TALE OF THE PHILIPPINES

BY M'D ALEXANDER R. WEBB, Formerly United States Consul at | could only give her a humble nipa home Manila.

season of the tropics had set in and the sun had reached a point where its heat was uncomfortable, a native girl sat, half reclining on a pile of bamboo poles that had been drawn up on the smooth beach of Manila Bay near Cavite, the naval station of the Philippine Islands. Eight miles across the buy the dim, hazy outline of Manila, the capital city of the archipelago, could be seen when there was no fog. There was little or no breeze, the air was sultry and the water lazily lapped the smooth sand in tiny wavelets. The girl was a fair specimen of the native of to-day in whose blood there runs a strain of the Latin or Anglo-Saxon, turning the skin to a light, glossy brown and producing more symmetrical curves and outlines than are seen in the forms of the pure-blooded descendants of the aborigines. She was decidedly pretty, as she posed upon the bamboos, her long, jet-black hair carelessly draped over her right arm, completely covering the hand which was spread out gracefully to support the arm and bust. In contour of her features there was a suggestion of her English maternal grandfather; her face was a delicate oval, her cheeks well rounded and tinged with a healthy glow, and her dark eyes were full of life and expres-Her feet and lower limbs bare to the knees, were well-shaped and the former might have been perfect had their owner worn shoes during the seventeen years of her life, instead of the hard, wooden chinelas and suecos which she were when not barefoot. Her arms and hands were faultless in shape and looked as if they might have been molded by a sculptor. Her only clothing was a short, brightly-colored calico skirt and a low-necked muslin

She was almost as wild and free as the sea-gulls that careened gracefully over the bay and, apparently, had no more care; nor was she less pure and innocent in thought than they. Reared from infancy among people to whom the almost nude form was a commonplace and gave no suggestion of sensuality; her mind had developed an interest to nature and her religion, rather than curious thoughts of the sexual relations.

The birds and fishes, plants and fruits were her companions and, as she could her limbs and they refused to serve her not read, they were her worldly teachto the church and the parish priest, for, like all her relatives, she was a devout Roman Catholic and a regular attendent at mass. Her remote Malay-Tagaloc ancestors had followed a system of religion which possesed characteristics of the Islamic and Buddhist, but this had took possession of the islands and the Catholic missionaries began an active energetic propaganda there.

Naturally religious, the natives were attracted by the impressive ceremonial and gandy picture and images of the church and were awed, too, by the man ifestations of superior learning and intelligence on the part of their proud conquerers. Thus, in a comparatively short time the Romish church acuired complete control of the minds of this simple people and swept away the last vestige of their equally simple religious

The girl's father was a fisherman who passed the night in his boat out on the hav returning to the beach about sunrise to dispose of his catch to the market-women. His hours of sleep, therefore, were when the sun was high and his wife was attending to her little lunchstand near the market. Then the little ning but was closed to secure coolness and quiet, and the daughter, an only child, was at liberty to amuse herself as she pleased, provided she remained away from the hut until her father awoke

This morning she had been scampering up and own the beach, chasing the spider-crabs or splattering the little wavelets with her bare feet and senttering them over the smooth sand until wet. So she sat down on the bamboos tenant in His Majesty's service; that he to allow it to dry and take breath after her lively run.

It was the golden time of her life and all was freedom and sunshine. And sible concerning the islands and people. she fell into a reverie that was not all unalloyed peace of mind and listless ease, for she began to speculate upon and make a kind of effort to analyze the conditions by which she was surrounded. Among other things it seemed to her strange and incongruous that the heautiful country which God had given to her paternal ancestors should have been holdly taken complete possession of and ruled with an iron hand by white men whose own native land was said to be hundreds of miles away beyond the China Sea. Why did they not return to their own homes and leave her and her people to enjoy their just and rightful inheritance; to fish, hunt, dress and amuse themselves as did the Tagolo of the olden times? There was plenty of food placed by God in the earth, the rivers and bay, and on the trees, and the latter furnished ample material for their huts and all the clothing they required in that hot climate. Then, too there was plenty of clay from which their dishes and cooking utensils were made God had provided liberally for their simple needs and had made it possible for them to live happily and contentedly in peace and harmony. But the Spanlards came and placed their heels upon the necks of her ancestors and their influence had spread over the archipelago like a dark cloud-a diseasepreeding miasma. They brought with them strange and extravagant customs and taught them to her people who were compelled to labor constantly and wearily to obtain the means with which own and begged for the privilege of to gratify them and to pay tribute to the invaders, so that the latter might live luxuriously, without working. In the home all her joyous exuberance of man-lon wings of love and nothing occurred

olden time freedom and gladness were universal; the present was dull and wearlsome with labor, sorrow and opwas a blank and she saw no reason why she should dream of it. At best it and a husband who would be compelled to toil and suffer as did her father.

Just then the solemn echoes of the One morning in June, before the rainy Santa Iglesia cathedral chimes came floating softly and musically across the the little bay. Camilla, taking up crucifix that hung by a hempen cord cated to her parents the secret of her about her neck, kissed it reverently heart, and a scene followed which, for and whispered an Ave Maria and a the time, seemed to deprive her of all prayer to St. Joseph, the patron saint of her family. Then she wondered if she had been faithful enough to the church to merit a place at the feet of Santa Maria when she died. She knew that people died, and she had been taught that their souls passed on to a place of perfect bliss, if they had been very good, had been properly baptized and had been loyal and liberal in support of the church. That was all she thought or believed of the future beyond the

grave.
"Ah, Dios!" she exclaimed starting up of these solemn thoughts, "Life is all a riddle, and it is useless to bother about

Then she clasped her hands over one of her knees while she hummed a trary to their direct advice and com-Spanish air, keeping time with one of her bare feet on the sand. She pre-sented a very pretty picture indeed with her glossy black hair now divided cruelly. Other Spaniards might be cruel behind and flowing over either shoulder as a frame for her expressive face. Her voice was clear, resonant and musical and the harmony seemed to inspire her as she sang:

"En la calle Magallanes Y un Senor valiente

Como-Here she paused suddenly, for, in lifting her eyes they met those of a young Spanish officer who was standing within a few icet of her, contemplating her with undisguised admiration. For an instant her heart ceased to pulsate and then it throbbed so violently as to threaten to leap into her throat. She was thoroughly frightened, for she had and have their union blessed by the been taught by her relatives and friends that the Spaniards were cruel, heartless and treacherous; that they had robbed her people of their country and kept them in a condition little better than abject slavery; that they were relentless enemies of the peace and happiness of all who were subject to their rule. Her first impulse was to leap to her feet and fly down the beach to her home, where, she felt, she would be safe from harm; but terror paralyzed

"Buenos dias, pajarita!" said the young officer when he had satisfied him-self that she was not going to run away. or until they succeeded in subduing (or HIs voice was soft and tender, and a pleasant, winning smile illumined his handsome face.

"Don't be afraid, Senorita," he continued persuasively as he advanced a step nearer to her. "I am not going to been abolished when the Spaniards hurt you. I wouldn't harm you for all the world. You are too beautiful to fear me; it is I who should fear you for you have already captured my and hold it enchained by the light that gleams from your eyes and the delicious melody of your voice."

Still she shrank from him and stared at him as if he were a fearful monster threatening to devour her. She had never been flattered, even by her most intimate friends nor had she ever heard a voice that seemed so impressive and yet soothing in its tones. And then, too, his graceful, suppliant manner was something new and not altogether unpleasant to her. This and his words somewhat reassured her, and she dropped her eyes to the sand, blushing

The intruder repeated his declarations of friendship and admiration, and begged to be permitted to sit near her on the bamboos and talk with her. She did not reply but continued to gaze at the sand while she nervously pulled at her fingers.

He apparently interpreted this as an affirmative reply, and sat down within two or three feet of her. For a time both were silent; she too much embarrassed to speak and he, evidently, giving her what he considered ample time in which to protest against his presumption. Then he told her that he was a lower hem of her skirt was quite Spanish gentleman and soldier-a lien had recently come out to the Philippines to serve his country for three years, and that he desired to learn as much as pos-But he was free to confess that he had never even dreamed that there could be among the latter, one so beautiful as she Then he fervently petitioned her to forgive him for having startled her and to bless him with a friendly smile. All this was so new to her, so utterly

in contrast with what she had been accustomed to in her sphere of life and withal, so captivating that she soon began to feel quite at ease. It was not in her simple trusting nature to doubt the truth of what he said; besides, what motive could be have in deceiving such a humble, helpless, unimportant creature as she. As he continued to talk to her, her cheeks flushed with pleasure and her timidity seemed to coze out at her finger ends. And when he asked her to tell him her name and where she lived, she had regained control of her organs of speech and replied with considerable confidence that she had been christened Camilla Cervantes and that she lived with her father and mother in vondernipahut. She also added that this was the first time in all her life that she

had ever spoken to a Spaniard. He, in return, expressed the hope that was quite in keeping with all cusnow, the ice being broken, slie would toms and ceremonies in Manila. The speak with him many times before he left the islands.

Camilla never remembered all that was said to her that day, by the handsome young officer, but for some time she recalled, with a thrill of pleasure, the fact that when they parted he pressed one

seeing her again. As she walked slowly toward her

ner seemed to have left her, but, in its stead, she felt herself possessed of a kind of happiness she had never before ression; the future—to her the future experienced. She did not try to analyze the feeling, nor could she have done so even if the thought had suggested itself; she only knew that she was happy, but how or why she could not tell.

There were other meetings at the pile of bamboos, while Camilla's father was sleeping, and finally there were pas-sionate yows of mutual love and a promise of marriage. Then she communihope and filled her mind with gloomy doubts and forebodings. They told her how many innocent native girls had flattery and blandishments of the wily Europeans; how they had trusted these neartless strangers with all the faithfulness of their pure souls, and how, after a few months, or, perhaps, years, of ease and comfort they had been

cruelly deserted by the treacherous betravers who sailed away to their native lands never to return. They adjured her in the name of everything good and true suddenly as if to throw off the burden to avoid her lover and pray for strength to withstand his flattering tongue.

For the first time in her life she

doubted the judgment and wisdom of her parents and pursued a course conmands. Surely she thought, they were mistaken in their estimate of her Miguel's character and wronged him and heartless, but he could not be; he was too good and gentle and noble to commit a dishonorable act. No. no: a thousand times no; he loved her dearly, for he had told her so, and therefore he would never deceive her.

At their next meeting she told him all her parents had said, and how eloquently he repudiated their unjust suspicions and accusations! He was a personification of virtuous indignation and passionately vowed that so long as Camilla lived and loved him he would be loyal to her and would take her with him, as his wife, wherever he went. His only regret at this time was that he could not go to church with her at once priest so that her mother and father night be assured that they were mistaken: but there were certain reasons why this could not be-certain vague reasons involving family affairs Spain. But when these were settled the marriage would be properly solempized and she would go with him to Spain where she would occupy the social position to which her beauty and intel-ligence entitled her. And, poor, unsophisticated soul, she believed him. When Lieut, Miguel Terreno's regi-

exterminating) the rebellious natives, and Camilla saw him step on board the steamer that was to carry him thither. it seemed as if the light of her life had gone out. Oh, that she might accompany him and be at his side constantly; yes, even in battle! She felt sure that she could die willingly and happily if it would but bring safety and happiness to him for she was blind to all things save that she loved him with her whole

heart. Three months later Miguel returned to Manila and again the sun shone for plainly and settled down to the comforts of housekeeping, much to the chagrin and bitter disappointment of her parents, who dared not interfere, however, to prevent this unlawful alliance. They knew but too well the unlimited power and influence of the Spaniards and the punishment that would follow either an appeal to the courts or an attempt to take their daughter home by force. Therefore they accepted the situation in silence and remained in the humble home at Cavite awaiting the

inevitable result. As for Camilla, her heart overflowed with joy and thankfulness; for her little home-her's and Miguel's-was a paradise where love reigned supreme He was kind, generous and affectionate, and all that she had ever believed him to be. What more could she desire in this world? At times she looked forward to her prospective home in Spain, but she was too happy now to devote much thought to that. It would all come in good time, she said, and with it the marriage ceremony which, however, could not bind them any more

ecurely than they were already bound. When her child was born she felt that her union with Miguel was perfect and complete. If she had had any doubts before as to this fact, they were at rest now, for he took the babe in his arms kissed it tenderly and called it precious heir. When she proposed that t should be baptized by the parish riest his face flushed for an instant, it is true, and he hesitated before reply ing; but did he not consent quite enthu-

siastically afterward? However when the day of the hanism came he was stricken with regret because he could not go to church her, but he had been ordered somewhere on special service and Camilla would have to get some one to go in his stead. This was a grievous disappointment to her, but his excuse appeared valid and she induced one of her cousins to act

for him. The priest who performed the cerenony at the Sampoloc church did not deem it worth while, in cases where only natives were concerned, to ask any more questions than were absolutly necessary, nor to make the service quite as elaborate as it was when Span lards were the interested parties. This child was, therefore, christened Ignacio friends turn their backs upon you in Terreno, son of Miguel and Camilla Spain, and not in Manila, simply Terreno, without the worthy father because I am your wife and your manknowing that the native who stood at Camilla's side was not the child's pater- me on account of the accident of my nal parent. The fee was paid and birth? If I am a faithful, devout Chris-Camilla, feeling that it was sufficient tian here I can be a faithful, devout of her hands tenderly between both his that the record showed the babe's name and parentage, returned home full of joy and hope for the little one's future The days, weeks and months flew by

to disturb the joy and harmony in ner and gliding across the room she Camilla's elysium. One day when little threw her arms about his neck and Ignacio was not quite a year old, Miguel entered the house wearing an expres- if it was her natural resting place. sion of countenance suggestive of the that she was startled and looking at him in alarm she asked:

"What has happened, Miguel, are you "No, cara mia;" he replied "not ill

but I have bad news for you."
"What is it? Tell me!" she cried eagerly taking both his hands and drawng one arm around her waist. "Sit here and I will tell you."

After they were seated on the rattan sofa he continued: "You know I told you, some months ago, that there were certain family affairs that must be settled before we could be married?"

"Well, I have obtained leave to return to Spain, for six months, to attend to this matter and I shall sail by the next

"Gracias a' Dios! And I shall go with you." cried Camilla joyfully throwing her arms about Miguel's neck and kissing him passionately.
"No, Camilla; not yet," he replied as he gently released himself from her em-

Startled beyond measure by this rejoinder, a horrible suspicion began to force itself upon her.

"No?" she moaned, clasping her hands rigidly and gazing engerly into his eyes. "Not go to Spain with you, my husband! My own love! You are jesting, Surely you will not go and leave me and our child here?"
"Listen, Camilla;" he replied as he

took her hands and pressed them with a show of fervor, "You are a brave little woman and you must listen to reason. It would be impossible for me to take you to Spain. It is quite as well that you should know the truth at once; it would ruin me and make you very unhappy."

"But, my darling," she cried eagerly, "I cannot understand you; your words are mysterious. It has not ruined you to live with me here; and how could I be unhappy if you were with me?"

