, made the following statement:

During the last few years of his life, while most of his faculties retained their original vigor, others, either through the effect of age or long-continued application, appear to have been

In what way did this weakening appear? The biographer says: "He was induced to attend one of the exhibitions the time needed most, failed them altogether.

I am glad to be able to do what I
were associated "and the result of galto questions of which no one knew the
were associated "and the result of galto questions of which no one knew the
and the part of the part of the person with the person with the person of the part of the person with the person of the person with the person of the part of the person of the person with the person of the perso truth, he lectured and subject."

Because he was not afraid to believe and avow what was proved to be true on such a subject, his biographer was bisay that "his characteristic fearlessness in advocating what he considered to be fearless of consequences, and to pro-claim the results openly and boldly. The time will come when his fancied

During his last illness he was cheered by the presence of his spirit friends. He retained all his intellectual vigor to the last moment, when his physical body ease, and his noble spirit was released o go forth into the fields of science and philosophy unfettered by mortal conditions on the 15th of May, 1858.

(To be Continued.)

PRIESTLY ARROGANCE.

Washington, the Capital, has a bishop of the Episcopal church. His name is Satterlee, or, as he is called, the Right Reverend Doctor Satterlee. Being a bishop at the Capital, and his province the surrounding country, he exalts his position as the Pope of the American Episcopal Church, by taking on airs and arraying himself in a manner unheard of in that high stepping church. His robes and vestments and priestly toggery do not satisfy him, and he has invented for himself a coat of arms. He has quartered a shield, with gold, red, white and blue. On the right half he has the coat of arms of George Washington: on the other half the arms f the Protestant Episcopal Church. Above the shield is a mitre and a crown below is a Latin sentence. He has this coat of arms emblazoned on the regal hariot in which he airs his highness on the chair in which he sits at church and on the paper on which he writes. He designs to erect at the Capital one of the most gorgeous cathedrals and eep pace with the magnificence of the Catholics.

followed by the outcasts, the tramps and beggars, with the magdalenes of the town surrounding him, what a snubbing he would get from Right Rev erend Doctor Satterlee's servants? He would be arrested for "getting on the grass," and lodged in prison.

Almost nineteen centuries since the reform against selfishness, avarice and beartless pride, and the culmination is in the bishops and priests, in magnificent churches, robed in silk, with crowns on their heads, crosses sparkling with diamonds, sumptuously fed. while the people not only hunger and starve for bread, but spiritually starve for the truth, receiving only the husks f dead creeds.

Fifty cents is all we ask for a package of Golden Laxative Coffee. Beautifies your complexion. Golden Laxative Coffee Co., Ayer, Mass.

Religion of the Future. By S. Weil. Cloth. \$1.25; paper, 50 cents



A FEW THOUGHTS

In Reference to Samuel P. Putnam and His Death.

To the Editor:-Observing in your valuable paper the distorted statements of the Chicago Journal about the departure of Samuel P. Putnam, and Miss May Collins, and also noticing that the most of the daily papers, anxious for news, whether true or false, hastened to present the case as cooked up by the fertile imaginations of reporters, I take this opportunity to try, to in part at least, set the matter before your readers as nearly correct as possible. The newspapers working so hard to make a scandal out of the case remind one of the donkey that picked up the courage to kick a lion. The lion was dead. If Mr. Putnam was here in the flesh I think no paper would dare to been made.

I became personally acquainted with Mr. Putnam in the seventies, and have never lost sight of him or his work. He was not the man to commit suicide. He was full of life, happy, good natured jovial almost to a faulta

The last several hours he spent on earth before he accompanied Miss Collins to her room, he spent in my room and the room adjoining me. In fact I carved the meatent the last meal this couple ever ate. Mr. Putnam partook very heartily of roast beef "blood rare," as he called it. Miss Collins ate a hearty supper, but did not taste the meat. Meat was for other people, but not for her to eat, so, she said. Mr. Putnam was what might be called a horoughly healthy man except that he had lost the sense of smell; this may in part, account for his asphyxiation. He

could not smell the escaping gas,
I said I carved the meat. I also
passed the food around, but did not eat; ' von won't eat von must drink a toast his is fine, pure, California Claret." of it and gave him a toast, which did not seem very funny to me, but it made him laugh more heartly than I ever

laugh. The toast was:
"Samuel P. Putnam, may every hair of your head turn to a candle to light you through purgatory."

Mr. Putnam had not been out and Miss Collins and a young lady heir intention to go to the theatre that night. They undoubtedly reached her room not long after seven o'clock. He had not even taken his overcoat off; she had partly changed her wraps, I believe.

There were two gas jets; one for a one was liable to turn the lower one in urning the upper one. This was done. Mr. Putnam, being deficient in the Eliza R. Cotton. sense of smell perhaps never knew what was the matter. Miss Collins these words came to me, which I placed evidently discovered the situation, and on the little wooden board which still tried to get to the gas but she was too late: she was overcome and fell on the floor bruising her head. There is evidence that she moved around consider ably. Mr. Putnam seems not to have moved until he fell on the floor.

Mr. Washburn, once editor of the Boston Investigator, delivered a fine and very just eulogeum on Mr. Putnam, on the occasion of his funeral. The body was cremated. I am sorry to record that Mr. Watts

and Mr. Foot, of England, refused to accompany the New York friends to the funeral, mainly on the ground that it would compromise them. Such illiberal Liberalism as that will do to accompany some of our unspiritual Spiritualists. I am glad that I have no respectability to lose in paying a farewell tribute to those who have spent their lives in trying to elevate the world out of its counterfeits of living human beings. superstition and ignorance. The newspapers, under the influence of church power, supposed they had found an op-portunity to hit Liberalism a blow, and undertook it; it seemed to me the especial duty for every lover of liberty to be there, and, at least, by their presence try to stamp out any false scandal the enemies of Liberalism might seek to there being no books. circulate. At the moment when these great Liberals, whom Mr. Putnam had been instrumental in getting to come here to work for liberalism should have placed themselves in the breech they the country the worse for the cause. This judgment may seem harsh, but it is just.

I was only a little acquainted with Miss Collins. I had often read and heard of her, but I never saw her until the latter open. Jonah is plainly visia little more than a week before her death. I talked some with her, and I acknowledgé she impressed me as an honest, noble, intelligent, modest, sweet Kentucky girl.

I was well acquainted with Mr. Puthis plans for the immediate future. He was not a Spiritualist, nor was he office. Price 25 cents

opposed to Spiritualism. He was what the world calls an Agnostic. He said: "If there is another world, I am glad of it, and shall be there." He attended the Spiritualists' National convention in Washington. There he said to me: "I have really no time to investigate Spiritualism. The church has taken many of the people's liberties from us and will take more unless we fight for them. now, that I have no time to attend to the things of another life until a few more of the wrongs of this life have been righted."

In San Francisco, I held a discussion with Mr. Putnam. We had a very large and greatly delighted audience. In that debate he was, as he was everywhere, a perfect gentleman. In the debate he did not deny Spiritualism. He only claimed that the evidence was not sufficient to prove it to him. Brother Editor, this letter seems

rather long but it seemed my duty to enter my protest against defaming those who can not defend themselves. Stoneham, Mass. MOSES HULL.

SOME SAD REFLECTIONS.

To the Editor:-I have just returned from the grave where the remains of my one friend and sweet companion was laid to rest last May. As I sat there plucking dead leaves from the gera-nium vine, with the brightest of all bright skies above me, it was a time for pleasing thought and memories to be in the ascendancy, but such was not altogether the case.

When one has passed through an experience which deprives him, one by one, of all his former friends, and hardship almost unparalleled, made harder by repeated sieges of sickness, running repeated sieges of sickness, running through a course of years, seems to prevent the making of new friends; then it is that the fangs of fate seem fastened into the very vitals of body, soul and spirit, and all our being partakes I had been to supper. When I refused of the virus in some degree. Even to partake of the good supper prepared by Miss Louise Minchen, Mr. Putnam ise, flies with languid wing across the took up a bottle of Claret saying, "well, ınd far between.

Having made up my mind many years ago, that the one abiding consolation when all else failed on earth, should be the purpose to benefit the race of man as best I can, by doing all the good I can, I struggled desperately to key my courage to the proper pitch, about the time that health and friends and all were gone, and my darling angel wife slipping away from me day by day! meeting, as the papers stated. He had Of course such an experience knit us all been at our residence, in Stoneham. He the more closely together, and made us more absolutely indispensable to one from New York, took the 6:15 train to another, and the more emphatically Boston, and I understood that it was this became true, the more dreaded became the inevitable. All these thoughts have passed through my mind many times each day since her second birtl has left me so completely alone.

It is my purpose at some future time. to mention a number of events in the unwritten history of her life, particulight and the other for a gas stove. larly incidents of her mediumship These jets were so close together that which has never been excelled since modern Spiritualism first became known to the world. Her full name is

As I sat by her grave, this morning marks the spot where her body lies: Your wealth of sweet, unselfish love,

Which found no perfect home on earth. Triumphant in the second birth. in dazzling brightness dwells above.

Your blessing with your latest breath, A radiance shed on all around you. And from your home where love has crowned you.

message comes: "There, is no death." THOMAS H. B. COTTON. Ventura, Cal.

ABOUT DOLLS. The National Museum at Washington

D. C., has now practically completed a collection of the dolls of the world. Dolls in all countries are faithfu The little daughter of the hunting Indian will have a boy doll, who is sent off with bow and arrows to get something for the girl dell to eat. Esquimau girls have dolls from the ivory teeth of the walrus.

New Mexican children are taught re ligion through the medium of dolls-

The most elaborately carved dolls are those of the Haida Indians, of the Northwest Coast. These Indians carve whales out of wood. The body of each whale is hollow, and inside of it is a joined forces with the enemy. The wooden man. The man is Jonah, and more such Liberals as that we have in the whale is the Scriptural cetacean. It is presumed that the Haidas got the story of Jonah from missionaries. The puzzle is to imagine how the carving was accomplished so as to leave the man inside of the whale without cutting ble through slits in the sides of the whale.-New York Herald.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of nam. I have held many meetings with the ablest lecturers on the spiritual ros him. While he may not have been what trum. In this little volume he presents the world calls a saint, he was an an succinct form the substance of his lechonest man; and in my estimation that tures on the Molecular Hypothesis of s better. He hated cant and hypocrisy. Nature; and presents his views as dem-He loved his work and did it well. Not onstrating a scientific basis of Spiritual-six hours before his death he told me ism. The book is commended to all who love to study and think. For sale at this by the higher power-not by man-sits

HARMONY.

And Its Beneficial Results.

AN ADDRESS DELIVERED BY MRS. NORIE

There are a great many subjects that we might take up at this time and de liberate upon, but there is one special subject upon which I wish to speak to night, given in by a dear soul who yet lives in the tabernacle of clay, but who is not present. The subject is "har-

"Except a man be born of the spirit he cannot enter the kingdom of God. To me this a beautiful subject. To me

this has a great bearing.