"But, pajarita min, society is quite differently constituted in Spain from what it is here. There all the people are white and those with whom I assoclate would not recognize you as my wife nor would they continue to asso clate with me if they knew I had brought you to Madrid. In fact my father and mother would not allow me to enter their house,"

While Miguel was speaking Camilla asked with forced calmness:

"Because I knew it would make you unhappy; and, bę́sides, it was not

"Because you knew it would make me unhappy!" she repeated as she rose to her feet and stood looking at him with flashing eyes and clinched hands. All the Malay blood in her veins seemed to rush madly to her cheeks, tinging them with crimson which contrasted most attractively with the rich brown of her complexion. If ever she was beautiful she was so now-grandly beautiful in Camilla. They took a small house in her righteous indignation. All the fierce the suburbs of the city, furnished it passion of her nature was aroused. It was clearly an effort for her to control herself and her voice was cold and rancorous as she asked; "Your father and mother know you

are my husband? he replied hesitatingly.

"You lie!" This was said as if it were an admitted fact and did not call for discussion. Miguel sprang to his fee livid with sudden rage and approached Camilla clinching his fists as if he intended to throttle her. But she stood as motionless as a statue and returned his glarring look without flinching in the slightest degrec. Qualing before her aspect of desperate calmness, he paused when within arm's length of her, smiled disdainfully and walked back to the sofa seating himself with his elbows resting on his knees while he snapped his fingers nervously. Without changing her position or taking her eyes from him she continued:

"Your friends and comrades here know it, and yet are still your friends and cordially welcome you to their

"Yes;" he replied, rising and walking "Yes;" he replied, rising and receiving an arm of the some and curing up and down the room; "that is all true enough. But, as I said before, you pale.

"I am tearing your portrait as I would "I am tearing your portrait as I would be a said before, and said before, you have that Manila and Spain "I am tearing your portrait as I would be a said before, you have that Manila and Spain "I am tearing your portrait as I would be a said before, you have that Manila and Spain "I am tearing your portrait as I would be a said before, you have the said before the are far apart and we Spaniards may do things here that we may not do at home. There we are required to conform to social laws and prejudices, that you never, intend to return while here well, here we are not expected to live strictly within the social father would never give your miscode. Now, Camilla you are a sensible tress even one peseta! You know girl; be reasonable and patient and you that you never intended to make me

minutes, while Miguell walked to the window and stood looking out into the thing to amuse yourself while you were street. Suddenly she raised her head here away from your Spanish sweet-

"Miguel."
"Well," he responded guietly, turning toward her and leaning against the window sill. "Your father and mother are Chris-

"Why, yes: of course "You are a Christian and so are al "I hope so." "And I am a Christian too."

"Yes; and I'il frankly admit that you are a better one than I." "Why, then, should your parents and made social rules discriminate against Christian there, and no Spanish wife hasever loved her husband more truly or manifested no signs of relenting he took devotedly than I love you; my life! my soul! my Miguel!"

nestled her head upon his shoulder as

"Did the blessed Jesus ever most profound despair. Camilla ran to that there was a difference in Christians velcome him, as usual, but he returned because of color of their skin? Did he ner embrace so coldly and mechanically not speak, and promise salvation, to people who were no whiter than 17 Is there anything in our religion which Christian will occupy a better position in heaven than the Christian of the Orient? Oh, Miguel; you certainly cannot intend to desert me now for the poor reason that you are required to comply with social rules so directly opposed to the spirit of our religion! When you asked me to love you I was a pure and innocent girl with not an evil thought in my mind. I freely gave to you my love, my sout and all that woman holds dear in this world. I have been loyal to you in every thought, in every throb of my heart. Take me with you to Spain and I will not go to your father's house; your parents, your friends shall never know that I am your wife; I will be your faithful slave if you will only let me see you every day. Think of our little Ignacio! Say,

Miguel was evidently much affected by her wordss, and he drew her close to inox that you will take us with you! pressing him with a passing spasm of honor and justice. He held her thus for several minutes while trying to devise a way out of the difficulty that confronted him. To take her to Spain was absolutely beyond the question; the problem was to get away from her without breaking her heart at once. Such a catastrophe would have comparatively little interest for him when on the steamer and out at sea; but he actually had enough genuine humanity in his heart to shrink from causing her to suffer-while he was present, Or was it merely moral cowardice? He fully realized that the situation was exceedingly unpleasant and he heartily wished he was well out of it. Finally what seemed a solution dawned upon him. His countenance suddenly brightened and, holding her off at arms' length he gazed smilingly into her eyes.

"Pajarita." he said. "do you think would leave you and Ignacio and never come buck to you? Por Dios, no! Come; let us sit down and I will tell you all about my plaus." He led her to the sofa and, holding

one of her hands in his, gently stroked it as he said: "To begin, I must go to Spain."

She sighed resignedly and put her head on his shoulders.

"But I am coming back to you again sat staring at the floor, her hands You are not to get rid of me so easily as clasped and her fingers moving nervy you may think," he continued, making ment was ordered to active service in ously. Without raising her eyes she an effort to smile. "Now you must be ked with forced calmness:

a dear, patient, confiding little philosoand French, who come here, any better?

And why did you not tell me this pher and trust me fully, as you

Do not many of them also despoil our always done. I will leave with you fifty pesos; that sum will nicely for two or three months and then you will receive fifty more from Spain. I will continue to send you money until return, a year hence. Never fear, pajorita, you will be well taken care of

> happy again." "Yes, I will be well taken care of." she repeated absently staring at the floor, "but I will not have you. For a whole year I will be left alone; alone She buried her face in her alone." handkerchief and wept and moaned in a manner that really touched Miguel's heart. Suddenly raising her head and hastily drying her eyes she said:

and when I do come back, we will be

"But suppose you should never return? Suppose I should be left here to starve as so many noor girls have been left when their Spanish husbands have gone home never to return? What would become of me and little Ignacio?"

"I swear by all I love," he returned earnestly, "that I will return to you if I live; and if I die you will inherit all that I am heir to. You will never want for anything. I will arrange all that be fore I leave you by writing to my father and telling him of our love and of my obligations to you."

Camilla's countenance changed almost nstantly and the look of fierce determination returned to her flashing eyes She rose and walked quickly to a small table which stood near the window. Taking from it a cheap album she turned the leaves hurriedly until she came to Miguel's photograph which she slipped out and began to tear in pieces while she stared at him wildly as she had done a few minutes previously. "What are you doing?" he gasned

tear my love for you from my heart You have lied to me again and for the last time. I see it all now. You know You know that your to Manila your lawful wife! My father and Camilla sauk into a chair and rested mother told the truth when they her forehead on his hand, for a few warned me to shun you and said that you sought only to make me your play hearts. Ah. Dios! why did I not listen as she fiercely threw the fragments of the photograph at his feet. Then stepping quickly to the door she drew it duty of the preacher to do all he can to open and pointed imperiously to it as destroy the work of the Devil? she almost hissed the command:

> Her face was flushed, her eyes blazed with vindictive fire, and she stood as rigid as a figure of bronze—the personification of an outraged, womanly soul rendered wildly desperate under the burden of its wrongs.

Miguel with pallid feature, stared a her aghast, apparently unable to speak or move. Then, with a manifest effort, he rose to his feet and. in a tremulous, entreating tone, exclaimed "Camilla!"

"Go, I say!" she repeated, without changing her position. He hesitated; but seeing that she up his helmet from the center table.

rapidly out of the house, closing the of clergy.—Spanish proverb.

door behind him. He had walked half the length of the Ull-Ull roadway before he recovered himself sufficiently to say, with a sigh of relief: .
"Well, thank God, that is over! But

what a fierce temper the creature has!" Camilla remained motionless for a few seconds and then sank to the floor in a dead faint.

Three months later Camilla, with little Ignacio in her arms, walked slowly and wearily up the lane that led from one of the busy streets of Cavite to her father's but near the beach. Sadeyed, care-worn and heart-broken and hardly able to put one foot before the other, she was strikingly unlike the vivacious, happy girl who had walked down that lane, but little more than two years before, to give herself an tine.

Approaching the hut she pushed open the bamboo door and stood on the threshold gazing with flooded eys at her father and mother as they sat'at their evening meal. Her father paused in the act of raising a mouthful of rice to his lips, slowly replaced it on his plate and fingers.

"Gracias a' Dios!" he exclaimed fervently, "the end has come at last!" Her mother sprang to her feet, rushed to the door and clasped the young mother and child passionately in her arms while the tears flowed down her furrowed checks,

"My child!" she cried, "Santa Maria, madre de Dios! Thanks to thee, she has come home again,"

A mat of woven grass and a pillow were hastily arranged on the floor for Camilla and her babe and when they had been laid upon it, the mother buried her tace in the pillow sobbing bitterly.

The father, unable to control his emotion, walked out of the hut and paced up and down the beach. He did not go out that night in his boat to fish, but sat with his chin in his hands and his elbows resting on the rude table, while he gazed out of the window at the rippling bay and the long line of shimmering moonlight that danced and frolicked with the wavelets.

"Jose;" witispered his wife as she sented herself opposite to him, after she had assured herself that Camilla was sleeping. "She will be with us always now; pobre pajarita!"
"Yes," he responded bitterly, "for al-

though there are still many robbers fice in the Byrne Building has a great about, there is nothing left in the palace for them to steal."

"Ah, Jose, our Spanish masters will have to account to God for their cruelty to the Tagalo."

"And it is not only the Spaniards, maintain you and Ignaclo us of the fatherhood of God, and the brotherhood of man,' and of the necessity of being just and generous and moral, and then debauch our daughters and pour strong drink down the throats of our sons to stimulate the devils of vice and crime within them. And we dare not ask for justice, for experience has taught us that our petition would be ignored and we might be punished for our impertinence. And yet they proudly call themselves Christians go to mass and pay for the building of

magnificent churches. It cannot be that God looks kindly and lovingly upon them and despises us whom they so cruelly wrong. May He have mercy on them for it is in my heart to hate them though I dare not say so in public." "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself!" murmured his wife devoutly While this scene was being enacted a

wedding ceremony was in progress in the Santa Igiesia Cathedral of Madrid. The officiating priest spoke the final words that made two souls as one and the happy couple, and their attendants marched slowly down the aisle, thrilled by their mutual love and the inspiring strains of the Mendelssohn wedding march; she a pure young girl reared amid refinement and luxury and he a handsome lieutenant in the service of the King. She fondly believed that his soul was as pure and spotless as her own and when they were seated in their carriage rolling rapidly to her father's home she feit that now had commenced a long dream of unalloyed hanniness. But as he clasped her gloved hand

and pressed it to his lips a depressing suspicion flashed into her mind. "Miguel," she said sweetly, "have you never loved a woman in you

"Never in my whole life." "Gracias, a' Dios; And I am your

SHORTER CATECHISM. Sunday School Teacher-Johnnie,

what is Spiritualism? Johnnie-It's the Devil. Ma says it is all the work of the Devil, and our preacher says so too. Teacher-That's right, Johnnie. Spir-

itualism is all the work of the Devil and we shouldn't have anything to do with it. Our pastor will not even notice to them? You coward!" she screamed the subject if he can avoid it, but treats it with silent contempt. Johnnie-Please teacher, isn't it the

> Teacher-Certainly, Johnnie. the mission of the pulpit in the world. Johnnie-How then can our pastor destroy Spiritualism by avoiding it and treating it with silent contempt? Why does not the pulpit and the pew join in as great an effort to put down Spiritualism as it does in putting down intem-

Devil? Teacher (Looking at her watch) Our time is nearly up now and we will select our next Sunday's lesson. H. V. S.

perance and all other work of the

A pale cobbler is better than a sick king.-Bickerstaff. Honest error is to be pitied, culed.—Chesterfield. placed it upon his head and walked An ounce of mother is worth

SUN-LAND

California's Wonders and Great Blessings.

A Trip to the Great Ocean.

To the Editor:-Is it possible that 1 am in this great sun-land of California? How many years I have experimented with sun-light, longing for some land where I could get my fill of the precious article, and now at last, in these far Western States my desire has been granted.

An English traveler tells the story of an American who declared that if he was in London he would be afraid to go out at night for fear he might run off into the sea. By the time one goes 900 miles on the Pennsylvania road to reach Chicago, and 2001 miles on the immense Santa Fe road via Kansas City and Los Angeles, to reach San Francisco, one sometimes feels that our country is boundless. A single luxurious sleeping car carries us all the way on this road to the Pacific Ocean, and aided by excellent company within, sublime scenery without, and all facilities for comfort, the journey is not wearlsome

or unpleasant. This beautiful Los Angeles to which have transferred my College of Fine Forces, gives us many conceptions of Paradise as we pass through its snacious avenues, and its exquisite parks and witness its many fine mansions surrounded by the gorgeous semi-tropical foliage and flowers which can never be equaled in our Eastern cities. The city has now over a hundred thousand people, has 130 miles of street railroads, an abundance of fine schools. fine public library, and so many bookstores and news stands that only a highly intelligent reading public could sustain them. The people are remarkable for their hospitality and kindness and think of all kinds of things to make their patrons happy or comfortable. My shoe black gives me a luxurious chair and has several pictorial papers to occupy my attention while he is working: barbers will sometimes have reading-rooms; eating-houses will often water to start with, and will furnish a meal in good style at not much more than half of what it would cost in New York, Boston or Philadelphia, My ofplate glass windows which flood the room with light, a closet with a marble clothing, three electric lights, besides, which I am allowed all the space I want

in the store-room, and my room is good wife; are the English, Germans swept gratis every night by the janitor; and French, who come here, any better? What ever imperfections the people homes of all that is good and pure in above the average grade of people of most youth? The white Christians preach to other large cities in both morals and intelligence. So far I have not met a drunken man nor heard an intoxicated person profaning the streets with his senseless vell. I have seen no fighting or noisy brawls. The orchards of oranges or other fruits are often free of all fences, the people not seeming to fear the depredations of unruly boys. The people, though not rich, are sometimes so generous that we have to protest against them and remind them of

> The people are unusually well versed eating-house or bakery in which Grabam bread or entire wheat bread could not be got. Advertisements of rooms or for rooms are constantly speaking of sunny rooms as a great card. Meals are of all prices from 5 cents as furnished by some of the Japanese, upward. A great number of groceries, bakeries or places of delicacies furnish foods already prepared at very low

their own rights.

who do light house-keeping.
Dr. Sivartha who lives here, thinks the climate is unequaled in the world excepting in Palestine and he is a thorough cosmopolite. It is considered absurd for people to speak of its being a fine day here when they meet, for every day in the year almost is fine. There are no cyclones, no thunder-storms, no blizzards, and generally speaking almost no mosquitoes, poisonous reptiles, malaria or sunstrokes. Even at Yuma, one of the hottest places in the country, there are no sun-strokes, thus showing that sun-strokes are not sun-strokes at all but rather beat-strokes in times of

Among the many invalids and delicate eople who come here, it is quite common to find them taking cold, caused perhaps by the transition from the powerful mid-day sun to the coolness of the nights and early mornings. This could be prevented by taking some sun baths on the bare body, leaving the head in the shadow. A Mr. Robert Clarke, of Cincinnati after taking a series of sun-baths became cured of his feeble, dyspeptic condition and became so hardy that he says he could go nude in a snow storm without taking cold. A hed or lounge before a window would answer if a person is not able to purchase a solar apparatus. I do not make this remark as applicable to California merely but to our Eastern and Northern States. The States east of the Mississippi are more sunny than most of the countries of Europe, while the States west of the Mississippi are quite generally regular sun-lands. Southern Callfornia has a thousand miles of mountain desert to the east of it, which sends its dry pure air seaward every night and renders the climate so much more equable and delightful than the States of the Atlantic seaboard. The mountains and the sea stand guard and command the tornado and the over-heated blast to hold off and allow the strug gling people that come from so many climes, to build up happy an peaceful homes.