First of all, in order to become ac gainted with the spiritual part of man, let us search well ourselves and find there a solid place and build upon a great foundation, so that as time rolls on the structure built by you of to-day will not crumble to dust. In every ago there have been advanced ideas brought forth. There have been schooled theologians; there have been diviner teach ers, allow me to say, than the ordinar mind was competent to understand who have come along, little by little, the great evolutionary plan with you in thought, and brought you to wher

you stand at the present time. We go back to the time of Martin Luther. At the time Martin Luther lived here the world was in a disorderly chaos. His work was brought to the front for the betterment of the race for the education of mankind, and he has left footprints upon the sands of time that will not be wiped out. So with the Jesus of Nazareth. He was born under good conditions on this material plane, and he had a wonderful work to perform. He did not do as human beings of to-day do. He put into practice the principles of barmony for betterment of the human race And if the human race upon the mate rial plane is benefited, is helped, what will the condition in the next sphere be? Nature teaches you to-day that all s progression, all is evolution. Nature tells you that everything that moves that is, is a part of this great divine whole. Nature shows to you the crude condition, and so does it show to you the beautiful, the bright, the lasting. It shows to you all sides of all things you only will but seek and pay at tention.

Let us see for a moment. There never has been a time when there was so much need of spiritual freedom as at the present time. What has done this? There are various reasons, says one great divine of to-day. The air is full to overflowing with lies. The breath that you breathe is full of liceniousness, is full of injustice. What is the result? The human family has put it into practice. It has made out of this great safety-valve, the human body, an abusive habitation, instead of the helpmeet which should work together with the ego and the soul. Ego, soul and body-three in one-one in three.

The great minds of yesterday are no dead. Shakspeare lives to-day. On all hand is life. The man of to-day and the soul of yesterday, cannot put under foot or trample out of sight the light incarnate in every thing that is. Take the grass from the ground. The hot rays of the sun dry it and wither it up. Trample it under foot, and it turns to The winds carry it about as chaff. dust, "It is gone," you say, "That is all." Ah! no. Every little particle of that crumpled and dried grass which seems to you dead, brings forth new life again. Nothing is lost, all is life. The condition under which the human

family has been laboring for the past ten or twelve years has been a tremendous one. Ignorance has been brought Abuse has been distributed ad. Children of lust have been out. born, and children of lover ave been forgotten. In space, just a little step away, only a thin veil intervenes; it has been well said, just a little piece off are the spheres toward which each of you are traveling. Every act, every word that is delivered, every expression of thought given here, pertains to the spiritual part of man just beyond this thin veil. Because of unfoldment, because of education, the intelligence just beyond the veil are bringing to old mother earth that beautiful spiritual light which said: "Let there be light and there was light." They are dis placing the gloom of ages gone by, in stituting in the souls of the human family freedom of thought, and placing them at-one-ment with self; driving out skepticism, that foul disease of infidel ity; and skepticism is making a great background for the picture of that is being unfolded from time to time

from this altar to you. All over this land are those who hav been striving in orthodoxy for light, not being satisfied with the conditions of the hurch, and yet because of popularity, because of a foolish name, because of position, have kept silent. But the winlows of truth have been flung open. No longer must the human family be satisfied with theories. Facts which can be proven are all that to-day can bring restfulness to the tired brain of the orthodox mind.

In every one of you is a spiritual un-derstanding. As children the growth began in you of the incarnated conditions given you by the mother before birth, and they creep out and show themselves from day to day. The little children to-day understand that all is joy and happiness. They see no wrong in anything because of being in harmony with self. Man in his great avaricious ness, by his planning and drawing to himself individual ownership of property, has trampled under foot the aws of God; has set himself up as master of all things, turning a deaf ear to reason. The air which you breathe is rent with the cries of dissatisfied souls who have passed into spirit life Some of them are your spirit friends. perhaps, who are breathing back into your nostrils their disappointments. The air is full of anguish because they did not do unto others as they would have them do unto them. Because of individualism, because of selfishness. they have made for themselves a bed of thorns. And yet learned men, after having studied for years in this or that great college and taken out long diplo mas, will stand with hands folded so and say to you: "Live as you will, the blood of Jesus will make you white as snow. Oh! friends, listen a minute. Pay

heed to what I have to say. The murder of any one will never your sins snow. You are your own savior. You are your own punisher. No blood spilt on Calvary, nor any where else, will wash your sins and make them white as snow. Two childrensit side by side in school.

One child places his mind upon his lessons, and the other one whiles away the precious time in idleness. Recitation time comes. They go to class. One child recites, enjoys the lesson, passes his examination and goes on to higher work, while the other child, who has wasted the golden opportunities given blank stupidity and astonishment.

The teacher is not to blame. But I will tell you who is to blame for something very nearly related to the illustration which I have just made. We cannot speak the truth too plainly to each other. It is this: The mother of to-day who has it in her power to bring forth good seed, and idles away her time, incarnates into the unborn child idlesses. I feet their LEE CLAMAN, UNDER THR INSPIRA, to the unborn child idleness. I fear that when her times comes in the spheres of immortal life, she will be called upon to account for the stitches she has dropped in the days gone by.

This is one reason for the condition of the human family to-day. Fashion licentiousness, and many other things, too numerous to mention have come uppermost. For because of these things, children have been born of the flesh into the flesh without seeing anything of the spiritual. "As thou hast sown, so shalt thou reap."

Dear friends, you cannot afford to buse the Christ-like principle living within each one of you. You cannot afford to turn a deaf ear to truth any longer. I hear, I can see, I know that the time is near when through the processes of evolution, through education, souls who have passed to the immortal life will have been redeemed from lower conditions, and they will come bringing peace, love and harmony, as many are already doing to-day, impressing laws of truth upon your brains which you are putting into practice. You cannot stand any longer in the thoughts of the past. You cannot depend any longer upon the creeds made by man to satisfy you. You must wash' yourself in truth, and you will be white as snow. You must be of the spirit spiritual. You must seek first the kingdom of heaven. Look within for the light which shall shine! Allow the windows of your soul to be hoisted. Remember all is life in this great boundless universe, and man is the great magnet of the whole. Man is a part and parcel of the whole, working in this to-and-fro current of evolution for his own advancement, for his own upbuilding, for his own enlightenment. To-day comes the voice from the sphere where the dear little children ere playing, living as one family in

truth and love, saying: "Become acquainted with the inner man. Put yourelves in harmony, in vibration with the law which the great life eternal has incarnated in you; for the great power which has been, is now and ever will be, the law of attraction, is God oven all of you." It brings peace, and the vibrations of harmony and love and freedom of thought are already beginning to be felt all over this material plane. And I want to say that it behooves you who are searching after the ruth to become as little children in truthfulness to self. Put yourself in that condition of harmony that as you go upon the street or about in your, home, those who meet you may feel the vibrations extended by you to be those of peace and love. You may be unconscious of it, my dear friends, but every, minute of your life you are throwing off vibrations. Some one is being either, benefited or destroyed by the elements you possess. Can you not see where you are your brother's keeper? Can you not see how necessary it is to be spirit-ual, to allow the God within you to speak, to allow the vibrations of love to be extended from within you. Let peace, let harmony, let love be your, watchword. Get ready for this great change that has already made its ap-

Well enough it has been said that one educated mind in truth is worth more to a country than an army. The army destroys, but education builds up. The putting of a soul out of the body, the sending of a spirit into space by a rope around the neck to pay a penalty-oh! friends, it does not pay it! It only sends another soul in a cramped undeveloped condition into space for those who have passed into the other life to deal with, to work with, to educate,

You who are mothers to-day see well to it that the seed which is sown is that the harvest be a golden one. For as you sow, so also shall you reap. there be light. This is This is the knowledge of imtruźn. mortal life I come to proclaim to you. And as time rolls on the curtains be pushed back, and light will displace ignorance, and man will no longer seek to take the reins in his own selfish hands. He will have freedom, he will have love in his soul.

Pray for that light: live for that harmony; put yourselves in tune with self; and ere the 1900 year comes, the education which has already been begun will be put into practice by you. Be you of the spirit spiritual; then so shall

REPORT OF N. S. A. CONVENTION. To the Editor:-Permit me to state through the columns of your valuable lournal, that the report of the National Spiritualists' Convention, October 20. 21 and 22, 1896, S. E. 49, will be out of press about January 10, 1897. Single opies will be sold as heretofore, at twenty-five cents each.

Of all the convention reports thus far. ssued, that of 1896 is by far the most valuable. It contains the reports of the president, secretary, treasurer, and all of the standing and special committees. communications from friends at homeand abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one r more of these reports. Societies are urged to purchase them in large quantities for sale or distribution at their meetings. All friends of the cause are respectfully requested to purchase these valuable reports. They will make valnable New Year's presents to your friends, and the small sum they cost you will be of great service to the

Readers do not forget the needs of the S. S. A. in your Christmas and New Year's gifts. Purchase these books. help the N. S. A. to scatter the truths of Spiritualism over the land, and ask vour neighbors to join you in the good work. Now is the time to send in your subscription, not only for 1896, but for 1893, 1894 and 1895; all for sale at the same price. Address all orders to Hon. Francis B. Woodbury, Secretary N. S. A., 600 Pennsylvania avenue, S. E., Washington, D. C.

Very truly yours. H. D. BARRETT.

How is your liver? If torpid, drink Golden Laxative Coffee. 50 cents by mail. Golden Laxative Coffee Co. mail. Ayer, Mass.

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

The Spiritualistic Field-Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal oan be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read wat least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Geo, F. Perkins writes: "Would it be a good idea to suggest to the Spiritualists of Chicago and elsewhere, that we are altogether too conservative and unmindful of each other's needs, desires and welfare in general? For an illus- tion." consider that Father Williams, a good, faithful, kind-hearted and loyal Spiritualist, lately passed on and not forty Spiritualists, among the leading ones we mean, knew of it until after his body had been disposed of, and then only through The Progressive Thinker the following week. I should have been glad to have tendered my services at either his sick-bed or at the last rites of the departed brother. And suppose there are a thousand more Spiritualists in Chicago of the same opinion. We are settling down into an alarming condition of don't-care-a-tiveless; becoming like the pig which grunts, disturbed in his sleep. We are ready to grunt out our displeasure, but not willing or thoughtful enough to search for opportunities of bestowing kindly thoughts and deeds upon our fellow-

The Truth Seeker of New York, says: "The death of Samuel P. Putnam, president of the American Secular Union and Freethought Federation, removes from organized Freethought in this country its central figure. Almost twenty years of strenuous, faithful labor fitted him for the position he held, placed him in it, and made him secure in its occupancy. Therefore, whatever may be the depth of personal grief due to his untimely removal from among the friends who prized his comradeship so highly, the cause of Freethought suffers still more deeply. There were two Putnams in one-our companion and associate, and our redoubtable champion. Who, in the latter capacity, shall join executive ability with such devotion and intellectual powers as his? All the plans for organized effort of a national character among Freethinkers were Putnam's plans, and he has been looked to as the one to carry them into execution. His death leaves an almost irreparable breach. Still the Liberal ranks are filled with able men; occasions which call for leaders proverbially prove competent to produce them, and it is too soon to be cast down or to doubt that another Putnam may arise to head the forward column. Could the now closed lips of our champion break the voiceless silence which hangs upon them, they would bid us only death 'augment the deep and sweeping thoughts' that lead the world to freedom. Let the buoyancy and hope that were his be ours.'