California as a State has adopted the despotic medical code so common in other States, which forbids everybody who has not graduated in schools of medicine from practicing the healing art. But Los Angeles, which term means the angels, has adopted a course a little more in harmony with its

CONTINUED ON PAGE 8-

A NEEDED SERMON.

A Timely Exhortation and

Addressed to Recipients of the New Dispensation.

Dear Brothers and Sisters:-As recipients of the new dispensation of the gospel of peace on earth-good will to men, known as Modern Spiritualism, as brothers and sisters with you in the one great family we term humanity, we ask you with us to consider our obliga tions and responsibilities which certainly are and must be in proportion to the light we have received.

The shadow of death has been lifted for us by this knowledge, that our loved ones live-are ministering angels to us By ministering to others they progress In like manner must we, if we would occupy with them the spheres to which ley are daily growing. On the other side are our spirit

friends, banded together to more effect ually serve the great world of spirit, excarnate and incarnate. So should we.

Our philosophy teaches us that a mar has got to meet his own soul; and therein lies happiness or misery. What are 'we preparing for? Condemnation

or approval at the bar of our own soul? Undoubtedly one of the most poignant regrets we will have to suffer, as from a higher and clearer point of view we behold the needs and opportunities we had for uplifting our brothers and sisters; will be the fact that we regarded them not. And in great degradation, under great disadvantages, we will have to make reparation for deeds undone

as well as done in the body, Our philosophy teaches us that in the present-from day to day we are building our future mansions. What are we

expending on our future homes? Shall we move from our material houses, on which we have expended ev erything-time, labor, money, to one on which we have expended nothing? The

law of cause and effect is inexorable. The widow casting in her two mites will secure a better home, perhaps, than rich who have cast in of their abundance. Our philosophy convinces

us that the story of "Dives and Laza s" is no fable. We unite, we organize, we try to sustain meetings, that we may present our philosophy to the multitude. We see before us weekly, hundreds eagerly drinking in the inspiring truth from our

inspired speakers. We hear their testimony from their own lips, that their burdens have been lifted from their souls, that a light has gleamed in, which can never be put out In perhaps a month they are gone with their light. We know it is beaming and shedding its light somewhere, but we cannot but ask: Have you no responsibility in helping to sustain the candle stick which held the light for you, that it may light others? Have you no responsibility in sustaining the frail, sensitive caskets of clay who are the mediums of conveying the blessed waters of life to you?

Four thousand years ago the seers were kent in the temples, cared for tenderly, and kept free from material enfronments or burdens. Less than two thousand years ago the great seer-leader of the Christian dispensation had not where to lay his head. How often have we said, had we been the Jews we would not have eruclifed the man.

We criticise the Christian churches in

that they do not practity all the gaspel They do maintain a place to set forth their principles in, and support, the men who devote their time

'A dime or a quarter from such as choose to recognize their duty to themselves as they occasionally drop into a meeting when most convenient or agreewill not support the rent, heating and light of any hall and common law (or corporations) compels payment. The law of spirit return demands a

place set apart and consecrated to that purpose, for concentration of power. When your heart is heavy and clouds lower, would you know where you can

come near the invisible world, and they you with their blessed influences Keep a place open and sacred to angel The Angel of Death may snatch your

dearest any moment. Would you find a ladder placed on which your loved might ascend and descend to you? Provide it now and sustain it. Would you be in touch with the needs

of humanity, to do your whole duty while you may? Unite as a society where needs may be presented.

Is there aught in the government or management of the society you dis-

Examine your own methods, see that they are true, honest, pure and just, then most assuredly your co-operation is needed to make it what it should behonest, just and true. Join it-stick to it-work in and for it. It is your oppormilty to do your duty to yourself. will enlarge, develop you to work for others in a broadened field. Do you dislike persons connected with

a society?.

Remember tastes differ. Were you deased, others would not be. Of necessity you also must be distasteful to some, no matter where you may go. Exercise the same patience and forbearance you would have granted yourself. You can lose sight of all person alities in devotion to the cause.

Have you money? Bring your tithes into the storehouse and prove me now herewith, saith the Lord, and see if I do not open the windows of heaven and pour you out a blessing that there will not be room to

This is a Scripture declaration based on purely scientific, philosophical principles, which can be illustrated and

It is but a tribute you pay yourselfbut a recognition of your own highest needs, and a small one at that. Just think of it! Nine-tenths of your

income or possessions spent on your perishable body which turns to corruption in a day, or kept for somebody else to use in a worse manner than you did yourself, and only one-tenth expended on the education and development of yourself; on that spirit which is the man, which lives forever, and must struggle and suffer, or enjoy, according to conditions we make. Nine-tenths on that which turns to corruption, and one on yourself which survives to suffer results of neglect or self-abuse!! Small enough is it not?

But what of us who refuse the tribute of even one-tenth to the recognition of our immortal self?

Dives in torments-modern spirit testimony from some of our merchant princes answers. Alex. Stewart, Jay Gould are pictured as starved skeletons. feebly crying as infants in cold attic or cellar, groping in darkness, begging for light, food, raiment.

The Mormon gives his weekly tithing without solicitation; also the Jew-both trained from birth to responsibility to themselves. The Roman Catholic, as well, either with or without coercion. whelr lamps do not lack for oil.

Boes our spiritual philosophy teach or low us neglect in the education of immortal souls? If so, it is not in

advance. Does it teach or silow us to take the exhaustive labor of our sensitives without full compensation or regard for their material necessities? Does it teach or allow us to receive aught without adequate return? If so,

it transgresses a law of Nature. St. Paul said to the people to whom he ministered: "Let every one of you lay by on the first of the week as God hath prospered you, that there be no gatherings when I come."

Let he or she who has earned but one dollar contribute the dime, and those who earned or obtained the ten dollars through the week, contribute the dollar hose who are not earners of money feel it their duty and privilege to make some effort to bear their share in the provision for their own and others' un foldment, and he who has neglected this tribute to himself for years, and accumulated a store, contribute while he may the one-tenth of his capital to the recognition of his immortal self, and our struggles for means to pay the expenses of merely the building we occupy-occupy occasionally at our pleas-

ure—perhaps will cease. Our hearts and hands acting in union, Spiritualists will occupy their own temples, consecrated to the habitation of angels, and our own soul, by our own voluntary acts, will be fitted to the re ception of their loving ministrations: our blessed instruments who bear their loving messages will not as now lan guish for material support.

At present where free seats are held collections amounting to not two cents a head represent to a greater degree by far than we could wish the unfoldmen and value each may put upon himself and the actual measurement of his soul May the ministry of angels and the exercise of our reason open broader paths for our feet.

"If we have sown unto you spiritual things, is it a great matter if we reap your worldly things?" says St. Paul. Surely human nature was the same in the time of the earlier dispensation, to have needed these injunctions.

Share your success in business enter prises with those who have been largely instrumental in conducting you to it In strictly material matters your broker not refused his percentage. Devote at least one-tenth to the acknowledgment of the possession of a soul-recognize your duty and privilege to hold a beacon light to the shipwrecked on every hand, and receive the thanks and blessing of your own soul from day to day; and when you stand on the im-"well done" which mortal shore, the comes from consciousness of faithfulness in that which was least.

We have audiences of three hundred on an average at our spiritual meetings here and in many places where open doors are held and meetings maintained by contributions. At one nickel each the sum raised would defray the expense of the hall and accessories in many places, but when it amounts to half that sum and even less, what may we think of ourselves? A per capita is never a just tax, for one penny is more for one to raise than ten dollars for another, and it is the recognition of your ability and your devotion to the cause. and your own responsibility to yourself to do all which lies in your power, which should determine the amount of your effort every way-whether in personal

effort or money.

A door fee is not just, only so far as it compels those to give a certain amount who are able to but would not, under compulsion. One who only would contribute more voluntarily, under the door fee system, shrinks his contribution to the sum required-and many are kept away, unable to meet even a small sum.

To recognize our duty to do all that lies within our power to maintain a place consecrated and devoted to spirit communion and to compensate those who devote their time and powers to promote our spiritual unfoldment is the one only thing to do-no matter if you yourself never are able to attend a meeting. If you have been unfolded to recognize the light of spirit-life, it is your duty to do all you can to sustain a light for others. It will certainly be yours to do on the spirit side, with regret if not begun before.

Oh, if one-tenth of all our substanceif one-tenth of our weekly incomes were devoted to our work, our temples would arise on every hand, our mediums would be sustained with nonnxious care for sustenance, and enthused and encouraged by the zeal and interest manested would be able to convey such rich dews of blessings as mortals never yet have conceived of. How the spiritworld will rejoice when mortals with unanimous consent and harmony, provide for their reception.

"Bring your tithes into the storehouse and prove me now herewith, saith the Lord, and see if I will not open the windows of heaven and pour you out a blessing till there be not room to reeive it." SARA L. HARD, M. D. Secretary First Spiritual Church, Den-

ANGELL'S PRIZE-CONTEST RECI-TATIONS.

A noted English Lyceum worker, Alfred Kitson, speaks as follows of the Angell Prize Contest Recitations by Mrs. Emma Rood Tuttle: Mrs. Emma Rood Tuttle, my dear and

esteemed sister: I write to thank you for the copy of your excellent, "Angell Prize-Contest Recitations," which you so kindly favored me with. It is exactly in line with the teachings of our Lyceum system, and such entertainments as it recommends, and outlines cannot fail to bring out justice, mercy and that spirit of true kindness which is well calculated to tone down and softentheanimal propensities and direct their energies in protecting the weal and helpless.

No one can read the touching, and pathetic incident of "My Horse Mary" with indignation at the heartless cruelty practised in the vivisection room.

I hope the work will have a great and extended sale so that its beautiful teachings of kindness, gentleness, and acter, it is necessarily presupposes that love to all defenceless animals may permeate the hearts of the young, and thereby lay the foundation for the manifestation of that love which teaches of the Fatherhood of God, and the Brotherhood of Man. Mr. Geo. T. Angell, is an Angel by

nature as well as by name, for he proclaims the message of "Peace on earth, good will to all children, and animals." and so seeks to effect the redemption of mankind by working at the very roots of society. May the Father of All bless your ef-

forts is the prayer of yours fraternally, ALFRED KITSON. Yorkshire, England.

The Austrians were originally the Oester-Reichers or inhabitants of the

Prof. W. J. PETE, F. B., (Legar 81., New York these two kinds of Thomases for their

WHAT IS HYPNOTISM?

Relation of Hypnotism to Spiritualism.

To the Editor:—In an article pub-lished the 12th inst., I said that if the persons whom we essay to instruct in he spiritual philosophy knew what mediumship was, and were hypnotism unlerstood, the light would break out from the rift in the wintery cloud of spiritual doudts, etc. Since the publication of the article in which this language was used. I have received inquiries as to what hypnotism is. In answer to these, I desire to give the following elucidation. Hypnotism is the dream state. It is

the lighting of the taper of the divinity of man, that is to be fed by all the inward and outward life. 'It is the excitation of one faculty with a tendency to the silencing of all the rest. It is the genius of eternity that comes and looks through the bars of the prison house of clay and whispers to the inmate there, telling him he shall be free. It may be accidental or superinduced. When all the rest of the machinery of the mind are put in subjection to the spiritual principle, then there is established the hypnotic state.

Admitting this to be true, it might be

Admitting this to be true, it might be asserted that hypnotism converts from The hypnotist is the bab of the be the case unless all spirits were pure. The spiritual department of the human brain is located between hope and veneration, and used to be termed marvelusness by the phenologists. The evolutionary forces of nature do not lie. These three expressions of the divine in the soul of man never could have occurred accidently. As they are grouped together, it is positive evidence that here is an all-source to reverence, an all-spirit to inspire and all things to hope for beyond the visible chattels. This that is called the weird is the inmortal principle that determines the eternal progress of the human species; the automaticiamp that explores the reesses of the unknown labyrinths where the feet of mortals have never trodden. and where angelic wings poise for mightier strength. The susceptibility to become hypnotized may be possessed by one who is neither good nor intelligent. The unusual development of the spiritual faculty may be found as an acedental gift in a person of ob-Such a person may have little scurity. if any idea of its use. The power to psychologize such a person may consist more in skill of manipulation than in any peculiar hypnotic gift. It is more the aptness to find subjects than the possession of, great magnetic power that sometimes characterizes the hyp-

There are a great many persons who cannot think nor conceive, spiritually. This is because they have but poor development in that department of the mind, as indicated by the narrowness of the brain in a certain region. If you will draw a line, straight from the tip of the middle finger through the hand to the tip of the thumb of the same hand, then place the hand with this fincrown and the edge of the hair, the curves of the head must be the limit of power to save the dear old Pulpit. the measure. If these tips in the hand of a man with ordinary size barely drop are now in arrears on their subscrip-over the sides of the head, of a given tions, and, in such an emergency as I the grandest and deepest philosophies witness on their own account, provided they "wait" for the "spirit" for a reasonable length of time, say a few nonths, sitting regularly, once or twice week whilst an equal number with an inch less breadth on the top of the head if they will settle at once. night have the same exercise without that of the direct, personal effect, where there is a single operator and a single subject. We have not time to elaborate this idea, but the logical mind can at once catch the fact that a so-called hypnotist is only a representative of the great universal mind, to which the willful passive becomes subject. In the establishment of the partial or complete spiritual

state. The announcement of this law human life ought to be a decided comfort to the skeptical investigator of occult science. One who law is in poor shape to declare himself

patron of learning. No student of human nature will dare deny that there is a law of reproduction that decides the size, quality, and power of susceptibility of the brain, the same determining the character of the individual in all his or her existence. If the mind of the maternal ancestor be vigorously employed in spiritual pursuits prior to the birth of the offspring, the descendant will, necessarily, be

psyche, a medium. The same would be true of any other faculty of the mind. This fact accounts for the springing up of mediums in the churches. The church's Bible condemns witches, but the witches' tryst, the God of nature, according to the magna charter of the universe, condemns both Bible and church. This Mousike was the charmed myth that bent over the cradle of infant man and wove her breathing notes with the warm zephers of love, as she verdure of an eternal springtime. If without feeling his inner being stirred the law declared of the spiritual is true, the same may be said of any other di-

vision of the mind. If, then, this spiritual prehension belongs, unvaryingly, to the human charthere are spiritual entities to see, hear, feel and know, as that there are stars to count, worlds to weigh, the cattle on a thousand hills, to enumerate and multitudes of living things to number by the use of the calculating department of the brain. This is proof positive of spirit life, without an appeal to henomena, but absolutely presupposes all the phenomena that has been claimed to have been produced in the history of Spiritualism. Many intelli-gent persons seem to waive the knowlof what we have stated, the existence of a spiritual faculty of the mind and whip themselves into a denial of the genuineness of any and all phenom ena, claiming that mediums are self deluded, or that they are led and swayed by cupidity, or other selfish mo tives. When the Wandering Jew went out to enjoy a ride on the famed and placid waters of the sweet Galilee, and, to his astonishment, was asked for five dollars by the boatman, he remarked that he could very easily account for Jesus walking on those waters.