The Lincoln (Neb.) New Republic says: "Along the line of spiritual phenomena which has reached Lincoln, believers in psychic research, is the independent voice manifestation as predependent voice manifestat sented through the medium of aluminum trumpets by Mr. Amae Wheeler.
These voices, often four and five talking organization of our society at at the same time, are heard as plainly and in as distinct tones as employed by mortals in usual conversations.

We are informed that Mrs. Frances Ruddick is lying very sick with typhoid lever, at her home in Franklin, Ind.

L. M. B. writes that she was not interested in Spiritualism; but when her only child and daughter possed away, she felt as though she must know. She has since seen her daughter and sister, and heard their voices; also her father came to her.

Bishop A. Beals writes from Summer land. Cal.: "Mrs. Lillie speaks here and at Santa Barbara the last two Sundays The town is growing of this month. and the oil industry is on the increase. gand Spiritualism here just now has a boom-so we are progressing.'

W. W. Hawkins writes from Lima, O .: "Our work in this field is steadily gainying strength. With the efficient aid of good lecturers we are beginning to appreciate the necessity of encouraging only the very best. Doctor Adah Sheehan has been helping us during the month to reflect the light from higher sources into dark places of ignorance, credulity, and their offspring, supersti-tion, and we feel satisfied that her ardent efforts will not only swell our numbers and contributions, but that her advocacy of your valuable paper will swell the representation of our Lima contingent upon your subscription list. Long may she live to stamp out ignorance and let in the light of truth, is the hope of her

well-wishers here." Samuel Silsbee, M. D., writes: "Your notice, mislaid, has delayed my reply, which I hasten to rectify, as there is nothing I would so unwillingly dispense with as The Progressive Thinker. It not only constitutes our most palatable and savory spiritual food but is a source of weekly wonder and admiration at your marvelous ability to collate such an amount of thought and good sense as you do.

Will C. Hodge, who is now occupying the platform of the First Spiritualist Society of Rochester, Ind., is open for engagements with local societies and for the camping season of 1897. As he is contemplating a trip eastward, he solicits correspondence from localities along the line between here and Central New York. Address him at Rochester, Ind., care of Major Bitters.

Virginia Barrett writes from Elmira, N. Y .: "I wish to inform friends interested in missionary work, that this State is a large and hard one in which lo labor, After leaving Cortland I la-bored in Bath, N. Y., then returned to this city, where I found the Spiritualists with no society nor meeting. I made known my intention to the friends to hold public meetings. The result was that they started one, renting their hall for the winter. Some me mediums will officiate. I go from here to Bath, N. Y. Address me at 12 Ill.: "I closed my meetings in Ottawa, Purdy street, Bath, N. Y., or 499 7th Ill., last Sunday. I found the work street; Indianapolis, Ind., for engage- needed my presence there, so I re-

Spiritualism and for the individual metro to be at home Christmas and New Year's in a long time." filing by setting aside the usual lec-Spiritualism is shining upon the people | myself; then I feel as if I was six or 50 cents.

ices, and give through my mediumship 'tests' entirely at each service—2:30 and 7:30—Sunday, at our hall, 617 N. Clark street. The Ladles' Auxiliary also invite all ladies to join them in their suc------cessful ladies' meetings, each Wednesday afternoon at appointed residences 'Circles' are always formed."

Mrs. Francis Ruddick, the medium, is down with typhoid fever, at Franklin, Ind. Dr. P. S. George, of Lincoln, Neb.

writes: "In your issue bearing date of December 19th, our friend and brother, James R. Little, of Oakland, Cal., gave your readers some idea of the struggles I am making at this place to hold the banner of Spiritualism aloft. Now, with a little assistance, I am willing to do more. I would like to do a little work among the poverty stricken of this place. I find that many children are kept from school on account of a lack of clothing to hide their nakedness. Any of the friends who would like to help me do a little missionary work, can do so by gathering a few garments in their neighborhood, putting them in bags and sending to me by freight. Should this meet the approval of any of the friends, please let me hear from you. Remember that I am the secretary of the State Spiritualist Association of Nebraska; also the State Agent of the National Spiritualists' Associa-

F. Corden White has returned from month's very successful work at Milwaukee, Wis., and can be found at 3058 Calumet avenue, flat 9, this city.

Dr. Adah Sheehan is having excellent success in her ministrations at Lima, O. During January she will lecture in Toledo, O., and March in Kansas City,

Mrs. F. B. Karn writes from S. Berlin, N. Y.: "My thanks are due for the good I have received in The Progressive Thinker. From a child I always said that if I ever became a professor of Christianity, that I should be a Spiritualist. I have a class of Sundayschool scholars. They come to my house to learn that God is a spirit and they who worship him must worship him in spirit and in truth.'

James F. Meagher writes from Milwaukee, Wis.: "No better lecture or ests were ever given in Milwaukee than were delivered last night at 216 Grand avenue. Mrs. Carrie Fuller Weatherford lectured upon the subject, Spiritualism and Its Message to Humanity.' The guides first gave a brief distorical sketch of the great religions of the day, and the real and apparent import of their teachings, followed by an eloquent exposition of the phenomena and philosophy of Spiritualism and the messages which these truths bring to mortals. Edward M. Gilman then followed with his spirit tests, and I must say that better tests I have never heard given."

Sallie B. Higgins writes: "While the wheels of progress are rolling at such a rapid rate, and the sublime purity of spiritual works are scattered throughout the world, let us hope that the ending of another half-century will find us in a still more promising condition, when every human heart will be able to comprehend the grand and noble truths distributed through the columns of your valuable paper, and able to live up to the noble lessons taught by every fresh copy that has come like a ray of sunshine into many hearts as well as homes of this great country. With greetings and many well wishes for prosperity in the grand work before

Since the advent of Mr. Geo. W. Walrond, the well known trance speaker and test medium, at the meetings of the Colorado State Association of Spiritualists at Denver, Col., Spiritualism has had a decided boom and the membership and attendance are increasing. Dwight E. Young writes: "Since the

organization of our society at Union City, Mich., we have progressed some. Meetings were held for a few weeks each Sunday at the rooms of some member of the society; then a hall was rented for a year, which has been painted, papered and seats for 220 put n. November 15 we occupied it for the first time. An address was read from copy of The Progressive Thinker, this plan being adopted soon after the society was organized, and followed until he present, except Sunday, December 13th, when Mrs. Emily D. King, of Butler, Mich., entertained us morning and evening with two inspirational lectures, followed by readings, some five or six after each lecture, all of them without exception being recognized as correct. Mrs. King has been engaged in the work a number of years, lecturing and speaking at funerals. She is an earnest speaker, and an ardent advocate of the cause of Spiritualism. Col-

which she is a member, although living twelve miles distant." G. G. W. Van Horn writes: "Wednesday evening, December 23, the rehearsal of the grand prize and surprise party was given at Washington Hall, 490 Washington boulevard. The first act has ended. Two more acts will appear in due time. The entertainment, social and spirit art gallery surprised all the friends of the author of the drama. They were donated by C. H. Horine, the Bangs Sisters and Mrs. Jackman. Photographic views, six in number, size 11x14, reproductions of interior and exterior of art collection, are for sale as souvenirs. Price \$1 each; our agents will call on you. We must meet our bills by January 1. We depend upon all our true friends. We thank friends of the spiritual movement as volunteers. The whole was a grand

lections were taken up, all of which she

gave for the benefit of the society, of

Buccess. Wade M. Smith, of Austin, Texas, writes flatteringly of the lectures given there by Miss Lydia Allen, of Summerland, Cal. He cordially recommends her. She can be addressed for engagements at 319 East Sixth street, Austin

J. C. F. Grumbine writes as follows to the Spiritualists of Chicago: "I wish personally to request all those who wish to form a society on the South Side in the interest of Spiritualism, in Engle-wood, to write me their names and address. It is my intent to open or establish a society in Englewood and Auburn Park as soon as I can return to Chicago or find time late in the spring of 1897.
Those who are familiar with the work and teachings of the guides, will know that the platform will stand for Spiritualism pure and simple, in its highest, purest and best sense. We hope to begin an organization at once, Address gin an organization at once, me at Station P., Chicago, Ill."

Geo. H. Brooks writes from Wheaton. threet, Indianapolis, Ind., for engage-ments. Let the people keep in mind that the N. S. A. need their help."

Geo. F. Perkins, 587 N. Clark street, that the N. S. A. here then help that the N. S. A. here then help that the N. S. A. here then help that the people were becoming very much interested, and a good-will grew out of the meetings. I shall remain home for the holidays; the first time I have been able

A. C. Dunn writes; "The light of

of Winnebago City, Minn., through the mediumship of Mrs. Steelman Mitchell inclined backwards. When the speaking is going on, in line of yellow flashes, the mediumship of the speaking is going on, in line of yellow flashes, the speaking is going on, in line of yellow flashes, which is the speaking in the speaking is going on, in line of yellow flashes. tion, but a few of us concluded that we like telegraphic dots) and dashes, goes must have some spiritual food for ourselves and neighbors. The result was an invitation to Mrs. Mitchell. She came on the 14th ult. and has lectured and given tests to crowded houses. Her tests (reading photographs) is a new phase to most of us, but her guides are clear, positive and true. Her readings give absolute satisfaction. We regret dition. that she can stay but for two more lectures, being called to other fields of la-

nently fitted to succeed in communities where little is known of the philosophy of Spiritualism, such as is this. She seems to explain our religion so clearly through her guides, and makes it so clear, that it is a religion of reason that the church people go away delighted. They begin to think, and theu, when added to that, her tests come to clinch the arguments, spirit communion be-comes an established fact where hope and doubts formerly held sway. This community will feel the beneficent effects of her visit for all time, and the doors of the dwellings will swing outward at the approach of mediums here-

after.'

Mrs. Mitchell's work seems emi-

E. C. Gray writes: "All of you who accepted our invitation to the Xmas-eve entertainment at Rev. G. V. Cordingley's hall know that expectations were re than realized; but for the benefit of those who were not able to be present, I write just a few lines. Tickets were issued to the lyceum children, and cordial invitation given and taken advantage of to the First Society which holds its meetings at 3120 Forest avenue to join with us, in our hall at Thirtyfirst street and Indiana avenue, along with their parents, many of whom came and enjoyed the successful efforts of their own former pastor, Mr. Cordingley, who is doing so well on his own responsibility now. The entertainment began with a poem, followed by recitations and gifts to the lyceum children; a ballet dance by six of the little tots, and a beautiful dance by a little girl attired like a Cupid, with bow and arrow. Miss Blossom Chambers, skirt dance, and Mr. Beaton, vocal solo, were well received. Mr. Cordingley gave a few appropriate remarks, and a most interesting Christmas poem in the course of the programme. After the entertainment there was a supper and a dance for a couple of hours, the children going home tired and laden with gifts, but, oh! so contented to be alive. Mr. Cordingley and Mr. Miller received many valuable gifts and sent them home under guard of two strong men before the dance, and after the whole thing was over Mr. Cordingley shouldered the entire pack of curtains himself and was stopped by a policeman on the way who asked him if that was his Christmas back, but understood the joke and let him go unmolested. At the request of many Mr. Cordingley will give a 25 cent entertainment, consisting of tests, etc., and a social time, at his rooms, 3300 Wabash avenue, New Year's Eve, as last year's appearance was heralded by many of us at his rooms the same way and we all want to repeat the delightful time then enjoyed."