Prima facie evidence cannot be answered by simple denials; it must be rebutted with contradictory facts, proven so as to destroy the former facts presented. This the hyperlogical Ingersoll and the hyper-rhetorical ministers will the last part of Human Culture and not do. I don't wonder at nor blame Cure. Paper cover, 15c. For sale at

Ignorance nor for their tempers. A person of the needs help that he never gets until it is too late; but when he won't help himself nor try to, it is hard for

any one else to assist him.
When I was a child I was always hearing strange sounds and seeing some kind of wonders, but was afraid of them and also treaded to speak of the Existence of a Spiritual Faculty matter to my parents. When I learned to read I fancied I could discern a spiritual to read I fancied I could discern a spiritua to read a lancing a count discers a spanitual meaning to the passages of "scripture" that the prachers did not notice. I remember once getting a rebuke for speaking of something in a particular sentence, to a minister. He took occurred to what a sentence country to mean a commentator. casion to refer to me as a commentator But my spiritual gift did not save me from painful doubts. When my mother would tell me that the home of the departed good was up above us, in heaven, I would go out in the cold air and stand and gaze up into the field of the marching stars and wonder how it could be? Then when I found that the stars were millions of miles away, and that the space beyond those, I could catch the twinkling of was as cold and as dark as this, I trembled with fear that I should never reach that heaven.

experience a sympathy for those who cannot feel a spirit's touch, nor hear the whisperings of loved ones departed who return. I am glad and happy that I do not have to believe without being able to approach the boundaries of the unseen to mark the footfalls of acquaintances formed from the other side, as well as of the ones who left me here, too stunned and shocked by their exit for tears or weep-

Mohammedan and the Baptist of the Christ. His wand is the touch of a hand that binds for a while, yet cannot hold the awakened soul, except by sinister design. That hand has unrolled a map of a new world, and from the spark of the altar fires of the eternal has, as is the imponderable element materialized in the insulated bulb, set the taper beside ft, and the grottos and castles, and sterraces, and spires, the a continual feast. Let not your hearts bestroubled: ve believe in God [spirit] believe also in me, for I teach a spirit existence. In my father's house many manslons, as if he had said. In the spirit world there are spirit homes for, all. Twenty-three years ago they wrote me from Kentucky the words my loved and loving sister sang as she passed through the amber gates, seeing, as I now suppose, the faces and the forms of some who had come to bear her to her spirit home:

know I am nearing the holy ranks Of friends and kindred dear, brush the dew from Jordan's banks

The crossing must be near," SAMUEL JOSEPH DAILY, M. D. Joplin, Mo.

UNFORTUNATE.

THE INDEPENDENT PULPIT. To the friends of "The Independent

Pulpit:"-By the fire that destroyed the Ed. S. Stone Printing House last night, my office, withdail its contents, including a good miscellaneous library, was totally destroyedal Also, the December issue of The Independent Pulpit, which was late, but neathy completed.

Aside from the loss I have to sustain, there will be alwemitious delay in bringger and thumb extended as widely as ing out The Mulpit, which I hope its possible over the top of the head, friends will beekind enough to excuse. directly at the middle, between the Considering fine fact that I was allength of that line will determine the for the hard times that are upon us, this for the millions of poor. amount, of spiritual, capacity, as a unexpected frink of fortune is, to say The question may naturally arise in general rule, remembering that the points the lenst, very disheartening; but I will the minds of many why this condition where the line drops over the interal meet it as destricten, and do all in my exists in a country whose people claim

person, that one is possessed of large make extra efforts to settle up at once, spirituality. If we have a number of such persons formed into an investigation of the comment of studied on this subject in just two will half rates for all elergymen, then the N. S. A. will applaud the decision.

The amount now:overdue is considered at once, will tide words—foreign rule. For 3,000 years that they will half rates for all elergymen, then the N. S. A. will applaud the decision. high and that threaten my financial

> Those now behind with me have already been notified of their indebtedness, and I will esteem it a great favor

This month closses the second year of the least phenomenon. The case of the the Emergency Fund also, and any confirst group is hypnotism, as much so as tributions thereto will be thankfully received. For long, the enemies of the Pulpit have wished to see it go down, but I am determined to stand by it as long as the Liberals will stand by me. I cannot say now just how long it will take me to bring out the December is sue, but sooner or later it will appear, and there will be no issue lost.

Fully determined to remain at my post and hold up the banner of Liberal ism as best Lean. I ask a continuance of your support in any way you see fit to render it. This is an opportune time is not able to recognize an unvarying of the year for obtaining new recruits, and it will be a great source of pleasure, as well as help, to me if each person to whom this is sent will procure at least one new subscriber between now and the first day of January. What a New Year's gift that would be! Will you not endeavor to do it, friends? I sincerely hope you will. J. D. SHAW. Waco, Texas.

GOOD WORK IN THE COUNTRY. To the Editor:-We feel it our duty, to add our little mite, in the spreading of the grand truths of Spiritualism. We received our first copy of The Progressive Thinker three weeks ago, and now wonder how we did without it so long, for we find it such a help and consolation in our spiritual work. We have organized a society and lyceum out here in the country, twelve miles from the city of Fort Wayne, and being five miles from any, village where a ball could be obtained to hold our meetings in, we meet at our private houses. We and that the blessings that Spiritualism brings to us, the not confined to large cities or gilded palaces alone, but are showered upod us in our humble homes tust the same

showered upon usin our humble homes just the same.

We were third about organizing, knowing that our number was small, but remembering the scriptural promise that where two or three meet together in the right sprit, a blessing would be obtained, we put forth the effort, and to our astonishment our number has reached the mignitude of thirty-three, and still there is more to follow. Next summer we expect to prepare a grove where we can havite our city friends to meet and partitipate with us. We hope to build up at temple here that shall stand. We do not wish to build it, nor any part of it, from the fragments of any part of it, from the fragments of another, that we might be accused of tearing down; for we feel that Spiritualism, the grandest truth of all truths will stand upon its own foundation We accord to all others any rights and privileges that we would reserve for ourselves. We are very much interested in the articles published in The Pro gressive Thinker, from the pen of Dr. H. V. Sweringen, for our long acquaint ance with that gentleman and scholar. has but added to our appreciation of S. A. HEATH,

"Social Upbuilding, Including Co-oprative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises

for the Starving Hindoos.

Famine and Plague. MILLIONS ARE IN WANT-THEIR REP-

RESENTATIVE THINKS AMERICANS

SHOULD AT LEAST SEND ONE SHIP-LOAD OF CORN. To the Editor:-Through the medium of your widely circulated paper I beg to address a personal appeal to my brothers and sisters of America in behalf of the famine and plague-stricken millions of my starving countrymen of

I have found in the Americans the capacity to comprehend the real mean ing of the brotherhood of man, and this prompts me to make this appeal. I am ecciving every week letters and papers l from personal friends and others who be carried into effect by the Board of tell me of the terrible sufferings of the poor. The immediate cause of this condition is, I think, generally understood all over the world to be a failure of crops, due to lack of rain. Failure of of Spiritualism everywhere. Some of crops might occur in any country, but them involve individual rights, while such failure in India is fraught with others affect the rights and privileges greater distress than is possible in any of the Spiritualists as a body. In order

other country on the globe.
A country of only 1,500,000 miles, with a population of 300,000,000 of people, many millions of which number even in the most prosperous times are never able to secure but one meal a day during their entire life, from the birth of the body to its death, and where thousands of the very poor have to subsist habitually on wild flowers, plants, and other vegetation of spontaneous growth in the forests. The suffering in time of famine must of necessity be great and widespreading, and dire results follow in form of disease, plague, and death. These extreme poor have no homes or permanent shelter, and I may say less clothing. The dress of both men and women of this class is usually only a small piece of cloth tied around the waist in the form of an apron. The farmer never owns a foot of ground; he always rents from a quarter of an acre up, according to his ability, etc. He borrows the money to purchase the seeds.

VICTIMS OF TAX GRABBERS AND USURERS.

The small man earns 20 rupees from his crops in the year, 16 of which goes for taxes, the balance to the land-owner and money-lender. The same thing goes on year after year; hence these poor people simply exist on their one scant meal a day. He has to pay 200 per cent even for his salt. In a native state he pays one cent for a bag of salt, but in the British territory he pays 6 cents for the same bag of salt. This rule applies to many other articles of necessary use. Under such conditions what can be the state of these poor people in case of crop failure? During the year of 1877, when £11,000,000 was spent in great pomp proclaiming to the oppressed and downtrodden people that her majesty Queen Victoria was then Empress of India, no less than 5,000,000 people died from starvation. Should any one doubt this statement he may find it recorded in Sir W. W. Hunter's "Brief History of Indian People," page ready greatly sembarrassed by reason 233. The same fate seems in store again

to have reached a higher civilization in Many to whom this notice will be sent | the past than now exists on earth, and sources men and nations whose only object was to seek wealth. For 3,000 years we have been under foreign rule, and the people, once learned, happy, and prosperous in their non-conventional life, have gone down and down and down.

EDUCATION THE ONLY PANACEA. Nothing will or can ever elevate these descendants of the noble Aryans, from which you have all sprung, except education-free, non-sectarian educationeducation based on the grandest system in the world, the American common-school system; and this is my object for coming a second time to America, but for that I shall appear later. What I desire to accomplish now is to secure immediate help for 10,000,000 suffering poor, who are dying of actual hunger. I beg, therefore, Mr. Editor,

that you will assist, and, through the power of the press, which is all powerful, reach the hearts of this justly acknowledged great, good, and generously inclined American people, who are not only great in their generosity, but who are even sympathetic, and who have shown themselves ready to lend a helping hand to all just causes. Can there not be a committee appointed of gentlemen or ladles who have the time to attend to such matters, who may receive gifts of money from donors with which one ship at least, loaded with grain, may be sent from an American port? This would help to save hundreds of perishing poor, and give them an opportunity for better development, I have learned that there is a surplus of corn on the American market which may be bought cheaply, and, as the peo ple of my country (excepting the Mohammedans) are principally non-flesh-eaters, grains, therefore, would be the only food product suitable for their use. This matter of assisting the famine sufferers of my country is one of deep concern, and lies heavy on my heart I sincerely hope that some method for immediate and successful action in the matter may be suggested at once.
VIRCHAND R. GANDHL

PUFFING THE UNWORTHY. I am informed that Spiritualists in New England—and perhaps also in the west-are expressing the opinion that I have been "hired to write" misleading puffs for un worthy persons and schemes For the benefit of all doubters I write now to say that I was never in my life 'hired to write" any puff for any body; much less to advocate any scheme that I did not know or believe to be all that I represented. Moreover there is not money enough in all New England, and old England combined, to hire me to ad

vocate a known fraud. I may be deceived by the testimony others whom I deem reliable, and they in turn may have been misled by those in whom they trusted. But I endeavor to weigh evidence, and speak within reasonable bounds, when I report any fact, or experience, or the doings of any medium. What may have been in the past life of any man or woman is not for me to judge. The only question is, are they doing a good work now? If so, it is the duty of all who know the facts, to help them in worthy efforts to cover the follies of the past with the virtues and good deeds of the present and future. No man ever did. or ever can, hire me to advocate any swindling scheme, or unworthy enter-prise, if I know it. LYMAN C. HOWE.

Lecturer Appeals for Food The N. S. A. Becoming Ag- Future Life According to Science. gressive.

They Are Suffering the Horrors of Spiritualists Everywhere Should Awaken

> And Contribute Freely to Aid in the Work.

HALF-RATES ON RAILROADS-A TEST CASE-THE SEYBERT COMMISSION-HON. A. B. RICHMOND AND OTHER EMINENT JURISTS TO THE FRONT-LET THE FIGHT FOR OUR RIGHTS GO ON, AND LET YOUR POCKET-BOOKS OPEN WITHOUT DELAY, TO ASSIST IN THE STRUGGLE.

To the Editor:-The recent convention of the National Spiritualists' Association left many important measures Trustees. In reading over the convention report, one cannot fall to be im pressed with the fact that these very measures are vital to the best interests that these rights and privileges may be obtained, it is necessary that the N. S. A. should have the hearty support of every Spiritualist in America. Some of the questions under consider

ation involve possible law-suits, hence will require cash to enable the Spiritualists through the N. S. A., to ascertain from the courts of the land what their standing really is. All railroads east of Pittsburg decline to grant the courtesy of half-rates to the Spiritualist speakers, on the ground that Spiritualism is not a religion, hence its speakers are not religious teachers, and therefore do not come under the rules granting halfrates to ministers of the gospel. The N. S. A. now is, and always has been, opposed to half-rates for apybody priest, layman or legislator, but it holds that while Catholic priests, Presbyterian clergymen, Y. M. C. A. presidents etc., receive rates, our Spiritualist speakers are entitled to the same court esy at the hands of the railroad officials An opportunity is now offered the N S. A. to take a test case to the higher court in the land for a final decision in regard to the matter. One of the set tled speakers in the East, a resident of the city where her society is lo-cated for more than thirty years, a settled speaker for that same length of time, has been refused an annual permit by one of the great trunk roads, on the ground that Spiritualism is not a religion.
The N. S. A. Trustees have been di

rected to take this case into court as soon as possible. Its officers are anxious to do so, and will carry the will of the delegates into effect as soon as means are at hand with which to do the work. If the Spiritualists of the country, and especially the friends of the N. S. A., wish this matter tested; if they desire to ascertain their rights as a people, now is the time to do it. The N. S. A., has already established a precedent before the Inter-State Commerc Commission and will receive a fair hearing, and impartial decision from that body in the case at issue. It is principle for which the N. S. A. is working, and a splendid opportunity is now afforded the Spiritualists to assist in the defense of their principle. Spiritunlists of the nation, will you not respond to this call? Will you not awaken to your duty and each one give his or her mite that this case may be settled

the rights of Spiritualists against every form of oppression, and religious big

Another matter of great importance was also left to the discretion of the Trustees. It is well known to all classes of people that the conditions of the will of the late Henry Seybert of Philadelphia, who gave \$60,000 to the University of Pennsylvania, have been flagrantly violated. Every Spiritualist on the globe has been injured thereby for under the provisions of that will, every Spiritualist was a Seybert legatee. Had the Pennsylvania University done its duty, the claims of Spiritualism would have had a fair hearing before the world, and each individual Spiritualist would have benefited thereby in the change of public sentiment in re gard to his religion.

It is well understood that the Spiritualists of the land have a good case against the University, but it will take cash to secure a decision. The writer has consulted several eminent lawyers and the general opinion is that the contesting of the case would result favorably to Spiritualism. Several prominent Spiritualists have said they would subscribe to a fund to carry the Seybert will to the Supreme Court also. Now is the time to do so. Time is passing rapidly, and the University is enjoying the Seybert legacy to which it has no legal title. Why cannot this outrage be stopped? It can be, if the Spiritualists will only contribute funds enough to enable the N. S. A. to take the matter up Let Hon, A. B. Richmond, Judge Thompson, J. H. Wilson and other em inent lawyers who are true Spirit-ualists, be employed by the N S. A., and a decision that will be of great value to all Spiritualists will be the result. Then, friends, let us fill the N. S. A. treasury that the good work may be done. Let us stay the hands of its officials with substantia

props, and bid them go ahead. The writer has offered to start a ter dollar subscription to the general fund of the N. S. A. Will not one thousand others do likewise. Let the word "Yes' be spoken in unison by a thousand or ten thousand throats, and cash sen to the N. S. A. with that "Yes." which will enable its officers to act promptly in these important cases. Treasurer Clendaniel awaits your offerings, and secretary Woodbury is auxious to re ceipt for the same. Let action be the watchword of every reader of these lines. Send all contributions to Hon. F. B. Woodbury, secretary, N. S. A., 600 Pennsylvania avenue, S. F., Washing-

H. D. BARRETT, Pres. N. S. A.

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ifested.

INCIDENTS IN DESPERATE DEEDS BY THE FOUL FIEND-PROPHETIC VIS-IONS-SOMNAMBULISTIC PAROXYSMS EPILEPTIC ECCENTRICITIES.

'As set forth by the Cincinnati Ennuirer:-"The most astonishing things I nave seen," said Dr. Harding, "are comprised in two cases of double consciousness which I attempted to treat and in some measure modify. The subjects of both were young women, and the pe-culiarities which I am about to describe first showed themselves when they were yet girls. At the beginning of the trouble they were not treated by me, but the peculiarities of inception in both were described in my hearing by intelligent observers, and I have adopted their version for the facts not within my own knowledge. "At the age of 14 Miss C. R. M. was

as wide-awake and full of life as the average girl of her years. Intelligent, alert and fun-loving, she was a favorite with friends and acquaintances and gave promise of a happy future. On her return from school one day she complained of a distracting headache, and threw herself upon a bed. At once she became unconscious, but in half an hour she awoke to consciousness of the present. The past had become a blank. She knew not who she was, nor was she able to recognize father, mother, sisters, brothers or friends. Language had gone from her, and the entire results of early education were obliterated from her mind. She made the unmeaning sound by which young babes indicate their presence and wants, and had no more judgment than a mere infant. In a word, it became necessary to give her the same care and attention as would be required for the youngest child.

"It can scarcely be realized that years painstaking instruction may expunged from the mind at a single wave of a magic baton, but here was the demonstration, and, more than this, the whole nature of the girl seemed to have been changed in that breif half have been changed in that brief half hour. Sprightly and vivacious before, she was now stupid and dull; where before apt to learn, she was now slow; where once eager for instruction, she now loathed it and destroyed her books as she would rid herself of the enemies of peace. In everything she had to be re-educated, but the training was poor on account of the inaptitude of the pupil. She lived her dull life, conned her tedious lessons and passed through various duties perfunctorily until she again became familiar with old friends and formed some new acquaintances, when -that old headache returned, and once

SHEFELL INTO A DEEP SLUMBER. "Sheawakened to the old original conditions-to her former self! The former disposition, sweet and genial, was her's of old; the previous education yielded its fruits to her apt mind; the tastes and ideas of happy girlhood returned their truant offices, and her heart once more went out to the select associates in school with all its pristine fervor. The events of the intermediate period were as if they had never been, and friends made in that interval were as essentially strangers as if she had not met them at all, to their measureless surprise and chagrin.

"Affairs were especially prosperous with her till that old headache returned once more and she was prostrated as on the previous occasions, when again she they are playing' was remarked. awoke in her second state-practically another person. At the very line where her studies had been interrupted when the associates she had cultivated when these branches were previously pur-Through school and in all the following years she lived this double life, now one individuality, now another, each condition a continuation of the previous corresponding state and partaking of no other feature.

"Shortly after her school days were finished I was called into the case under a remarkable state of facts. The girl was very attractive, fond of society and a favorite in her circle, there it was not strange that she had suitors. The emharrassment arose from the incident that she had engaged herself to marry two of them, the promise having been made to one when in her normal condition and the other in her secondary state. Both young men were much in earnes and determined to stand on their rights but half the time each was unmercifully snubbed and the other half raised to the seventh heaven of bliss. It was a curious problem to submit to the solution of a professional man, and I tried to decline its consideration, but the parents showed much anxiety and I undertook the case with small hope of

"The girl was called Carrie by her Intimates, and I can give no names but George and William to her lovers, for all these people are yet on earth and would naturally object to being placed on public exhibition. After acquainting with all the facts as above related I called the parties and their parents in serious consultation and talked to them freely. I represented that the girl's moral responsibility could not extend beyond those acts which belonged exclusively to her normal state and then pointed out the means for discrimination between that and the abnormal condition, at the same time dwelling upon the undesirability of holding her to a promise which at any time her friends and the law would justify her in repudiating, because made under extraneous influences. Still the matter involved a serious difficulty in the fact that the abnormal state was liable to recur at intervals more or less remote, and this I proposed to ameliorate by returning the lady to her parents' care during its reign. With these points thoroughly agreed upon the marriage might be celebrated whenever the parties were ready.

"This decision ruled William out of the contest, and he submitted as if science had a perfect right to issue and enforce any kind of ukase. Carrie was in her normal state, and therefore rejoicing in her freedom to wed her normal choice, and George was radiant with happiness. The parents were satisfied, but I did not feel easy. Science had nothing to do with my decision, which was merely the result of ordinary judg-ment, and might end in disaster. It was an opinion which might either end funeral? or increase the embarrassment, but I thought the normal state of the lady basis for judgment, and trusted that the end would justify the means. It did. Carrie lived with her more than a year after mar tiage, in which time she developed into her secondary state but once. In due ern city, and in the afternoon of the time a sweet baby came to aronse a day when this conversation dormant element in her nature, and, all a telegram was received anhouncing though some 15 years have elapsed her sudden decease, and it was subse fact, which different conditions was as he pictured it is a vision.

night have terminated otherwise. AN INSCRUTABLE OBSESSION.

"The second case which came to my observation, was of a character so different from that of Carrie, and in some features so repulsive to pure minded people, that I recur to it with reluctance. The parents of Miss Elsie Brahmer requested me to treat her for epilepsy, to which she had been a victim for several months. I found her a very patient sufferer, amiable and ready to follow directions in their utmost minutiae, and extremely anxious to recover her health. Her confiding trust in my ministrations aroused all my sympathy and caused event, me to employ every faculty for the relief of the girl, at which she was unsparing in expressions of gratitude. There was a system of curious periodicity in her fits that has no precedent in subsequent investigation established. any reports on collepsy I have read, rethen a fit of great violence, merging finally into a comatose state lasting 30 boy said he had been at the polls, and or 40 minutes, and then exhaustion.

After the first of these most dreadful was but then out of bed, they understand the second state of the second Elsie did not seem to recover, that she and were greatly depressed, seem like herself. These peculiarities ever, it was found that the father had I mentioned to her mother.

"'Oh, doctor!' exclaimed the tearful was read aright. parent, "surely she is not herself now, but another person altogether. In a but another person altogether. In a feared and avoided him, while others little time she will curse horribly and took the deepest interest in his phenomcall you, her father and myself the dirtiest and most insulting names. And she will do things to shame us all. I should have told you before, but I hadn't the heart to say these things about our daughter till the need came, and now it may be too late. What can you do for

"When we returned to the girl she was indulging in language impossible of repetition, in which she imputed to me the vilest motives for my professional visits, accused her mother of nameless crimes against chastity, and her father of atrocities, for which, fortunately, our language supplies few descriptive words. It was the unreasoning and irresponsible outpouring-of madness through a means uncontrolled by Elsie Brahmer, and at once I decided that an evil spirit was in possession. Never could there be a more abrupt and puzzling contrast between two individuals than that now manifest between my patient as I have formerly known her and the characteristics at present exhibited. Before she had been all courtesy, gratitude, modesty, complaisance; now her tongue was that of the veriest harlot, all her words from the vocabulary of accusation and her manner the negation of everything seemly. Language was used of which the girl in her normal state would have had no conception, and she was guilty of acts that even long-experienced wickedness might shrink from. "'Don't you, doctor, please, believe it

is her doing these bad things and saying those awful words,' begged the poor mother, and she was grateful, indeed when I said I did not so believe. But I had a sorrowful message for the woman. Elsie must be taken to a sanitarium, and against this the mother's heart rebelled. It was the only course, however, for no physician in ordinary practice can do justice to a case so complicated, requiring such constant attention She entered the retreat when about 17, and was discharged as 'cured' in fifteen months, but the remedy was too severe, for she only went home to die. The foul fiend that came in and possessed her at will worked her physical ruin and to my mind she is one of the most terrible examples on record of a victim of unconscious tragedy."

"There are many tragedles in which the victims are unconscious of the parts

POWERLESS VICTIMS. "'True,' replied the doctor, 'and the she passed from this condition she resumed her education as if nothing unusual had intervened and went back to had Elsie Brahmer? As little as would be possessed by an infant in the coils of a boa. The records of crime are filled with instances of irresponsible agency, which the majesty of law holds to a strict and unbending accountability, for the law has no regard for psychic phenomena. I have no charity for those parents who profess to obey a command from God in offering up a sacrifice of their children, for God never required such shedding of blood by any parent, not even in the days of Abraham, but parents have killed their children in innocency of heart, as witness the case of Andrew Yellowices at Edinburgh. He was indicted and tried for the murder of his daughter, yet it came out in proof that he was a model

of kindness. "It also developed that he was the subject of remarkable somnambulistic paroxysms, which had afflicted him from childhood, and that in these early years, when he was living at home with his father on the borders of a stream in the Black Forest, often at night he would rush out of the house screaming the name of a sister to whom he was much attached, go down the bank into the raging torrent groning for his sister. and then with a yell of triumph return to the shore. Sometimes he would stand at the edge of the stream crying for help. All the time he was perfectly unconscious; and even immersion in the cold water failed to awaken him. He morning remember nothing about it, but was lost in wonder as to the means by

which be came so wet. "He grew up to manhood, was mar-ried and had a family, and then the attacks assumed a different form. To his sleeping senses there would come a great light streaming through an opening in the floor. Immediately following there was a vision of the most terrible wild beasts rushing in flocks upon his sleeping family. He would tump out of bed and attempt to drive these beasts away, and it was in such somnambu listic and unconscious condition that he had seized one of his children to drag her away from a flery dragon, and had hurled her with such force against the opposite wall that she dropped a limp and lifeless mass! When he was awakened and realized what he had done his agony was pitiful enough, but the law saw nothing but crime in the deed, and it was with difficulty and much expenditure of legal talent Andrew Yellowlees escaped with his life. He suffered four years' imprisonment for an unconscious and wholly

irresponsible act. "As interesting phenomena are devel oped by children as visit the most intelligent minds. A lady of my acquaintince was greatly astounded one morn ing by this question from her four-year "'Why didn't you go to grandma's

"'What do you mean, Frankie? Grandma isn't dead.'

"'I say she is,' responded the boy 'and I went to the funeral with papa. Ever so many folks asked for you.' "The lady's mother lived in an East that event, she has remained per- quently learned that her sickness was manently herself from the time the of only two or three hours' duration. motherhood rested upon her So, in mind, Frank had attended her fubrow. Please note that I do not offer neral before she was taken sick. His Fine Forces, and author of other imthe result of this case in elucidation of mother was unable to make the journey portant volumes on Health, Social Sciprinciple, but simply as a statement to attend the burial, and therefore it

"This was only the beginning of trouble with that boy. As often as wice a week he knew about something of which nobody else was apprised, and no matter how calamitous its character it was sure to happen in a few hours subsequent, to Frank's revelation. In his relation it was always something he had witnessed, but soon it came to be understood that these visions were prophetic. He had seen a neighbor's nouse atterly consumed by fire, and in the morning was annoyed to see it standing intact; but in this instance he kept his own counsel until after the The handsome residence up in flames at 4 o'clock p. m., and then the youngster told his story, 'And, said he, 'the big dog was tied up in the

"When Frank was six years old his sulting in seven moderate attacks and father was nominated for a local office, attacks witnessed by me, I noticed that stood what his visit to the polls meant, was fractious and threatened to become number of votes reported would do but unmanageable; really, that she did not little toward an election. At night, how-

cellar, and burned to death,' a fact which

"Some people who heard of this boy enal manifestations. The time came when a pestilence visited his neighbor-hood. He was then eight years old and the pride of his parents. One morning he said to his mother:

a majority of 117, and then the riddle

"I saw a funeral of five persons, and I was in one of the coffins.' On the third day thereafter the obsequies of himself and four schoolmates were held -all victims of scarlet fever."

I am aware that the manifestation above set forth are unusual, and that professional men hold that they are simply exceptional and have nothing to do with extra-natural conditions. What do clergymen, doctors, lawyers or editors know about them? Who can pass judgment upon phenomena they refuse to investigate? And even when we come down to the tribunal of last resort, what investigators can explain the incidents therein without the aid of something superior to mortal intel-

IOSEPH ESTABLISHED A CORNER Joseph, Pharaoh's Prime Minister, was the first to establish a corner. He secured all the grain (gold) and during a famine scooped all the money, and then the cattle; and then the land of the Nile, and finally the people as slaves. The lesson of Bible history applies to the corner Rothschild holds on gold at

The Bible states that "the rich rule over the poor and that the borrower is ervant to the lender," and so oblivious is the lender of every interest except his own, and so reckless is the cornered borrower, that civilization begins when the State curtails the right of the borrower to destroy himself.

There is a strangely instructive tale related in Genesis xlvii. One Joseph, without even a dream of his own, but only a God-given gift of interpretation. forsaw that there were to be seven years of plenty, followed by seven vears of famine.

He at once concocted a scheme to run a gigantic corner in grain, and so alluring was it that he was given full charge of the details.

He did not invest his own or the King's money in grain when it was cheap. Not he! He made the people turn over without price or equivalent one-fifth of all they raised, and this he

stored away. When famine came the neonle struggled along for several years on their own savings, but finally Joseph gathered in all their money, and when the money failed, he said: "Give your cattle;" and after he had taken all their burn read the short tribute which follows a sassailed the wrongs of church burn read the short tribute which follows a sassailed the wrongs of church burn read the short tribute which follows a sassailed the rights of cattle the famine still lasting, the next year the people came and offered to sell themselves and their lands for bread, and Joseph bought them and their land, paying them with their own grain, which he in the years of plenty had by his friends and the world for the the way of progress, he denounced

confiscated. It took fourteen years to run the deal, but when it was ended, all the people except the priests were slaves, without without cattle, without money, and then Joseph arranged that forever they should turn over to the King one fifth part of all they raised. This amounted to more than half of their

It was probably a keen realization of the possibility of this trick being repeated on themselves that made the Hebrews establish the year of Jubilee, which was instituted to prevent the growth of the few and the impoverishment of the many.