ENGLAND.

The president of TheNational Spiritualists' Association, U. S., has just sent out his annual report. It occupies nineteen enormous columns in The Progressive Thinker, and seems to cover he whole ground, from half-fares for mediums to the ordination of ministers or platform workers. It is, of course, richly suggestive and highly instruc-

The section with the trumpet-call in it is that which refers to the Jubilee in 1898. After referring to the Interna-His tests of spirit presence are clear-cut tional Conference to be held in Lon-Rochester, N. Y., including a one day' celebration at Hydesville. He anticipates that "thousands upon thousands will be in attendance," and urges the immediate appointment of a competent man of business, with an office and suitable assistants at Rochester, for the purpose of working up and working out the matter on a grand scale.

The following extract will give an idea of the tone of the whole: "In order to insure success in this movement, the work should be commenced at once. Standing advertisements should be placed in all the Spiritualist papers, circular letters sent to them to participate, letters of explanation sent to all workers, and the impression given out that it was to be a throughout the world. An interesting of the old Spiritualists, the survivors among the converts to Spiritualism in the years of '48, '49, '50 and '51, among | earth. the many attractions of the hour. This would be rendering honor to whom honor is due, by giving a just recogni-tion to the noble workers of early days. An attractive programme should be made out, with a range of topics for discussion, and all our leading workers invited to take part. Papers upon the live topics of the day should be asked of such of our workers as cannot attend the meeting, and presented in due form

to the people in attendance. "If such a meeting is planned, gigantic as the undertaking seems, it will be a success from the start. Such an undertaking as this would require a large amount of money, but if the right person was selected as a leader, necessary funds could be secured, and the Jubilee made the one great feature in the history of Spiritualism. The Spiritualists from all quarters of the globe will then visit America, become acquainted with us, and help to strengthen the bonds of fellowship amongst the nations of the

earth.' This looks like business, and we wish every success to the people who lay

ITEMS FROM TWO WORLDS, LON-

DON, ENGLAND. Judge Remy once boasted that he himself had been the means of putting to death in sixteen years 800 witches. Luther states that 7,000 witches were burned at Treves; 600 by a single bishop of Bamburg; 800 in a single year in the bishopric of Wartzburg; 1,000 in the province of Como; 400 at Toulouse at a single execution; 500 at Geneva in three months, and 48 in Sweden.

The following is an interview with a

noted medium, W. J. Leeder: What kind of mediumship is yours? Well, I must call it trance. I used to hear all-that was said when under spirit control, but I hear very little now, sometimes not a word. I have also psychometric and clairvoyant pow-

How do you feel when going under

control? The spirit who controls stands in front and looks into me; his eyes appear to grow into two golden lights then after a little while these two balls merge into one, which grows larger and larger until it seems to become part of

from me, in thmair, down to where my material body is standing. I am some times conscious of all this, yet cannot hear a word. n ... 1

Are your psychometric and clairvoyant powers natural? 11 Yes. I can see and sense psychically at any time when in good physical con-

Can you always see or sense with the same amount of success? O, no. It all depends upon conditions and the ratio of rapport which takes place betweenomyself and client; the aura, temperament, in fact the whole organization has a remarkable effect upon the results obtained. I don't think any medium is infallible-they all lepend upon physical, mental and psyhological influences:

You believe in aurus, then? Yes, I am compelled to do so, because I see them. I judge the standard of persons mentally, morally and physically, by the color and density of their magnetic aura.

What are the most distinctive colors? To me they are ruby, golden yellow and green. The shades and combinations are of course very varied. What kind of person would you judge

one with a green aura? Well, if it was emerald green, and emanated from the head, I should udge him to have a happy combination of intellectual and spiritual powers. In general way, green, when about the body, is an indication of sorrow or sickness, and the darker and more dense the green the worse the sickness or sor-When the brain emanations show a predominance of red the individual is very passionate; if blue, intellectual; yellow, spiritual; varying according to the combinations and grades of color. You diagnose diseases clairvoyantly, believe?

Yes; I diagnose nearly every case get by that power.

Is the diagnosis always correct? I do not claim to be infallible; and there are some cases that one cannot get at, but I should say ninety per cent are correct. No person is infallible in these matters.

Do you get prescriptions for patients from your spirit guides? Well, I have a guide—a North American Indian-who has given me some remarkable remedies; but I usually rely upon my own practical knowledge and experience, but allow my guides to help me when they desire. I cannot cure

as not yet been born. Have you any testimonials? eral public are apt to think they are "faked," and very few persons care to the laboring man's burden. When the have their names published. I try to workingman feels that his burden is make every client a living testimonial.

everybody-I wish I could. I fear the

man who is going to cure every ailment

Do you like public work? Yes; I like h immensely, especially lecturing, and I have lectured more or less for twelve years,

Does the exercise of your mediumship
affect your health?

Not in the least. I have grown stronger, both mentally and physically, stead of a few imposing structures in ITEMS FROM "LIGHT," LONDON, all the time I have been a Spiritualist. the fushionable quarter. I am sometimes tired out with overwork, but a night's rest always sets me right. I consider Spiritualism teaches knowledge of self, which is the key-stone of the arch of a higher manhood. You must value Spiritualism, then?

I think it the most, sacred, glorious, humanizing, spiritualizing power on the face of the earth. And when used and not abused, it carries, man to possibili-ties of spiritual unfoldment lie had never dreamed of.

ITEMS FROM THE MYSTICAL WORLD, LONDON, ENG. It is a remarkable fact that there nal traffic. If the saloon-keeper is taxed

have got celebrated there. He and others have spring up to discover the good deeds suggested a ten days' celebration at of good people. Absolute peace exists only within thine own soul, and to this fortress must thou retire from every form of

pleasure, dealing with the world in faith hope and charity. The true occultist is gentle always because he possesses invincible power.

Tyranny is the action of cowardice. Occult knowledge cannot be exhibited, for the would-be beholder cannot see it. The possession of knowledge (God) is the proof of its possession. It cannot be found; it must find itself in us.

estimate of the value of the church property of all sects in this country is

As a rule, a woman thinks her knowledge consists in what she thinks she knows and is able to tell someone else. all societies on both continents, inviting What the wise man keeps is not knowledge to her. Show me the stature of the man, his

face, his walk, and let me watch his neeting for the masses of Spiritualists life, and I will tell you what the man is. Not by his miracles, teaching, or feature could be arranged by having all death, but by living over again the life all the protection of the Government of the man Christ, must we find our without bearing its proportion of the heaven, not only hereafter but here on

When we find a pleasure in remaining silent while others are talking, it is evidence of coming wisdom. Only the ignorant tell what they do not know to hose who are curious.

The curse of the present age is in parents educating their children to live on a plane above themselves; thus the parents starve themselves that the child may appear well.

Men whose chief aim in life is the acquisition of money, have no power to judge between the just and the unjust.
The sun symbolizes to the outer senses the divine power of God, only recognized by the spirit or the occult

He who can be a curse to another, has not the power to bless. A good man cannot curse another, and a bad man cannot bless.

He who is wrapped up in admiration of his own physical body would be likely to step under an express train or be cheated out of his earnings before he would know it. I am as nothing; but am like the fid-

dle, which without the fiddler would If anything unpleasant has happened to you, do not repeat its history to another, for it is enough for one to bear

burden of sorrow. In your desire to tell others what you have been taught in occult things, you give the external only-the shell-and forget or do not have the spirit of the teaching.

A man may be the worst scoundrel that ever lived in the country, and yet in every act be flegal and be a churchnan. 11 to A wise man will only talk principles: man.

hence, there can be but little talk. Thus 'Silence is Golden' in comparison. A curious phenomenon was witne in the village of Bargad, in the Pilibhit district. There was no rain, no clouds, no storm, and yet the forest house was struck by lightning and reduced to islies. Such an event has not happened before within living memory.-Arya

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

PROPERTY.

Should Be Taxed the Same as Other Property.

A Minister's Presentation of the Subject.

The general theory of all just taxation is reciprocal service. Judge Cooley says: "The protection of the Government being the consideration for which taxes are demanded, all parties who receive, or are entitled to, that protection may be called upon to render the equivplent" It costs the community something to enjoy the use of property. If the church paid taxes it would pay its fair and hopest share to secure its enjoyment of the use of property. Church property is not exempt from

taxation. The taxes have to be paid,

and the property that is exempt, or rather omitted from the tax roll, is simply spread upon the other property. Everybody's tax goes up at least one tenth. The American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect State support of the church, a virtual subsidy for its support, and at the expense of deficiency in its revenues by transfer-ring to other property increased taxation, not by the voluntary action of the tax-payers, but by the compulsion of law, all of which is out of consonance with our republican institutions. · The founders of our Republic wisely separated church and State. But if we are taxed for the support of churches it can not justly be said that church and State are separated. Benjamin Frank-lin said: "When a religion is good, I conceive that it will support itself, and when it cannot support itself, and God does not take care to support it, so its professors are obliged to call for help from the civil power, it is a sign, I apprehend, of its being a bad one." The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to keep out the rain, and put up lightning rods to prevent lightning striking them. If God does not vary his laws for the benefit of churches, why should the State be expected to do so? It is argued that many churches are

not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the taxcollector. Why should the laborer pay taxes upon his humble home, and the Yes; you see here is a big bundle; but seldom publish any, because the genequal share of taxation and you lessen heavier, because the magnificent posessions of the church are omitted from the tax-roll, do you wonder that the

church loses its power over him? Tax churches and only those able to bear taxes will dare to be extravagant Tax churches and modest buildings will be erected where they are most needed, in-

Every tax-payer in the city, the county, and the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities, churches which he may never enter. The church yields no income to the incorporators; neither do many other kinds of property. But the State cannot regulate its action by rule of income. The State may and does tax for local benefits; then why not also for general benefits? The sa loon-keeper by force of law is compelled to help pay the taxes on my church, in the use of which I denounce his infer It is a remarkable fact that there never was a living saint. Good people to support my church, in all fairness he never was a living saint. Good people to support my church, in all fairness he never was a living saint. management.

representation." In 1850, the church property of the United States, which paid no tax, municipal or State, amounted to \$87,000. 000. In 1860 the """" In 1870 it was \$365,483,587. The census of 1890 reported the alleged value of church edifices, the lots on winch they stand, and their furnishings, at \$680,687,106. This does not include parsonages, lots, monasteries, convents, schools, colleges, etc. A conservative \$2,000,000,000. In 1875, President Grant, in his message to Congress on the subject of a total separation of church and State, and the taxation of

church property, said: "In 1900, without a check, it is safe to say that this church property which pays no tax will reach a sum exceeding \$3,000,000,000. So vast a sum receiving burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation.'

History is said to repeat itself, and the United States are on a fair way of reaching a condition which took place in England at one time, and in France Italy, Spain, South Germany, Mexico, and some of the South and Central American republics. In these countries corporated religious wealth became so great that it crippled their resources, paralyzed industry, and produced politcal and social ambitions which were only alleviated by wholesale confiscation. The taxation of church property is in the interest of American principle Exemption is a relic of the nations. principle of church and State, inherited from the Old World, and not yet elim inated from our political system.—Rev. Madison C. Peters, in North American Review.