All modern states, according to the de gree of their civilization, prohibit pecupary contracts that will overwhelm the debtor. He may not mortgage his liberty, he may not agree to pay usury, he is given an exemption of persona and real property, his debts outlaw, and it is part and parcel of the same hu-mane and profound policy that makes modern states reserve to themselves the right to determine what shall be legal tender for debt.

We often now have corners engineered by private greed in all the necessaries of life, and they are run that the few may profit by the loss of the many Without legal tender laws the modern Josephs, far-seeing and astute, would load the creditor with mountains of debt, with an apparently flush currency, and corner it on him when the tim came to repay.

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THE NEW YEAR

Round and rosy, running lightly, Comes the long-expected son; Comes from some long-mystic region. And from whence (their name is legion), There has come many a one, And smiling just as brightly!

Soon, to the right, running fleetly. Meets a figure, grim and gaunt: In the breeze his locks are streaming-Tatters, rags-to outward seeming 'Tis an effigy of Want,

Passing on, singing sweetly: "Hold! Pass me not little stranger, Drop I by the wayside here! Take the glass-my sands are num-bered;

Take the scythe-the flowers that slumbered, From its glance, will reappear, Again to bloom in danger.

Took he, then, scythe and hour-glass-(On them dropped a falling tear),
"Pass, little one, bells are ringing,
And to greet thee, is the singing, Beautiful and glad New Year Leave Old Time, and onward pass!"

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HONOR THE DEAD.

Washburn's_Address at the Funeral of Putnam.

Secular Services Held in Boston.

HIS FINAL PLACE OF REST-A SONG, A POEM AND A TRIBUTE-THE RE-MAINS OF MAY L. COLLINS BORNE TO was Captain Putnam. HER CHILDHOOD'S HOME FOR BURIAL LEXINGTON.

It appears from the New York Truth on Tuesday, December 15, were of the and straw of Calvinism. simplest character. "No pomp or cersimplest character. "No pomp or cer-emony, no bell, or book, or candle," as associations among the Unitarians, but the Boston papers were surprised to observe. It was by his friends and his natural liberty. What one has among his friends, and the curious pub-

peared to be asleep, the friends said, son when they took the last farewell view. The whole service was most im work he attenuted.

Mr. Washburn's address was pref- and threw his whole strength and aced with the poem, "When I Am power with splendid energy against the Gone," written by Susan H. Wixon: When I am gone! It seems so strange

That I shall go Beyond scenes of my vision's range, And no more know.

who, seeming so much a part Of all in life. Will cease to feel this beating heart In joy or strife.

Others will take the work I leave In various ways the threads will weave When I am gone.

Seasons the same will come and go, With storms and sun: And rivers, with increasing flow, Onward will run. The busy world, with all its care.

Will still speed on; And flowers will bloom as gay and fair When I am gone.

But perfect peace and sweetest sleep I shall have won: Naught shall disturb my slumber deep

When I am gone. No fitful change, no voices rude, No night or dawn,

Upon my rest will e'er intrude When I am gone.

THE ADDRESS. My Friends:-We have met together

and affection to a friend and brother; to perform the last rites for the dead and to take leave with sad thoughts and pealed to men to think for themselves, tender recollections of what is mortal of Samuel P. Putnam. It is hard to speak of our friend as

much vigor. His whole being was the foe of every friend of death. He had wealth of his mind he gave to the world foe of every friend, of death. He had passed the meridian, but life was a song, and not a dirge, in his heart. The years had been kind to him—they did not bring him the storms of age, but the sunshine of youth. His boyant nature was not overcome, by living, but strengthened and intensified. Experisers that to weaker milds would have ences that to weaker minds would have shadows have closed around him. He brought discouragement, to his acted as has passed into the silent realm where incentives to greater effort. His capac- all have gone who have lived and where ity for work was marvelous, and seemed to increase, with every added burden. He possessed the happy gift of hope. Through the darkest clouds he could discern its spining light. In his presence doubt disappeared and confidence was born. His enthusiasm was a part of the man. It was not a bonfire, kindled for some special occasion, but a flame lighted by conviction and fed by reflection. And so he made. wherever he went, an atmosphere of cheerfulness, of warmth and glow, of upon the bler in the lobby, and the per cheer.

erty and love of beauty. He was retheir highest ideals. He was a brave, former and poet. While he hated with true man, a loving comrade, a noble undisguised hatred every enemy of lib-friend, a gental gentleman, large-heart- For sale at this office.

erty, he loved with generous feeling the friends of man.

Mr. Putnam received from his father the literary instinct. He was a bright pupil in the schools. He entered Dartthouth College in 1858, but, before the time came for him to graduate, the nation called for soldiers to defend her flag, and the name of Samuel P. Putnam was enrolled as a private in the army. For four years he served his THE SOLDIER, AUTHOR, POET AND BE- country, until the stars on our national LOVED LEADER IN FREETHOUGHT banner shone peacefully in their blue ATTENDED BY STANCH COMRADES TO sky, and the stains on its crimson ground were fading away. He entered the military service carrying a rifle, but he won a sword, and for two years he

His father was a Congregational cler--DISCOURSE BY MOSES KAUFMAN OF gyman, and he was trained to preach as his father had preached, but his nature was not in harmony with orthodox theology. His thoughts could not be im-Secker that the services at the funeral prisoned by dogma and creed, and his of Samuel P. Putnam, held in Boston, heart would have starved on the husk

lic was rigidly excluded, else they sect and party merely indicate where would have made an exhibition of it; progress was arrested and where man such is the morbid streak running was forbidden to think. No religion has through the average thoughtless human allowed freedom, and no priest has enbeing. There was no intention on the couraged investigation. The soul that part of the Liberals to pander to this would search for the truth must leave the church. Mr. Putnam learned that But the little chapel where the serv- the experience of others must be his ices were held was crowded with his own, and if he would be free he must friends-Boston's stanchest Freethink- cut the chains that bound him. To be ers, who had come to may the last hon- a free man he must be a free thinker, ors to the dead. The body lay in a and so he threw off all allegiance to tramassive casket, draped in black. The dition, and accepted as right and true features were composed, and he ap-only that which satisfied his own rea-

In 1884 he commenced his great work The hall was darkened, and in the cor- for Freethought, and no warrior ever ners shadows fell; but one gleam of fought more valiantly than has Samuel light was cast upon the coffined face. P. Putnam during the twelve years that After a solemn hush a quartette, com- he has opposed theological tyranny and posed of Mr. Hull, Mrs. Johnson, his ecclesiastical aggrandizement. With daughter, her daughter, and Miss Minpressive, though simple, and was in ac- heart and soul were put into his words, cord, we know, with Mr. Putnam's own and his sentences glowed with a fire sentiments. He wanted no ostentatious that revealed the earnestness of his display, but desired to be remembered purpose. He tore down what was in what hindered human advancement, entrenchments of religious bigotry. With perfect faith in man to govern himself, he resisted the encroachments of priestcraft. He has painted the liberty he loved in all the colors of language. His mind could expand only

where the intellectual air was free. Samuel P. Putnam was honest-honest to himself and to the world. He did not cover his face. Hypocrisy was detestable to him. He was willing the world should know him for what he was. He loved life and enjoyed it. He did not pose for a saint and did not set himself up as a model. Life will bear the noblest men and women when all are true to the truth in their own souls. The lesson of history warns us against the church. Theology has always murdered the minds of men. The heart cannot hear its sweetest flowers when imprisoned in the cell of a creed. Man is not to be condemned for think-

ing differently from others. He is rather to be condemned for not thinking at all. Mr. Putnam did not falter because he had the crowd against him. He only struggled harder. He knew that where thousands assented to a statement there were so many slaves to be freed Authority is opinion accepted without question. Where men are seeking for the right and true, statute and dogma here to pay the last tribute of respect are not helps, but hindrances. Mr. Putnam gave his thought to the world for what it was worth in itself. He apto trust their reason and common sense. He admired manliness, independence and always respected mental integrity They who listened to his fervid speech dead. It is hard to realize that the were impressed with the earnestness of bright star has set. There was about him so much life, so much health, so being spoke through his lips. The blood him so much life, so much being was the

all must go who are alive. The loved brother, the true friend, the genial companion, and the brave, earnest worker has gone from mortal eyes. Farewell!

At the conclusion of the service the

body was conveyed to Forest Hill crematory. Some fifty or more of the friends accompanied it. There were no services at-this place other than the final parting. The casket was placed sunshine and flowers, of song and ple gathered walked in reverent silence around it. It was then committed to Born in New England, Mr. Putnam the flames, passing from sight. The inherited the varied enchantments of necessary papers were signed, and the her hills and yalleys. His mind had mortal career of Samuel P. Putnam mountain heights and running streams. was closed. But his memory will live He could unbind Prometheus-release in the hearts of all who love liberty, of mankind from suffering and misery— all who are true to their honest conand take from Flora's hands her beau- victions, of all who admire indepenteous gifts for man He had love of lib-dence of life, and earnest work for

ed, magnanimous, without jealousy and without fear. He did the best he could always and everywhere, and never looked at a dark spot on the horizon when there was a glimpse of sunlight to be had. If the world were people with Samuel Putnams we could do without law. Our courts and prisons would be empty, but our temples filled Injustice and tyranny would be un known, but liberty would be enthroned everywhere. Good-fellowship would be the universal rule, and truth would never have to struggle to maintain her self among men. He was for all, a real Liberal.

THE FUNERAL OF MISS MAY L COLLINS

Concerning the last honors to Miss Collins we have received no direct com munication from those who conducted the services. The funeral was held in Lexington, Ky., December 16. Press dispatches of the 17th say: "Lexington, Ky., Dec. 16.—The burial of Miss May Collins took place here this

afternoon. Dr. T. C. Collins, her venerable father, was so prostrated with grief that he could not attend, but her mother, brother, and sister were pres ent. The services were held in the chapel of the cemetery and were con ducted by Moses Kaufman, a Free-thinker of Lexington, who was a friend of Miss Collins. He said in part: "'A brighter genius than May Collins

never stirred men's souls. She was unlike anybody else. She patterned after none. She was a genius, and put her soul into all she did and wrote. Through all her young years she found pleasure only in storing her mind with useful knowledge, so that she might become of use and benefit to her kind. In this casket are the remains of one who, unlike other great workers in the field of Freethought, passed when her life-work was incomplete; whose career had but begun, but whose genius was felt on two continents. The place of May Collins will never be filled in the sphere she had chosen, nor in the hearts of those who knew her best. Charles C. Moore, editor of the "Blue Grass Blade," says:

"I have just returned from the funeral ceremonies of Miss Collins. They were in every detail exceedingly beautiful, and perfectly fitting and appropriate for the marvelous character and wonderful career of this brilliant young woman who had laid her genius and life as an offering upon the altar of human elevation. "There was a beautiful funeral ad-

dress delivered by Hon. Moses Kaufman. The universal expression of regret at the untimely and tragic death of Miss Collins, who was just in the midst of a gathering of the fruits of her opes, is Lexington's grand tribute to the memory of the greatest thinker for her age that Kentucky, if not the has produced. The beautiful chapel of the most beautiful cemeters was comfortably filled with representatives of our best society."

Mr. Moore says that steps will be taken at once to rear a monument to the memory of this gifted young woman.

MUSIC AND MUSIC BOOKS. To the Editor:- I have carefully read Brother Boozer's criticism of a portion of my article on "Music and Music Books." As yet, I am of the same opin ion as I was before I read it. Not only that, but letters that I have received since writing my original article prove to me that I am in the ranks with the best class of workers in our cause. The criticism of the use of the words "song" and "tune" are scarcely worth consideration, as it is simply a distinc-

tion without a difference.

The quotation from Meyerbeer is not apropos. All agree upon the generality of music. It carries its own expression. The question between Brother Boozer and myself is whether songs that have been habitually in use on the boards of variety theatres and dime museums are the proper ones to use on the Spir itual rostrum or not. This simmers it self down to a simple matter or personal opinion and in the end the public will decide it as they have before this. I do not and never did say that I "thought that the best results of man's musical genius should be shunned if it had previously been used for a not the best purpose," but I do say that the majority of those songs are not suitable for Spiritualistic meetings. Even with the change of words, the same hold

good. But it is not my intention to start a personal controversy. I am interested in getting suitable music books for our use. Up to the present time they have not been produced at a price that the people can afford to pay.

There are two reasons why we should have original music of our own; first. we should have music with the proper ring in it, and that has not been worn threadbare by others. Second, we can not use the tunes now in use without paying the owners of the copyright for the privilege of reproducing the music, cost of doing this will vary from \$10 to \$50 for each tune, while intensely popular ones will require from two to three times the last amount. Then take any of these books and see what the cost of securing copyright privileges is and it will be readily seen that words only can be given while the demand of the people is for words and music both Since writing my previous article on this subject, I have received a number of letters from people in our ranks who are interested in music and desirous of seeing a truly Spiritualistic book published and contained orders for books and tenders of assistance. Five such orders arrived yesterday. I will say to all these friends that I have no intention of publishing a song book. I am not in a position financially to carry it through, and do not think I have the technical knowledge of music necessary to properly arrange such a work.

A couple of years ago I had an idea of doing it, and with Mr. C. P. Longley made an investigation with the result that we learned that it would cost \$1,500 to get an edition of fifteen hun dred copies of the work published, with out allowing any remuneration for compilation. This included the cost of copy right privileges for a number of desir able songs by James G. Clark and other like writers.

I have no quarrel with any song-book publisher, no interest in any publication of the kind. But I have an interest in placing Spiritualists in a position where they need not be ashamed of the mat ter placed before the public. I must say that I would be ashamed to sit before an intelligent audience and announce "Sweet Marie" or "After the Ball" even if the words were changed. Others feel exactly the same, Let's have something original. WM. H. BACH.

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EATURDAY, JAN. 9, 1897.

A GRAND DISCOVERY. Elder A. W. Bartlett, of the Seventh for the subject of his Sunday discourse the other day, "Spiritualism-Is It of

God, Man, or the Devil?" The pulpiteer announced at the outset that he was convinced of the truth of the phenomena of Modern Spiritualism; that man is a passive agent, often ignorant of the source of his controlling reformation of the intemperate empower. Then he told his auditors that there were but two supernatural powers-God and the Devil-that spirits could not return to the earth as ministering spirits to instruct and comfort the living, because:

"The Bible expressly assures us that the dead are wholly inactive and unconcious. They sleep until the resurrec-

And then, mournful to relate: "The claim of these spirits to be the shades of our departed friends, in face of incontrovertible proof from Scripture, reason and common sense that "the dead know not anything," brands the whole system as a lie."