SAYS B. F. UNDERWOOD.

Thinking in herds means a minimum of thought and a maximum of automatism. Individuality is essential to spontaniety, mental flexibility, originality and independence. Its decline is always marked by a tendency to uniformity; its growth to quote from Humbolt 'human development in its richest diversity. The danger of getting into ruts of thought is an ever present one. Intellectual rigidity is the sin against the Holy Ghost. It makes the assimilation of new thought impossible and is, therefore, a bar to progress. As Emerson observes ceasing from fixed ideas is a great part of civilization Change is essential to advancement without which higher conditions cannot be reached.

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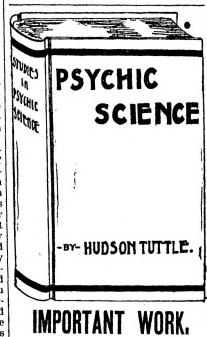
Passed to Spirit-Life.

Passed to spirit life, November 26, 1896, Mrs. Katherine Tippie, wife of Ezra S. Tipple, of Preston, Kas., aged 53 years. She was one of the best of women, and was loved and respected by all that knew her. She leaves a husband, three daughters and four sons to mourn for a kind wife and mother. W. E.

Mrs. Mary A. Sheldon, of Mt. Eden, Alameda county, Cal., passed away October 24, 1896, after an illness of several years. She was a helpless invalid from locomotor ataxla. She was a woman of brilliant intellect, poble and kind-hearted, and was especially forbearing and gentle with those in sickness and trouble. She was 70 years of age and leaves two brothers and three sisters to mourn her loss. She was a native of Oxford, Chenango county N. Y., and her father was Henry Bal com, one of its foremost citizens. R, DENNIS.

Lillie May Daniels passed to spirit life, at the age of 13, through the accidental kicking of a family horse. She was the daughter of one of the leading Spiritualist families of Gage county, Nebraska. Her death was almost crushing blow to the fond parents and family. The funeral services were performed by Amae Wheeler, who gave an the general public? The State avoids a inspirational discourse full of words of peace and comfort.

> Born into the higher life, Bernard F. S. Thordenberg, on November 19th, in the town of Wallace, Ore., at the home the town of Wallace, Ore., at the home of his wife and her people. The young man came into this section of the country some eighteen months ago and stopped here for a day's rest, on account of stormy weather and certain inducements caused him to remain. We found him to be quite industrious and quite ingenious. He was a good reader and The Progressive Thinker was a among our literature. He became interested in it and through it and other circumstances he learned that death did not end all. In December of '95 he took a severe cold but seemingly got over it; but failed gradually until he required more attention, and he came to the completen that a wife was a completen that a wife was completen. Between the latter when its superior merits become known."
>
> Of Mediumshtp
>
> with every instrument. Many who were not aware of their mediamistic gift, have, after a few sittings, because to receive delightful messages. A volume might be falled with commendation to the rivel delightful messages. A volume might be falled with commendation to controlling it knew, nore than them selves, and became converts to Spiritualism. Capit D. B. Rawards, Orient, N. X., writes. "I had communication the Fryedograph from many object of the progressive Thinker was a mong our literature. He became interested in it and through it and other circumstances he learned that death did not end all. In December of '95 he took a severe cold but seemingly got over it; but failed gradually until he required more attention, and he came to the complete of the progressive twelf the complete of the complet quired more attention, and he came to the conclusion that a wife was equal to a mother in care and necessity, so he became connected with the family by marriage. We procured the best of medical skill, but to no avail—the messenger of death had called and he soon became aware of it. He showed no signs of fear, but he got tired, and kissed his wife, and said he would be turned over on his side, and take a good rest-and sleep he did-in ten minutes he was across the river of peace. JOHN NOWELL.



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A. O. Brown: Q. (1) The molecular theory of life teaches that man's organization is built up of living individualitles, or molecules. If so, do they not constitute the individual life of man, and when his body dissolves and the molecules separate, would not that be the end of his individuality? A machine constructed of thousands of different parts, when the parts are separated—would not that be the end of the ma-

(2) Minot J, Savage, in a sermon preached some two years ago in Boston, said that if there were no ears to hear there would be no sound. This is equiv alent to saying that if there were no ears there would be no vibrations, and if no vibrations, no life. Hence, life degends on the ear, and all vibrations the result of life. Would not the vibrations go on if there was no ear to hear?

A. (1) There are zoophytes which are

colonies of individuals, uniting into one common life. These are among the lowest forms of living organisms. It would appear that these suggested the theory that the human body was similarly built up of distinct forms, whose blending gave rise to the life of the individual. Before, however, we draw conclusions, and blot out a spiritual future by accepting this theory, we should determine if it be a correct statement of facts. It is true that growth takes place by the formation of cells, and secretion is by means of cell growth and destructlon. These processes imitate the reproduction and life of the lowest cellular beings, which must be because the line of evolution is the same. There is but two ways for a cell to multiplyone by division, the other by the growth within of a germ and its expulsion, and one of these takes place in the growth of a single cell, which constitutes the lowest organism, and in the multitude of aggregated cells constituting the complex organism of the highest animal. The red corpuscies of the blood imitate bacillian forms, and the white corpuscles "amoeba," but beyond similarity there is no relation, except in the imagination of the microscopist. When it is said that the body of man

is formed of a colony of molecules, and that his life and intelligence is the result of their combined life, however glossed with the appearance of science or couched in technical terms, it is only a fancy, without a single fact in its support. To say that the body is formed o elements which, through ages of evolution, have evolved into such living form is, far more scientific and admissible for it is a plain statement of the process. Yet, when this, as it usually is is taken as an ultimate explanation, i stops short of the cause and does not give the final result. It is a new state ment of well known facts.

The embryonic cell that is the beginning of the human body, carries with it a spiritual energy, by which body and spirit carry forward the process of mutual growth to the perfection of the physical, and when that is useless, the spirit evolved retains individuality, and possibilities for a superior existence. (2) It has been a favorite pastime for

philesophers who enjoy intellectual combat and acrobatic performance on a trapeze of words, by the hocus-pocus of stilted phrases and legerdenain of logic to rule the external universe out of existence and leave only consciousness. Hence the conclusion-no car, no proof of life eternal. There are numer sound; no eye, no light. The absurdity ous private circles in the city, and many apparent if nature is directly appealed to.

For countless ages before man came on this earth; before even there were sentient beings, the light and heat of the sun bathed its surface. The remains of plants testify to this. It was because of light that the eye was created. Light was its creating force. When the light is withdrawn the visual organs disappear-as in cave fishes. It would be as pertinent to assert that the presence or absence of light depends on the fishes inhabiting such caves having eves or being destitute of those organs as to say that the existence of light in the world depends on men having eyes The same may be said of the ear and sound.

If every form of life were dead and the earth turned as barren a sphere to the sun as the moon presents, yet would sate with sound. Niagara would not

R.: Q. I often see newspaper stories relating to fire tests in which the cloth ing is unharmed-can mind control mat ter to that extent? A. If R. means if it be possible by

the mere force of the will to prevent flesh, the answer is an unequivocal and unqualified no.

Subscriber, Sterling, Ill.: Q. (1) It is said that the coffin of Mohammed was drawn up and held in mid-air by magnet; placed so as to deceive his fol lowers. Has this ever been proved by

(2) Does Spiritualism teach life ever lasting?

(3) Does any other system outside of Judaism and Christianity teach that there is a God?

A. (1) If reliance can be placed in the most authentic records of history, Mohammed died, surrounded by his family and friends in a manner becoming to his high prophetic character. His sins—yes—I come among my fellow cit-izens on high." He was interred by and I accordingly expect our house to those who loved him best on the very be full on next Sunday. spot where he expired in the city of

Medina.

Greek and Latin writers, filled with hatred and bigotry, invented the story Mrs. Martin, and as they have taken that his iron coffin was suspended in hold of the music for the regular servthe air by a powerful loadstone or magnet, in the city of Mecca.

Millions have visited the tomb of the the stupidity of his defamers.

So far from proving or disproving by knowledge of the power of the magnet, so far from considering it necessary, statement. Yet it passes in religious

(2) The existence of man after the death of the body does not assorbed, prove immortality. It proves the continuity of the individualized life into Year, I am, faithfully yours.

DR. ADAH SHEEHAN. eternity is an expanse no finite mind can compass-yet, by mathematics, we are taught that lines reaching out across space with the slightest inclina- lous; only one way of being intellectution to each other, will, however remote ally great; that is honest labor.—Sydthe distance, meet, but if they are par- ney Smith.

allel they will cross the widest abyss the mind can conceive, and go on and on forever. In like manner we know that the bodlly organism must perish because it is constructed on converging lines, and the time comes when the forces of decay master those of renovation, yet we discern in the spiritual be ing an individualization of force connected with a higher order of elements in which these antagonistic energies are balanced in perfect harmony, and un der such conditions that they extend into the eternities. Aside from this rea soning, the highest spirit cannot know from direct knowledge, for the longest life yet lived by the most aged dwellers in the spheres, is only as a single swing of the pendulum of the chronometer of the universe. Such spirits know from experience that during the centuries of their lives, they have grown more and more individualized, and lost in no direction. In other words-the lines which on either side are projected into the future, at least parallel, perchance diverge, and hence can never meet, which would mean extinguishment.

(3) All religious systems have a God. All the races of mankind have gods of their own. Aside from utterly barbarious peoples the Jewish God, Jehovah, is the most degraded and terrible, and the Godhead

of the Christians the most mysterious

and utterly incomprehensible. Ormuzd of the Persians, Brahm of the Hindu, Jupiter of the Grecians, Allah of the Moslems, Jehovah of the Jews, God of the Christians, are only different words to express the God-idea which dawned when man was yet a savage and has grown through the ages to at last to be absorbed into the divine

in man.

All that man knows about God he must evolve out of his own mind, and hence every individual has his or her own God, distinct from all others. African negro believes that God is a negro, bigger, blacker and stronger than himself, and he knocks out a tootl or cuts off a finger as a sacrifice to gain his good will. The Christian of the nineteenth century builds houses for his God and offers incense and prayer.

Laura C. Ansley: Q. (1) Do the ele ments-as storms, snow, heat, cold-ef fect spirits? (2) How are we to know friends we

meet in the spirit home, of whom we

have forgotten the looks? A. (1) Spiritual beings are not di rectly effected by the material elements. In communicating with us, they may be by our condition, produced by such ele

mentary changes. (2) How do friends who pass from each others memory by long separation know each other when they meet? It is through mutual communication of thought.

G. A., Conoquiessing: Q. Mediums have told me that I could write automatically. I have been sitting almost two years, with no result but the constant writing of such pages as I send with this. What shall I do to advance?

A. The specimen of writing is idea tical with hundreds of others from dif ferent sources, and which is often mis taken as being a written language. It really is only a somewhat set form of curves and loops, etc., easiest for the hand to make. Beyond this point, there is some obstruction and the medium remains without further advance. To continue seances which only repeat themselves is useless and a waste of time. Organize a circle and make a complete change.

THE CAUSE AT LIMA, OHIO.

The cause of Spiritualism in Lima Ohio, is growing steadily. Last Spring I filled an engagement in this pretty little city, and found a wide-awake clety seeking to place Spiritualism before the people in its proper light.

The best talent has been placed on their rostrum, and many have found the have been rewarded by securing at their own fireside, and through members of their own families most start-

ling manifestations. I began the present engagement with the first Sunday in December. Two unlism, but how can anyone Sundays have passed and our audiences were not only the largest of the season, ualism, as well as upon the persecubut the class of people who attend, are among the very best intellectually and socially.

The Philosophical Society, composed of lawyers, physicians, ministers and representative business men of this community, had for discussion on last Tuesday evening, the subject: "Has Spiritualism a Rational Basis?" The affirmative, taken by Mr. C. H. Taylor, brought forth a very able and carefully prepared paper.

Mr. Adgate prepared a paper on the negative side of the question, in which he asserted that many people were perthe sun shine and the air would pul- feetly same on every subject but one, etc., etc. Of course argument was out cease its roar because there was no one of the question so far as he was concerned.

The best paper by far of the evening was written and read by Judge Richie of Lima, and elicited the greatest applause. It was at once logical, philo sophical, and beautiful. His conclusion was that Spiritualism had a rational basis. The Bereau Baptist minister fire from burning the clothing or the told of numerous phenomena in his own experience. Several other ministers talked a good deal and said nothing, and two of them took this occasion to exhort a little and implore the audience assembled to let Spiritualism alone, and attend the services of the divinely appointed ministers of Lima.

Your humble servant closed the debate, and modesty forbids that I relate more than this. I received the hearty applause of all present (except the two preachers aforementioned), and the congratulations of any number of the parties presnt. The debate was held in parties present. The debate was held in the Circuit Court room, which was filled

to overflowing. On the following Sunday our meet ings were doubled in attendance. This last words were: "O. God! Pardon my week we have an expose of Spiritual-

I must not forget to mention the splendid work of the Ladies' Aid So ciety, they have a splendid president in ices, I for one feel that success is ours in the field.

I shall serve this society all of Decemgreat prophet at Medina, and testify to ber. Will be in Toledo, Ohio for January. February is still open. For March, I go to Kansas City. April is still "experiment," any one having the least open, also the first three Sundays in June which I should like to engage in Michigan. The last Sunday of that month I would laugh at the absurdity of the will serve the Old South-West Michigan Society at their annual meeting to be

literature without comment, as one of held at Lake Cora. the evidences of the rascality of the Correspondence solicited for open dates, week night engagements, also camp-meetings of 1897. Wishing all death of the body does not absolutely the readers of The Progressive Thinker a Merry Christmas and a Happy New

There are many ways of being frivo

EARNEST WORDS.

Many Items of Interest from Philadelphia.

Food for Reflection, Furnished by a Worker.

The historic city of Philidelphia is in the midst of a religious revival. Frantic efforts are being made by the leaders of the various Christian churches to obtain new recruits for the "Army of the Lord," Churches of different denominations have combined for the time and revival meetings are held every evening. On special occasions all-day serv ices are held. A house-to-house visitation has been made for the purpose of ascertaining why people are not regular attendants at some church, and it has been discovered that only one in four attend any.

Not content with this, neighborhood prayer-meetings are held. The writer was the recipient of a card of invitation to join with the immediate neighbors and pray for thirty minutes. For the time the city is in a state of superficial holiness, owing to the presence of these evangelists. Over thirty-five hundred people were present at one meeting yesterday.

A parade under the auspices of the revivalists was one of the features of a locality where the people are starving for the necessities of life. Three thousand men and women tramped through the streets in the name of Jesus, under the influence of a hypnotic spell which made them think that the world was well lost for the sake of Christ. Under the circumstances we think that the money collected for the purpose of defraying the expenses of these meetings could have been better expended to help those in need. In one of the smaller churches, a member proudly boasted that at one session they had collected five hundred dollars towards revival expenses, This was in one of the poorer sections of the city. Nearly all the Protestant churches

are in the combine While the revivalists are preaching the Golden Rule and salvation through the blood of Christ, an attempt is being made to precipitate another attack upon the mediums here. The boast has been made that Philadelphia shall be cleared from all taint of Spiritualism, and the revivalists threaten to help do away with the unholy thing. At the same time one of the prominent leaders of the evangelistic work delivered an eloquent sermon on "Ministering Angels' and illustrated it by referring to the accounts of how in ancient times angels were permitted to hold converse with mortals. It never occurred to his listeners that "ministering angels" still seek to bless mankind through the mediums of to-day, though in these modern times we simply call them the spirits of those who have left the mortal

PETITION TO THE LEGISLATURE. The petition to the Legislature asking for the amendment of the law under which our mediums were arrested, is being quietly circulated for signatures. It is to be hoped that every true Splr itualist will do something to help swell the number of signatures, by sending to the writer for a copy of the petition and securing signers thereto.

The time is drawing near when it ought to be presented, and it should carry the force of numbers with it Every citizen of Pennsylvania, in fact every citizen of the United States who is a true Spiritualist, should be proud to help in this battle for the rights of mediums.

SPIRITUALISM OR CHRISTIAN SPIRITUALISM, WHICH?

The controversy in The Progressive Thinker concerning Christian Spiritualism is worthy of reprinting in pamphlet form. As one reads, it is apparent that here is a vast difference of opinion con cerning the question. We can readily understand how those who have been dominated by the mind-enslaving creeds of Christianity, and have not grown away from them entirely, should seek to attach the word Christian to Spirittion of the Spiritualists by the advoentes of the Christian church, seek to limit Spiritualism by attaching to it any qualification whatever?

Surely Spiritualism embraces everything which is needful, without any appendage, especially such an incongruous one. Before we know it, if this tendency continues we shall be discussing the question of Episcopal Spiritualism, Methodist Spiritualism, Presbyterian Spiritualism, etc., etc.

The discussion referred to brings forcibly to mind the anxious investigation which preceded the acceptance of Spiritualism by the writer. First came the doubt of the necessity of Christianity for salvation, as claimed by its teachers. Afterwards came the questions asked the clergy, and their refusal to discuss the matter. Then came the writer's resolution to examine the evidences for herself, and determination to stand by the result, cost what it might.

The result of impartial investigation was first, Materialism, with the dreary thought of an endless sleep as a terminaof the struggles of human life. Then Spiritualism came like a ray of light piercing the gloom, since which there has been no looking back. In all the years since the writer accepted Spiritualism, though at times the way seemed dark, there has never been a moment when it was possible to take a backward step, which would be done should the attempt be made to tincture Spiritualism with the teachings of Christianity.

The important question was, which should be accepted, Spiritualism, Materialism or Christianity? Every instinct of the soul loudly proclaimed Spiritualism, and carnest investigation proved that it needed no qualification whatever, and to attach the word Christian was to stultify reason by attempting to amalgamate truth and error.

CONGRESS OF SPIRITUALIST LECTURERS. In The Progressive Thinker of Octo-

ber 24, the writer made a suggestion as follows: "Would it not be well to have a Congress of lecturers and workers in the cause of Spiritualism? I believe in an honest difference of opinion, but feel sure that if the suggestion was carried out in the right spirit great good would be the result of such a Conference. Such a Congress might come in connection with the National Spiritualists' Association Convention. In a measure the Convention is such a Congress. Let

surely a Congress composed of those who are the instruments of the spiritworld might accomplish much more." The above has found response in the appeal of Mr. G. W. Kates for the formation of an association of lecturers on Spiritualism for their mutual benefit, This is a step in the right direction. Such an association would materially

some one take up this thought, and ex-

press an opinion on it. If the repre-

sentatives of the world's religious

could come together and be benefited.

cleties generally. These who labor in the field view with regret the condition of things. The report of the societies made to the last Convention of the N. S. A. was such as to make one wonder what the Spiritualists are doing. As chairman of the Committee on Dele gates' Reports at the last National Convention, the writer was astounded to learn of the anothy which existed in the matter of supporting the local societies. Out of one hundred and fifty chartered societies, about forty reported, and in some instances claimed a membership of seven, and in-four ibstances reported that only two nieetings had been held year. Twenty-three societies reeach ported a membership of from seven to fifty, and but very few of the societies gave encouraging reports. In several instances the society was reported as being practically disbanded, and in some cases had given up in discouragement. The above statement must appeal to the thinker, who will see that the most important work to be done is to-plan and carry, out some effective measures for changing this state of

With the chartered societies in this condition, no wonder the officials of the N. S. A. have to bend every energy to secure money to meet necessary expenses. The fact is that the societies have all they can do, under the present state of affairs, to meet their own expenses, and consequently feel the burden of extra collections for outside purposes. One prominent society through its secretary said that "charity begins at home," though where the charity comes in we fail to see. The N. S. A must have money if it continues to exist. Last year the expense of running the N. S. A. was five thousand six hundred dollars, and the president said that this year it would require over seven thousand dollars to carry on the work. The chartered societies cannot bear this burden maided.

things.

The president surely earns his salary and rent, printing, postage and clerical expenses must be met. The laborer is worthy of his hire, and Spiritualists should be willing to not only give to the N. S. A. but to support the local work as well.

Twenty-five thousand dollars asked for the purpose of holding a jubilee of Spiritualism, and each society is asked to take up a special collection for this purpose. A Temple fund of 100,000 is being gathered for the purposeof having a temple in Washington. No wonder the officers of the societies complain, and say that the duty of the Spiritualists is to support the local work first, the special work

THE SPIRITUALIST PRESS. Do the Spiritualists do their duty in called upon to subscribe for at least one paper each year? Those who can afford it ought to subscribe for a friend as a New Year's gift. In this way the light perhaps will be brought to some who otherwise would never know of it. It would be a good plan for the officers of the societies to call attention to this matter at their Sunday meetings, and endeavor to secure sufficiers. THE FIRST ASSOCIATION

SPIRITUARISTS

of Philadelphia 9 stichrishing, one of the best halls in the city has been secured, and it is the intention of the members to estiblish the society on a more solid foundation. The speakers have been Mr. A. E. Tisdale, Mr. Mac Elrey, Oscar A. Edgelly, Mrs. Minnie A. Brown, the well known resident me-dium, and the writer. The hall is Warner Music Hall, and is located at Broad and Wallace streets. The people show their appreciation of our efforts by subscribing liberally to meet the expenses. This month W. J. Colville is the speaker and is attracting large audiences. J. W. Fletcher comes in January, followed by Mrs. A. M. Glading in February. The music is in charge of Mrs. E. Haslam, assisted by a choir, with Prof. J. W. Caume as organist. The seating capacity of the hall is one thousand persons. An orchestrion costing two thousand dollars adorns the rostrum, and is used upon special oc-

casions. A Helping Hand Society has been organized in connection with the Association. Under its auspices Mr. Colville is giving a course of lessons in Spiritual Science on Monday afternoon and evening of each week. In conclusion the writer appeals to the Spiritualists of Pennsylvania to aid in obtaining signatures to the petition to the Legislat-ure. Only by persistent effort can we succeed in wiping out the obnoxious law, or amending it so that our mediums can be protected. It is well enough to appeal for help from the spirit-world, but Spiritualists have their duty to do. Please send for a petition and help the good cause along. Always for the defense of genuine mediumship, and unadulterated Spiritualism. M. E. CADWALLADER. Philadelphia, Pa. Dec. 12, 1896.