The soul-sleeper finally reaches his last postulate with the assertion: "If Spiritualism be not of human im-

posture, or of God, whence is it? Its nature and truits prove it to be wholly of the Devil.' The plous divine next tells how it is done:

"Through legions of miracle-working evil angels, which kept not their first estate in heaven. Satan brings before men the appearance of their departed friends. The counterpart is perfect; the familiar looks, words and tone of our tenderest sympathies by personatingsour loved dead, and they work astonishing miracles before us to sustain their pretensions. Then, as confidence ls gained, they present doctrines of Devwhich directly undermine faith in the Scriptures, and lead to violation of the commandments of God and the

Now that is bad! Poor Devil! Naughty spirits! How can the church that call me to themselves. For half a get along without them? Hell, the Devil his ministering servants and an offended God, constitute the capital on which the church built its faith. Neither of these can be surrendered. The Jaspers and Talmages have the hold of maniacs on them, and so long as there is a shred to cling to, backed by Bible authority, they will flutter the tatters to the breeze. While the fetich remains the dunces will flourish.

CHURCH.

The best and fullest definition of the word church which has come under our observation, is found in the Encyclopaedic Dictionary, and is thus given: "A body of Christian believers, wor-

shiping together in one place, under the same minister, and with the same form of worship." It is difficult to understand how the

name can be correctly applied to a body who are not distinctive Christians, and who have no formal method of worship. Like the term, reverend, would it not be better to allow the opponents of Spiritunlism to monopolize it?

THE IRASCIBLE CEORGE. What had George Washington done to incur divine displeasure? The monument erected to the memory of the "Father of His Country." on South Mountain, Maryland, was struck by lightning on the night of the 19th ult. and was badly shattered. "Our loved General was said to be very irascible at times," reported an old-time author. Possibly some display of his temper was passing in review, when that "bolt of Jove" was sent out on its mission. The preachers can tell how it was.

WANTS NATIONS TO DISARM. Paris, Dec. 21.-M. de Jeante, in the chamber of deputies Saturday, offered a-motion that the government summon an international conference of the powers, with the view of a general disarmament, and demanded urgency for it. What event in the history of the world, next to the general arbitrament of national disputes, is more desirable than disarmament—the reduction of military and naval forces to a peacefooting?

ANOTHER GREAT REFORM. Now the religious world propose to close the limbit of Sunday evening courting. At Bridgeport, Conn., the club opposed to such abnormal woolng lately visited suspected houses, and ab ducted the tender swalns. God in the Constitution is the thing to break up che wicked habits as courting. ching should get acquainted while at the meeting, or on the mourner's

THE VOICE OF WISDOM. It would be well for humanity if evof observance as that often-quoted text -Prov. 23:31—

"Look not upon the wine when it is vhen it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

The quotation gains no additional strength because it is in the Bible, nor because it is claimed to be inspired. It is the voice of wisdam, creditable to any ige, or any people, and applicable alike to all forms of intoxicants. Experience, and observation teach that Irunkenness paralyzes the brain, and makes the victim unconscious of his ects. They teach that the inebriate is dangerous member of society; that there is no safety while the artificially insane is roaming abroad, or is sleeping off his stupor at home Person and property are ever hazarded by his presence. He is unfitted for social, domestic, or business life. He is an incubus on the body politic, a wreck on the great sea of life. He cannot appreciate the joys of friendship, the endearments of family, or the felicity of domestic bliss.

ise of intoxicants is conscious he is an gist. If this a specimen of the stuff the object of distrust to his dearest friends. In his sober moments he deprecates his condition and would gladly break away does not wish to see the cause made the from it: but he is a slave to appetite; butt of ridicule by those who expect the victim of a debasing habit; an im- something more than such crass ignobecile; like a ship at sea without chart or compass, and the port he would enter is hidden from sight. He would reform, but his craving and deprayed thirst ever leads him to greater States. They cost \$500,000,000 to build double of wretchedness.

Talk about Keely Cures! It is idle to ook for hope in that direction. It is a device for money-getting, frequently ending in disappointment, despair and Day Adventist Church, of this city, took suicide. If a person has lost his manhood and self-respect, can be hope to regain them by the use of drugs?

When the question of returning to specie payment after the war, was agitating Congress and the country, the good Horace Greeley said, "The way to do it is to resume." Is not the way to braced in that one word, Reform? The slave who broke away from his thralldom, took the North star for his guide, and though suffering the pangs of hunger, the inclemency of the weather, unknown dangers ever before him, and yet with bruised feet, aching limbs, and often a fevered body, he traveled on by night, hiding himself by day, finally gaining his freedom, the world called him brave, and the philanthropist gladly gave him a friendly hand. If a spark of nobility remains in the bosom of the fallen he should fan it into a flame, then bursting the bonds that bind him he should assert his manhood and make hearts to cheer him on his way to reformation. Let him eschew his companions of the social glass, keep away from the saloons, look not on the poisoned cup, and if tempted flee from danger as from a poisonous reptile whose sting is

If The Progressive Thinker has a single reader who uses any form of intoxleants to excess, these words are for his voice are reproduced with such accu- we pray him to heed them; and if a Spirm with the earnestness of a brother.

> CULTIVATE THE BREED. The French novelist and poet, Victor Hugo, who churchmen class with infi-

dels, in his confession of faith, said: "I am conscious within myself of the certainty of a future life. The nearer approach my end the clearer do I hear the immortal symphonies of worlds century I have been outpouring my volmes of thought in prose and in verse. in history, philosophy, drama, romance ode and ballad, yet I appear to myself not to have said a thousandth part of what is within me. When I am laid in the tomb I shall not reckon that my life is finished. The grave is not a cul-desac; it is an avenue. Death is the sublime promulgation of life, not its dreary finish. It closes in the twilight, it opens in the dawn. My work is only begun. I yearn for it to become brighter and nobler, and this craving for the infinite demonstrates that there is an infinity.

Hugo was not a believer in a virginborn God; he repudiated the eternity of nunishment; vicarious suffering formed' from the masses. no part of his creed; man is not fallen but has ever been rising in the scale of being, and this ascent will go on forever; hence his infidelity. The breed should be cultivated, for the more numerous the better it will be for the

A BACKWARD MOVEMENT. There are fourteen hundred convicts in the penitentiaries of New York. By late act of the Legislature of that State

convict labor ceased in all the different shops on the first day of January, 1897. The statement comes that the prisoners are petitioning the warden for employment, and express fear that they will go insane if left confined in their cells, its main supporter. The spirits have The labor system in the penitentiaries was a devise, some fifty or more years ago by philanthropists, to give occupation to the hands and brain of convicts. and qualify them to gain an honest supwhen released from penal servi tude. Labor agitators could only see their own side of the story, hence this pretended reform. But is it not a ret- an anniversary meeting to be, we hope, rograde movement, which will increase rime instead of abridging it? Cer-

tainly it looks that way. A NEW DEPARTURE.

The evangelistic meetings in Philadelphia now imitate the advertising claprap of the circus, and form large proessions of the professedly pious, folowed by young people and benevolent societies, who march with banners and music through the streets, singing gospel hymns, to attract the attention of Cor., 9:22, "I am made all things to office. Price, 75 cents. all men that I might by all means save some." And the Philadelphia Chris-

SILENT ON RELIGION

tians are copying his example.

One of the professors in Harvard University has been studying Shakspeare, with the view of learning the religious opinions of the writer. Strange is it may seem he came to the conclusion that those consulting that monument of learning would hardly understand that man bas a religion.

ASHAMED OF HIS TITLE. Our contemporary that has traveled ery passage in the Bible was as worthy from Chicago to San Diego, Cal., and found, like all pioneers, "hard sledding." now proposes to help itself down hill by starting a Lyceum monthly. But as red, when it giveth its color in the cup, its proprietor was ashumed to keep the title of his paper so it would even hint of Spiritualism, he is so ashamed of the lyceum cause, the newspaper is to represent that he calls it The Star of Hope, or expects to so name it should it live to be born. That is a milk-son name.

> lyceum cause behind it, however ashumed he may be of it. This same editor has introduced "Lyceum Lessons" in his paper. He is one who thinks the present lyceum books insufficient, and wants something new. He gives the children a lesson in physiology, and among other questions asks

> good for a paper of any persuasion. It

tells nothing, and one can advocate the

"Are there more kinds of blood in the body than one?" To this the astonishing answer is given:

"Yes; two-Venus and Asterial-one dark, the other red." Some Mahatma, or Chile must have inspired this answer, which is highly occult as being entirely beyond understanding. Venus blood, and Astereal He who indulges in the immoderate are unknown to the ordinary physiolo-Star of Hope will give the children of the lyceums, its coming into being will be regretted by every Spiritualist who

A REFORM DEMANDED.

"There are fifty-two penitentiarles and over 17,000 julls in the United cerated in the year 1892. The criminal expense of the country is not less than \$100,000,000 ninually."

Churchmen claim this is a Christian nation, and are very zealous to make it more so. They are expending their wealth and energies to indoctrinate infidels and heretics; while statistics prove that they who have been educated in Sunday-schools, or were members of churches-the preachers forming no inconsiderable part-constitute almost wholly the occupants of such prisons Verily, there is some radical defect in the religious education of the people, which ought to be reformed.

TWITTING ON FACTS.

During an animated discussion in Congress quite recently, a member waved a letter he held in his hand, and asked it be read in confirmation of a statement he had made. "Do you call that evidence?" inquired a member from Virginia. "I do." was the response And then: "Yes, it is the kind of evidence op which you used to burn witches in Massachusetts!"

A SURVIVAL.

The oldest university in the world is El Azhar, meaning "the splendid," situhimself free. He, too, will find true ated at Cairo, Egypt. It is the greatest records dating back to 975.—News Item. At that date, outside the provinces situated on the Mediterranean, the entire population of Europe was but slightly removed from barbarism.

Thanks, President Barrett for your

timely article on our second page. We send you \$5 to aid in this matter. Every private car, in strictest confidence; and Spiritualist should respond at once Send what you can. If every one who racy as to deceive the very elect, if it itualist or a Liberal we press them on reads will "chip" in five cents, \$2,000 should have these two papers. Our will be raised at once.

ITEMS FROM BUFFALO, N. Y. I desire to speak briefly of the cause the Temple here. The meetings in have been well-attended during Decemher-sometimes over-crowded. The labors of Mrs. Kates and self seem to have been effective and appreciated There are large numbers of Spiritualists in Buffalo-but only a few can be depended upon to do active work. The time for passive Spiritualists should pass away. Surely all can afford to do little for the cause. Too many wait for others to achieve—saying that when so and so is done, we will help; and others say when the workers are more in harmony and are more representative of the culture and wealth of our city, we will attend and help. How can they better achieve the influential and successful modes than by personally belling now. We caunot wait for any one. To do now and all the time is the great necessity. The wealthy cannot be depended upon so much as can the poorer classes.

Spiritualism is essentially the religion of all classes. It shall never be taken The "Woman's Union." and the Church officials at the Spiritual Temple in Buffalo, are all active and whole souled. Their many kindnesses have endeared us to their interests. We hope to be helpers in their progress, and know good spirits will ever bless them for devoted labors. We desire to give public thanks for most excellent home

son, Mrs. J. H. R. Matterson and Mrs. E. Nugent. These are each working mediums here; and their cordiality has tenderly touched us. Mrs. Atcheson is devoted to the Temple work and helps there both as an oficer and medium. Mrs. Nugent is a good healer and is also an active official at the Temple. Upon Mrs. Matterson the public work largely hinges She is done much for her, and she feels the debt cannot be paid. Through her able guides she has developed a wonderfully

receptions tendered us by Mrs. Atche-

uccessful practice as a physician. We will be busy in Ohio during January. For February and March, we will return to our duties in Rochester N. Y., and will hold there last of March preparatory for a great Jubilee in 1898 It is also suggested that a New York State association be organized this year inampletime to help the Jubilee. Mailat any time will reach us is addressed 55 Comfort street, Rochester, N. Y. G. W. KATES AND WIFE.

"Human Culture and Cure. cluding Methods and Instruments)." By First. The Philosophy of Cure. E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. It should have a wide circulation, as it well fulfills hose they would regenerate. Paul said, the promise of its title. For sale at this

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

> "Angel Whisperings for the Searcher By Hattie J. Ray. A After Truth." volume of genuine poems, of such fine moral and spiritual tone that all will be pleased and benefited by it. For sale at this office. Price \$1

PROF. BARRETT'S ADDRESS. Other Subjects Treated of Espe cial Interest.

The Progressive Thinker is to be sent three months for 15 cents to all New subscribers. IT spiritualists, keep posted in current Spiritual events. Til

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be read by every Spiritualist in this broad land. We have had his address (which covers three pages of The Progressive Thinker) and five other important lectures and articles embodied in one paper, which we propose to send forth to illuminate the minds of those who have not had an opportunity to read them.

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

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

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

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

The fifth page is very suggestive throughout, and is devoted to the "Hindoo Teachers-They Will Try to Capture the United States."

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. In order that all whom this notice may reach, can secure this address, as well as the other lectures and articles, we have made arrange-ments to have 10,000 copies printed to be subscribers. This paper is well worth 25 cents. Every Spiritualist who wishes to know what has been going on should carefully read it. Our regular subscribers have, of course, had the con-

We will also, in connection with this paper, send out another equally as valuable. The first page contains an excel-lent lecture by Virchand R. Gandhi, a earned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, 'The Night the Light Went Out," exhibiting many of the inside workings of the Catholic Church. Besides the adlress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Ouija. The second page has a startling statement in rescrence to the "Romish Octopus-It Is Winding Its Poisonous Coils Around Washington." The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a strik ing illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octobus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every, freethinker should read it. It is full of, excellent "points. It also contains interesting facts in ref-

crence to the Romish Church and offices. The sixth, is eyenth and eighth pages have the following: "Monasterles and Convents—Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription. Every Spiritualist in this broad land abode of Daniel the prophet.

their contents. For Fifteen cents we three months to all New trial subscribers and also send these two valuable papers.

Bear in mind that by New subscriber list for six months. Those who wish to buy these two papers can have them for five cents each—both for Ten cents. Send The Progressive Thinker three nonths to some friend, and thus get him interested in the cause. Stamps taken on small orders.

VERILY, WHAT NEXT?

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

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

The Encyclopaedia of Death and Life in the Spirit-World, when ordered singly, will be sold at 50 cents per copy. The Next World Interviewed at 35 cts Those who order the three books at one time will get them as follows: Vol. I. of the Encyclopaedia \$.45

The Next World Interviewed 35 30 . 211 Total\$1.25

NO. OF PAGES IN EACH BOOK. Vol. II. of the Encyclopaedia.....400 Vol. II. of the Encyclopaedia.....400

The Next World Interviewed 250 Each of these books is neatly and on fine paper. and as prices go, are well worth one dollar per volume.

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accom panied 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. Remember, please, that in order to obtain these three books for \$1.25, you

nust send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing It is the subscription to the paner that enables us to send you these hree books at cost. November 28, we announced that we

could no longer send out as a premium the paper edition of Vol. I. of the Encyclopaedia of Death. The Hollanders are descended from the Batavi, whom Caesar tried to conquer, but with whom he afterward.

made an alliance.

SOLON AND MARY.

"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 III.

LIONS ON GUARD.