THE HOME CIRCLE. To the Editor:-Permit me to say a few words through your interesting paper. My husband, who is a medium, but has never been under control, is not one to make a show of what he sees and hears from the next world. He is not one of the kind, who imagines a

thing, and then tells it for the truth. We held a circle at our home with our little family, an aunt, uncle and neighbor. While we were all sitting around the table, and the room was enough so that we could see each other, my husband saw a most beautiful bouquet of flowers. A few evenings after, and when he was not holding a circle, he saw a school of about fifteen or twenty young men and ladies, and a teacher explaining something to them, but he could not understand what it was. So, let us bear in mind that when our loved ones leave, this earth, they have teachers to guide and instruct them, and to show them a better way

to live. He has been told by those from the spirit-land to spread the truth, and he does so whenever he has an opportunity. We both take great pleasure in read-

ing the grand thoughts brought out in your paper. We are like a good many others. We do not believe in putting the name Christian, to our grand truths which we receive through Spiritualism. We believe in being either one or the other. MRS. ALFRED BAILY. "Human Culture land Cure. Part

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PSYCHIC SURPRISES.

Remarkable Tests Civen by Senor de Ovies.

THE X-RAYS OF THE SOUL-LECTURE BEFORE THE SOCIETY OF PSYCHICAL RESEARCH - WHERE THE SOUL IS PLACED-AUTION OF ETHER WAVES ON THE SPIRITUAL EYE.

The Buffalo (N. Y.) Psychical Research Society met on Sunday, December 6th, at Dr. Sarah Morris's home on Franklin Street, to listen to Senor Julian deOvies on "The X-Rays of Psychology a Known Quantity."
Senor de Ovies spoke for over an hour

on the fundamental principles of psychology, pointing out the mistake participated in quite generally even by savants, that psychology was the science of the mind as it affected the properties of the five senses, and as their functions are known and observed. It is not in this way that the lecturer treated his subject. He went further than this. With the physical eye man can see ob

ects. His range of vision can pierce a limited distance in space. All this his mental eye can do, and much more. The mental eye is restricted by no distance imitations. Senor de Ovies taught that the blind man whose sightless orbs stare into vacancy in a physical sense can yet see by means of his mental eye. He dispelled the terrors of blindness Not by word of mouth did he prove his assertion, but he essayed to give practical demonstrations of its truth. audience, which filled all the available space in the parlors, listened with rapt attention to the truly wonderful doc trines voiced by the lecturer, and when it came to demonstrating his beliefs, and expositions of the powers of the mental eye were given, the audience was spell-bound. It is hard to believe that a blind man can read a book. Yet he did it. He gave answers blindfold to written questions which he had never seen. He distinguished colors by the sense of feeling alone. More than this, he distinguished colors without so much as touching them.

But before making these demonstrations he explained the reasons why they were made possible. He said that he was not possessed of any occult gifts peculiar to himself. Any person, excepting a fool or an imbecile, had within him this mind's eye which could be brought under control if a proper knowledge of the workings and possibilities were understood. The student in psychical research educates the god within this direction? How many of them feel him, while the physical man only educates the animal within him. The X Ray can only please that sense called sight, while the X-Ray of the soul is that which sees because it feels. When we see objects with our soul's eye, we need no sense of touch; we need no physical eyes to see, nor ears to hear. He cited the case of the famous Miss

Rellar, who is blind, deaf and dumb, yet reads, and writes on subjects which a person with a physical sight would think were absolutely imperative to see in order to describe. She is enabled to do this by the X-Ray of the soul which every man and woman possesses. "Jesus Christ never came on earth to

mystify us," said Senor de Ovies, "The development of psychical power belongs to every one of us, and can be assisted by proper diet, proper mode of living, charity, love to all, and other aids to a more rapid development. The soul is the real 'us,' the ego. When we speak of the mind of man in the generally accepted sense, we make a mistake. It has nothing to do with the soul, whatso ever. There is an enveloping something which surrounds and is attached to the body of every being by a cord. This is called the ora. This ora may go far from the body, may cross lands and seas, but it is still connected with the by this inseparable cord which acts as an agent of communication between the two.

"A gland is situated at the base and back part of the brain which is known to psychics as the pineal eye," said the speaker. "I defy any anatomist to explain any physical function for this gland. It is the sent of the soul."

Senor de Ovies then gave very interesting demonstrations of the science. He exhibited several pieces of different colored cloths, and said he would show that a person carefully blindfolded can tell the different colors by sense of touch. Three subjects in the audience volunteered their services. One was blindfolded so as to preclude any possibility of seeing. A disinterested person then gave the subject one of the pieces of cloth to touch with the fingers. Promptly the subject would tell the color. This demonstration was several times repeated. Last of all the lecturer himself showed the remarkable capabilities of the mental eye.

First his eyes were closed and scaled with adhesive plasters. Two napkins were folded over his eyes, and bound on with a black handkerchief. An assistant volunteered to wave the cloths before his face, and he told each seperate color. Members of the audience passed handkerchiefs and different colored articles to test the lecturer. This exhibition was explained as the results of other waves acting on the soul's eye.

But most surprising was the concluding exhibition. Several notes were written on paper and passed to Senor de Ovies, blindfolded as before. By touch ing the writing his "soul's eye" read the contents, and he readily wrote correct answers to the notes. Books were given him. He would place his hand over the printing and tell the title of the book

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Theatre goers, says the New York Herald, will be interested to know that M. Victorien Sardou, the eminent French playwright, is writing a play on Spiritualism. The title of the play is "Spiritisme," and it will be performed at the Remissance Theatre, with Mue at the Renaissance Theatre, with Mme. Sara Bernhart as the leading figure. There are three acts in the piece and twelve characters—seven men and five women. The scene during the first two acts is laid at Saint-Jean-de-Luz, and during the third act at Quiberon. A relicarsal has already been held, during which Mme. Bernhart became so affected at one or two pathetic passages that, the story goes, she went conjously. The characters are of distinct individ-pality and full of vigor. Valentin Clavieres, one of the leading characters, is a good fellow, a man of the world, and a general favorite. Robert d'Aubenas is a brave, honest man, and the loyal husband of Simone d'Anbenas Manoel Clavajal, of Havana, is the Don Juan of the play, a good for noth-

ing fellow, the lover of Simone.

Next comes Dr. Parisot, who represents materialistic science. He is one of those ultra conservative physicians who believe in nothing that they cannot see, and who keep their ears obstinately closed to what they consider nev fangled theories. Matter is everything to him, and spirit nothing. The intangible, impulpable, does not exist for him. Spiritualism he does not believe in, and clairvoyanve he considers a mere trick, or, perhaps, a malady like somnambulism. Quite a different character is Dr. James Douglas. He is a hard headed, shrewd Scotchman. Very impressionable and an indefatigable investigator, he is a modern scientist in the best sense of the word. He tests all theories and condemns nothing that he cannot prove to be false. . In a word, he is the exact antithesis

of Dr. Parisot. BERNHART'S NEW ROLE.

Among the women characters the principal is Simone, the wife of Robert l'Aubenas. Mme. Bernhart is to play this part, which was written for Those who ought to know say that she will make a great success of it. They base their opinion on the fact that Simone is just such a character as the great French actress excels in depicting. No ordinary domestic woman is Simone, but a passionate, high strung creature, whose influence is dominant from beginning to end of this strange

In regard to the plot, very little is known. M. Sardou, being questioned on the subject, said he did not care to

"The play will not be performed for some time yet," he explained, "and it of the yet," he explained, "and it of the yet," he explained, "and it of the yet," he explained the some time yet." would be foolish to publish anything about the plot now.

Being questioned further, however he admitted that Spiritualism would be the keynote of the play, "Spirits," he continued, "will play a leading part in the performance, and there will be a regular Spiritualistic scance, at which, among other things, tables will be turned and messages will be received from dwellers in the unseen world." Admirers of Mme. Bernhart will be glad to learn that in this play she does

close of the last scene in full life and

There is only one death in the play, that the last part of Human Culture and of the Countess Theela Washevitch, a Cure. Paper cover, 15c. For sale at rather subordinate character. She dies this office. at the close of the first act, but the audience does not know it; she simply By Abby A. Judson. This book is ded-in Rochester, and who will leave ledisappears from the stage.

SARDOU ON SPIRITS

indorsement of Spiritualism or a satire intelligences, to come into closer connection the occult sciences, M. Sardou said tion with the purer realms of the Spiritdecisively that it would be a fair pres-world. It is written in the sweet spiritentation of modern Spiritualism. he continued, "that there is a great \$1; paper, 75 cents.

DR. G. E. WATKINS,

-THE-FAMOUS CHRONIST, OF AYER, MASS.

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

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"Social Upbuilding, Including Co-op-"I have made Mme. Bernhart die in erative Systems and the Happiness and several plays," said M. Sardou, "but in Ennoblement of Humanity." By. E. D. this one her fate is more fortunate. Babbitt, LL. D., M. D. This comprises

icated to all earnest souls who desire, by harmonizing their physical bodies and their psychical bodies with universal Being asked if the play was to be an nature, and their souls with the higher entation of modern Spiritualism. ual tone that characterizes all of Miss "I have for a long time been satisfied." Judson's literary works. Price, cloth,



deal in Spiritualism. For forty years Golden Laxative Coffee cures constiat have been studying the subject, and pation 50 cents by mail. Golden Laxithe result is that there is no phase of ative Coffee Co., Ayer, Mass. 373 Spiritualism which I have not thoroughly investigated. Moreover, I myself am a surprising medium, and I have written some astonishing things for slates. Oh, I could tell you some strange stories! And now, after so which will be found laden with rems. "many years' study, when I see the greatest scientists in the world, among them the most renowned geologists."

The person her to write this romance, which will be found laden with gens picked up in the course of her investigation and studies. Cloth 21 them the most renowned geologists.

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The sale at this office. interesting themselves in these inex-plicable phenomena for the simple rea-

sidered a forerunner of modern Spirit- institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown ualists." dramatis personae of "Spiritisme" within the last few days. M. Guitry, who The devilishness and murderous may was scheduled to play the role of Valentin lignity of the "Holy Inquisition" is

striking than "Spiritisme."

citizen of our country should read this concise history of that Romish churchly son that they have seen them, I flatter institution known as the Inquisition.

The animus of Romanism against all

Clayleres, has been obliged to make scarcely paralleled in all the world's room for M. Deval. M. Guitry was charmed with the part assigned to him, and the only reason why he withdrew postpaid for 25c.

is because he has not been of late in Prof. Geo. P. Rudolph, Ph.D., ex-priest of M. Mioel Clavajal and Darmont and pointed letter to Bishop Horstmann. will impersonate Dr. James Douglas.

M. Sardou has written many original plays, but it is doubtful if he has ever anything more original and office.

Titing than "Spiritisme."

and pointed letter to Bisnop Horstmann. It is good reading, and should be widely distributed, that people may be enlighted concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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are required Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success. Hundreds are for fully writing the Doctor: "I'am better," or "I am cured." "God blass

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NOTES OF TRAVEL AND WORK To the Editor:-Since jotting my last lines to you, time has kept me busy in Buffalo, N. Y., for a fortnight, in Rochester until after Thanksgiving period. In that prosperous town, so energetic an example of early and of modern thrift, a town of all towns in which to enjoy that festive holiday, families throughout the town gather round the laden boards in circles of three and fourgenerations, and tell, mid delights of turkey, cranberry and wine, the thrilling tales of the early settle-ment privations of ancestors whose graves grow green when rude landmarks were still outlain upon the site of the imposing buildings of to-day, and babbling falls and tumbling waters flowed over the rocky bed of a river which, later, was to become the servant of man's cunning brain, to help amass the wealth and power of that proud and busy center, whose electric cars daily dash busily past that whirling junction primitively known as the Four

Rehester is necessarily a town of associations, and one enjoys the enjoy-ment in the air (if one may use the term) afloat, on occasions of time-honored anniversary. No ragamuffin, how-ever friendless, but is feted, feasted, and made to "count one," (generally his stomach may count for three or four) on that great feast-day of the year. Never were city's poor so amply fed, so kindly remembered as in Rochester in the spirit of the hour.

I had great pleasure while there in rarely gifted in the clairvoyant power. ant friends and kindly wishes made hours pass quickly, to be lived over in pleasing memories. Mr G. W. Kates and wife, who have been recently laboring bravely and with great success gion friends behind reluctant at their for other platform duties elsewhere, after stimulating among the large class of unorganized Spiritualists a healthy plan of action for organization, which hope will bear good fruit.

And right here, speaking of organization, from observation let me say I am greatly enthused over the growing success of the Illinois State Organization which is growing so rapidly in its power and influence in the advancement of our cause.

It is with pride that we bear the standard of State Organizers for so promising a child of progression within our field, as the Illinois State Organization. I would remind those interested. again, that all information concerning the above may be obtained by addressing G. L. S. Jennifer, at No. 358 Cougress street, Chicago, Ill. Doctor and I are at present, busily at

work in Indianapolis ELLA GIBSON MAGOON.

AN IMPRESSIVE FUNERAL.

The last sad rites, which marked the passing of Walter Offley Leeds at Michigan City, Ind., from earthly existence into the realm of the Infinite, were performed this afternoon.

Services were held at the family

residence, on Spring street, beginning at 2 o'clock, which although simple were very impresive. The address was delivered by Miss Cora L. V. Richmond, of Chicago, pastor of the Church of the Soul. Her remarks were beautiful and very well chosen. The spacious residence was crowded with friends of the deceased and family. A trio from Chicago furnished the music and their singing was especially appropriate to the sad occasion. Those who composed the trio were Mesdames Fallis, Clayson, and Jewell.

The floral offerings were choice and lent a solemn beauty to the sad scene within the home. The Citizens' bank presented a piece emblematic of the Gates Ajar and besides there were a great many smaller pieces, bouquets of

The funeral cortege was one of the largest ever seen in this city. At the grave, a few words were spoken and then the habitation of the spirit of the late Walter O. Leeds was lowered into the bosom of the earth. All unite in a solemn benediction: May his ashes rest

in peace! The following served as pallbearers: A. S. Nichols U. Culbert G. S. VanDusen W. H. Davis. B. H. Eddy J. C. Pitch

A Good Offer.

If you are sick and have failed to find relief, send your name and address to Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and no was correct diagnosis. Stamps for reply. Francisco, Cal., and he will send you a

Dr. E. J. Worst,

of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medi cine enough for one year free. He will allow you three days as a trial, then if perfectly satisfied, send him \$1; if not, return it to him in the original package Catarrh, asthma. colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Address above.

You will find poetry nowhere unless you bring some with you.-Joubert

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dealing powers are being repeated over and over again through the mediumship of MRS, DR, DOBSON-BARKER, who, for the past year and SUCCESSFULLY TREATED OVER ONE

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THOUSAND PATIENTS

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

6t. Louis, June 21, 1896.

MY DEAR MRS. BOHSON:—I herewith enclose \$\frac{1}{2}\$ to another month's remedies for my sister. Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for lawing applied for them. When she began take, ing this last medicine, she had considerable distress in the bowles and stomach, but after a week she was reflored and we are convinced if she had not the medicine she would have had a reflow sick spell as liver, stomach and bowels were in a bad condition. Now everything seems 1, good order; still we feel as if more medicine will eventually cure all her altiments. We thank you sincerely for prompt reply, and wish you all the success you so well merit.

With affectionate regards, very truly, REBECCA LEVY.

A MUSICAL PRODIGY.

He is Undoubtedly a Marvelous Medium,

And Will Some Day Startle the World.

The New York special correspondent. of the Chicago Chronicle states that Mrs. George Gould has discovered a musical prodigy, who will some day probably startle the world. He is only seven years old, yet can play on thirteen different instruments, and play them well. His favorite one is the piano, with the violin and guitar as second best. He is so small, that when he perches himself on a piano stool or on a bench in front of the organ, his feet do not touch the pedals. Both of the child's parents are musically inclined, and the lad demonstrated when four years old that he had talent in the same airection. A caller had been to his home and played some pieces of an ordinary character on the piano, which interested him greatly.

He insisted on being lifted on the piano stool, and when placed there proceeded to pick out the notes of several airs that had just been played. At first he only used one hand, but as soon as he had mastered an air with his right hand the fingers of his left hand would go wandering about the bass notes as if in search of the chords. When he struck a false note his little forehead would pucker itself into a frown, but streets. Services at 8 p. m. Lecture when he found the proper harmony a and tests by Dr. Harry Abbott of Calismile would feplace the frown and he would evince every indication of delight.

Since that occasion he has been allowed free sway at the plane. He sits there for an hourdat a time, playing pieces he has heard others play, and then will improvise beautiful harmonies visiting that grand medium and earn-that are simply marvelous for a child est worker, Mrs. W. H. Gibbs. She is of his age. Of course, his ability to strike all the chords is limited by the A reception was given ere my defact that his fingers are chubby and parture, in Pythian Temple, and pleas-short. He was given a guitar a short time ago and surprised everyone in the room by picking out the notes of an air that had just been played. Of course the scale had to be shown to him and explained at first.

His most remarkable work was done on the violin. He had never seen one departure, were just preparing to leave until a friend of the family brought ne to the house and it was play it in his presence and observe the effect on him. He watched the player very carefully and examined the instrument critically. Then the musician showed him the notes. He took the bow in his hands and holding the violin in the proper position played the scale on one string. He became greatly excited at once and then asked the gentleman to tune it for him. This was done, but the length of time seemed to annoy him. "Now let me have it! Let me have

it!" he exclaimed. The instrument was handed to him and he at once began to reproduce the air the caller had played. He has been encouraged greatly in all sorts of trick playing, and his parents are proud of the fact that he can play the piano blindfolded when the keyboard is covered with a cloth. He has never been allowed to try a wind instrument, for fear it might affect his lungs. The lit-tle fellow's name is Walter Billings, and

his parents reside on Central avenue. Mrs. George Gould, who is herself a talented musician, has decided that the boy shall have a thorough musical eduention if his parents will permit it. She s very enthusiastic over the lad's abilities and has characterized him as the wonder of the age.

Everything indicates unmistakably hat this child is a medium whose finely attuned organization is operated upon by invisible spirit forces, without whose nfluences he would be unable to perform the marvelous musical feats recorded of him. SPIRITUS.

Constination cured by that pleasant drink, Golden Laxative Coffee. 50 cents ov mail. Golden Laxative Coffee Co..

"Mahomet, the Illustrious." By God-frey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be réadein conjunction with Gibbon's works: For sale at this office. Price, 25 cents.

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

"Old Testantent Stories Comically Illustrated." Church people are cau-tioned not to open this book, as its comical pictures, based on Bible texts, tend to induce uncontrollable levity. It is a book for the freethinker who wishes to rest from busy cares, and drive away ennui. Price, in strong board covers, \$1: cloth \$1.50. For sale at this office.

A new edition of "Three Sevens," by the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly Follows from It. Two that 'he who runs may read.'" Cloth Mrs. Maria M. King. P. \$1.25, postpaid. For sale at this office. from 25 cents to 20 cents.

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40 LOOMIS STREET, CHICAGO

Spiritualist Meetings in Chicago The Church of the Soul, at Schiller Theater, Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a. m. The First Spiritual Society of the

South Side, New Masonic Temple, 3120 Forest avenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests. Beacon Light Church 617 North Clark street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins.

German Spiritualist Society, Gartelman's Hall, 13th street and Ashland avenue. Services at 3 and 8 p. m.

The Spiritual Endeavor Society meets at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor. Spiritual Gospel Temple, Hygeia Hall, Washington bouleyard and Paulina St. Services at 2:30 and 7:30 p. m.

Home Spiritualist Society, 11 Ada street, at 3 and 8. p. m. The Church of the Spirit, Willis Edwards, pastor, meets at 620 North Clark street, at 3 and 8p. m. Lyceum at 2p. m. People's Home Association, Bricklayer's Hall, 93 South Peoria street. Serv-

ices at 7:30 p. m. South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage Grove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m.

The Spiritualists Church of the Students of Nature meets every Sunday evening at 7 p. m., at Monsen's Hall, 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor. Spiritual Advancement Society, 794

West Van Buren street. Services at 7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums. Brown's Hall, Forty-seventh and State

Society of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

The First Society of Spiritual Unity will meet Sundays at 11 a. m., 3 and 7:30 p. m., in Washington Hall, 490 Washington boulevard, corner of Ogden avenue. Mrs. Mary C. Lyman, speaker. South Side Christian Spiritualist So-

ciety, 4308 Cottage Grove avenue. Services at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor. The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V.

Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class at 2:30. German Spiritual Society, Hansh man's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews,

medium. Mrs. Caroline Drews, German trance medium, holds services at 2:30 p. m. in Hanschmann's Hall, 384 W. Division street.

The Church of the Star of Truth meets every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee venue, North avenue and Robey street. Services at 7:30 p.m. Easily reached from all parts of the city. Max Hoffman, pastor.

Spiritual meetings at 77 Thirty-first street, South Side, every Sunday at 2:30 and 7:30 p. m. Lecture and tests by Mrs. Edith E. R. Nickless.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at :30 p. m. Tests at all meetings.

Divine services in Mystic Temple, 1910 Washington boulevard near W. 40th street, at 10:45 a. m. and 7:45 p. m. Sunday-school of Love at 2 o'clock. Georgina McIntyre.

Valuable Books and Pamphlets. We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philosophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depthand clearness. These books and pamphlets constitute of themselves a noble Spiritual library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

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PAMPHLETS.

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age of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents. What Is Spiritualism? and Shall Spirtualists Have a Creed? Two lectures By Mrs. Maria M. King. Price re-

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The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced

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If SICK or AILING, send a lock of your hair, name, age, sex, leading symptom, four cents, postage, and I will diagnose your case and tell you what will cure your ailments. Address

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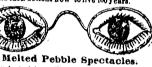
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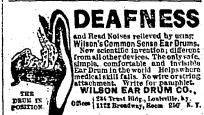
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