SOLON AND MARY VISIT DANIEL THE PROPHET. WITHIN THE HEAVENLY SPHERES.

We now desired to visit some great prophet who had lived on earth in the years long gone by. We hesitated, for some time, as to

whom it should be, but, at last decided,

it should be Daniel, of Biblical lore. After refreshing ourselves with rest and the wine of love, we again went forth on our quest for wisdom, and to find the prophet Daniel. We inquired our way, of those whom we thought must know where he might be found and were told, that we could not miss our way, for it was a broad, shining high-road, with thousands of beau tiful dwellings on either side, and was

called, Proplictic Avenue. As it was one of the principal roads, leading out of this beautiful city, we had no difficulty in finding it, and were soon on our way.

We were informed that our journey would be quite a long one, as the aveone led into remote regions; but time was of no consequence to us, for eternity lay wide, and broad before us; wisdom and truth were the all-important things to be attained.

We were surprised at the thousands of grand, and beautiful dwellings which we passed, as we swiftly made our way onward, and God, or Soul Will Power, was the means by which we proceeded. We observed that the occupants of every house, had been prophets when in earth life, and we determined, on our return, to visit many of them. At length, after what in earth life would be many days journey, although we travelled with the speed of light, we came in sight of a great city, the splendor of which awed even our etherealized vision, and if the brightness had not been somewhat subdued by stately palm trees, and giant tropical ferns, we could

not have endured it. Beyond the city lay a great sea, aflame with amber light. On an eminence, near this sea, stood a most beautiful edifice, whose dome appeared to be in the form of a crown of shining gold, set with blazing jewels; this, we were told by those whom we asked, was the residence of Daniel the prophet. As we passed through the streets of this city we saw hundreds of enormous elephants-great stately creatures-most of them equipped gorgeously; loved and petted by the shining a rels who Then said Daniel: often poised on their backs as of old; not from necessity, as then, but because they enjoyed the ancient habit and companionship of the creatures; just as the Indians still have their spirit horses and ponies, children their pet dogs, cats, and but we tasted until refreshed: birds. Luxuriant vines were twining around everthing available; great roses of all colors, were blooming profusely; stately lilies, and gorgeous flowers of tropical hue, were everywhere; and the

reat lions barring our further progress will send the Progressive Thinker for Of course, we knew that these lions could not hurt us, still, they would not allow us to pass by them and enter the lofty way. We could not rise above and glide over them, for they were spirit- within, and held communion with my we mean one who has not been on our unlized beings, and could rise at will,

"Yea," we said to each other: "those with beast and bird, fishes and reptiles; and will power belongs to the alone; therefore, all these creatures have souls like unto themselves, and place, and set their will power against four lions have more will power than of the one to be overcome. we have. Just as we were thinking thus, behold! there stood in the door way a form which we knew at once to be that of Daniel the prophet. He stretched forth his hands. Immediately the great lious crouched at his feet, lick

ing his hands fawningly. Ah! the mystery was at once solved to us, for the soul power of this Ange was so great that the edifice, and all about us, shook as with an earthquake and the great lions trembled with fear for they were in contact with a will power greater than the will of the four

"Be still! ve resolute beasts!" he commanded, in firm, concentrated tones. and allow the strangers to pass! Enter." he said, with a commanding gesture: and we passed by the lions, heir eyes being lowered, their resolute wills being conquered, and overcome by a greater, more resolute will, than

We entered: the door closed, and and we stood alone with Daniel the prophet. it may please many, in earth life, to substantially bound in cloth, and printed know how Daniel looked on earth, and, how he looks here. First, we will describe his appearance, as he stood be fore us, in all his grandeur, and lofty noliness. He was fully six feet in leight, large, and rounded into perfect not fight with material weapons; his most perfect public tests that has ever symmetry: his flowing hair was burn-weapons must be of the soul, and if shed and tawny, his eyes just the color he allow another soul to overpower him, of a lion's, deeply burning with immense, and terrible, will power which, and flee at the first onslaught, then is all understand, is soul power. His robe he a craven coward and deserves to be clung about his majestic figure like beaten.

fleecy white clouds one sees on a beauiful summer day: a scarf of royal purole and gold was crossed from the left left hanging nearly to the feet, which were sandaled with gold. His appearwore on earth.

from off the face of the earth, s salem, the ancient is here ever bright things; penetrate to the very core Gibbon's work. For sale at and shipping, in all her spiritualized and heart of each and every Price. 25 cents. glory; so are the Red Sea and the Nile, known law, and try to discover Religion of the Future. By the Mediterraneau and all other seas, laws not known at the present time; for, Cloth. \$1.25; paper, 50 cents.

lakes, rivers, and oceans; their spiritualized counterparts are all here; but

Daniel the prophet, gazed on us with dazzling smile of welcome, and extended his powerful hand:

"We knew you were coming," he said, with reverberating voice. "We received telegraphic dispatch, to that effect, sometime since; yet, you will observe, there are no wires, nor poles, in this those below, and our telegrams are dis patched on the photographic principle; the transit is as rapid as light; but, come in! My wife awaits us," and we paused a moment before some heavy, gorgeous, oriental drapery, on which were representations of lions, elephants camels, ostriches, birds of paradise, orloles, apes, Egyptians, embowered temples, mosques, palm trees, luxuriant vines, and beautiful flowers.

The curtains seemed to represent an they parted, without visible touch; but, we observed it was by the will power, presence of the counterpart of Danielhe was grand, she was sumptions.

Her hair surrounded her like swirling waves of fire; her eyes glowed like integrated, then would they be prophets the sun; her fleecy, white robe, trailed indeed. after her like the train of a comet; she extended one hand to Mary, the other to live, for we are passed the change me, and after, with majestic grace, called death; even have we passed on pointed toward some bright cushions. which were piled up like the gorgeous clouds of an earthly sunset sky; and, in a voice which sounded like the winds through forest trees, she said:

"You must be weary, dear friends; be pleased to rest there, and you shall soon be served with other refreshments."

We were somewhat weary after our long journey, and to lie among those cloudy cushions would be pleasant indeed; we sunk upon them; soft, shadowy veiling fell about us and we rested. Yes; Angels rest when weary from rolonged research of any kind, either of will or volition.

The soft murmur of the amber sea, not far distant, lulled our repose. Ah! could it be possible that we were within the abode of Daniel, the prophet of olden time, about whom we desired to know so much?

At length the curtains slowly lifted. and we gazed upon a scene so glorious and resplendent, that words fail, and an adequate description cannot be given: but, in the midst of it all stood a table. loaded with the fruits of all nations

"Solon and Mary, arise and eat."

Thereupon we arose and stood by the table, together with the ancient prophet and his wife. To partake of all these fruits, of course, would be impossible "Come ye," said Daniel, "and sit here

with us until your souls are satisfied. What knowledge is required of us? that we may impart it. tropical hue, were everywhere; and the inhabitants of this stately, ancient, Prophet!" we said, "and, even, when angelic city, smiled dazzlingly upon us, east into a den of lions, they refused to Naturally one throws a busk to the cast into a den of lions, they refused to

as we glided on our way toward the devour thee. It is to hear from thine thode of Daniel the prophet.

We at length paused before the entrance, and were surprised to find four that we desire to write a book that regular subscribers have already read trance, and were surprised to find four that we desire to write a book, that those in earth life may and instructed." earth," he slowly replied, "was, that instead of living in the outward. I dwelt

own soul, calling down to my aid the barring our entrance above or below, holy of the holies from out the heaven For a short time we were in quite a within me; and the more I lived thus, dilemma; for, entrance we could not the larger and grander my heaven be gain; the lions were resolution itself; came, until future events lay spread swaying their lithe forms backward, out within is as well defined as outand forward, alternately, before the en- ward objects were to my outward senses. trance; their eyes fixed upon our own I thus became aware that the outward with an expression, which plainly said: man was of far less consequence than We have a will as well as you, the inward man; that physical power, Will power does not belong to mankind although ever so great, could not comgramme," we announced a radical new alone. Lo! our will is stronger than pure with spiritual power; or, that the interior man was by very many degrees more than another? He has been stronger, and more powerful, than the lions are right. Will power resides exterior; and the more I execised the spiritual man, the stronger he grew. On fort or grief; why, then, should be discovering these facts, they greatly mourn when the residue is thrown delighted me, and I commenced to experiment, by exerting this inner power | be glad, rather, that he is at length able God, soul, or will power, resides within on men and animals, as they came in them, or, as much of it as they are my way, and I soon found that I could capable of comprehending. These lions thus overpower man, or beast, whose the last atom has at length been thrown comprehend our desire to enter this inner being was weaker than mine; but, this power must be exercised from it. Now, what is to be done? These the inner being, upon the inner being

"A man physically strong can overpower one who is physically weak, and think that death ends man's life." the law holds good with the interior man. The exterior is of little consequence compared with the interior. "Now, I had not power enough to overcome a body of soldiers, armed with spears and lances, obeying the

commands of the King, to thrust my ody within the den of lions; but, by soul power I was able to overcome the old them subject to my will. "Solon, many others have accom-

tamers, on earth, besides myself, who, by will, or soul power alone, have held lose ferocious beasts in subjection? "If I had been as wise then, as I am the body of soldiers. I was, at that ime, but a child in the knowledge of soul power enough, can change the deswhere he will; but let the inner man be weak, timid vacillating, not sure of those who are stronger, within themselves than he is. The inner man can-

"Solon," he continued, "men, on earth called me a prophet. I am, there, still my beloved parents, I can hardly think, called the prophet Daniel, and as a shoulder, around the loins, tied, and prophet I will tell you, that it is in your lestiny to write a book, which will be handed down to mankind through a meance, here, was an angelized counter-dium; and, for your own good, and the part of the more gross, dense form, he enlightenment of men, I wish to tell you (and them) how to become a Let me here say, that all the olden prophet; for, there is but one way: Beckies, which have long since disap-come wise; drink in wisdom as thirsty. soll drinks in water; let your mind penare forever perpetuated within the etrate to the remotest depths of time heavens, together with all the souls and space; most earnestly endeavor to that ever resided within them. Jeru understand the laws governing all

it is, which constitutes a prophet; for, if a soul once thoroughly understands any natural law he can tell the past, present, and future results of that law: for instance, a man on earth does not think himself very wise or prophetic when he says, 'I know that I shall die I know that all my friends will die. He well understands that his prophecy will surely be fulfilled-that is, so far as regards his material body-but an animal knows not that it will die. Why? Because it hath not wisdom enough to be a prophet. It comprehends not that it liveth much less that its body will die. Man rises a higher in wisdom. He comprehends that his body will die, and trembles on the confines of anothe great law, which, he as yet, does not fully understand; and, that law is, shall he live again, after the death of the body, together with his friends? Now, if he had wisdom enough to be a true prophet, he would as surely know that he would live again, as he now known that his body will surely become disintegrated. When he can once comprehend, that, there is no death-as he understands it-of any kind; that what he now looks upon as death is merely the changing of the lower to the higher as one might climb a ladder, or a spiral stairway; then he will become a true prophet, indeed, for he will be wise.
"I said, that his wisdom stood trem-

bling on the confines of this knowledge, for his mind dimly grasps at the truth, as forshadowed in all the regions of mankind, but in all his past, and even oriental world of themselves: Slowly at present, his knowledge of his future estate is dim and uncertain; he often wavers between hope and despair, not alone, of Daniel, the prophet, and we really knowing which to choose. If the stood within a large apartment in the minds of mankind could once be forever settled on the point of life and death. the womanly half of the grand man. If and they could know as surely that they lived on forever as they know that their material forms will surely be dis-

"My dear Solon, we know that we beyond the spiritual state, and are already into angelhood, but man does not yet comprehend all this. Let us help him, that his soul may sing for joy, knowing that he can never die!

"Why does a man's body appear to grow old? Inert material substance cannot be either young or old, and if the substance composing his body is completely changed once in seven years, how can his body be either old or young?

"Ah! my Solon! it is not his body which grows old, but his spirit, or inner man which is becoming developed, or ripe, getting ready to shake off the husk which he no longer needs. An ear of corn gradually ripens, it bursts through its husk, the husk withers and drops away, and, lo! the golden grain appears! Thus it is with man. The eternal law holds good. It is the same. Man's material eye grows dim with age. Why? The oldest atom within its composition is but seven years old, or, at least, has not been a part of that eye but seven years, and, surely, seven years cannot render one old; the oldest atom within his body has not resided there but seven years, all the others are much younger; thus, you will pereive it is not his body which is old. What is it then? Let us tell him. "When he finds his material eye

dimmed with age, it is because his spir-

itual eye has developed, and ripened. holds fewer material atoms; that is, the husk is withering, getting ready to drop, away, and, lo! the bright and beautiful spiritual eye appears, and is as much more useful as the golden ground, but sheaves and garners heres, which are the storehouses or all forms, whatever their kind. The material husk has answered its purpose, that of protecting and shielding yet ignorant, tender, and veloped; then the husk rots, or disintegrates, which is only the separating of the atoms composing it: its life spirit, and soul, have left it, its mission In that direction is done, and it hastens on, obedient to other laws, which take up its separated atoms, as they have atoms which the spirit of man has

been throwing off since he entered the material sphere of life. "Why should man grieve for the atoms composing a husk at one time throwing off these atoms since he was born, without a thought of this comdown in one withered mass? He should to do this, and make one grand escape instead of being obliged to remain until off; this last grand escape is all that death means, for death of any kind

there is none." "But, man says," we interposed, "that he cannot see a spirit, therefore many

(To be Continued.) MRS. ADA FOYE'S GOOD WORK, I arrived in Chicago December 24th. am visiting friends on the beautiful South Side, Last Sunday evening I went to the Church of the First Spiritual Society of Chicago, 3120 Forrest ave, Mrs. Ada Foye, pastor. She has been weaker soul power of the lions, and before the Chicago public for over two years. I was both surprised and pleased with the tests she gave my friend from plished the same thing.

"Have there not been many lion Foye till Sunday when I proposed that she should accompany me there. She reluctantly did so, not being a believer in spiritual phenomena. She did not send up a name, but watched the fun now, I could have awed the King to (as she called it) until her father's my will-could have rendered powerless name came in full, and then her mother's came through the medium's lips in pronounced accents. Then followed this power. One man alone, if he have written messages of such a nature that so precluded all doubt of collusion, that tinies of a nation—can lead a multitude my friend has begun to investigate. Mental questions were auswered by raps, which came very close to her, it himself, and he falls powerless before seemed. Her own name was called by her father in his advice on business and every day life. They were the come under my notice.

There should be encouragement given then is he weak indeed; or, if he turn to mediums and their guides who work so hard against prejudice and doubt when one heart is even reached and made glad and happy as my friend is to-day. Her words were to me: I am so rejoiced to hear from you. O, what tests they gave me. It must so. No one knew about what they told me. I am more than happy! ROSE L. BUSHNELL.

> "Mahomet, the Illustrious." By Godey 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 intersely interesting. It should be read in conjunction with Gibbon's work. For sale at this office.

Religion of the Future. By S. Weil

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.

The first fruit of my attention to the phenomena of table-turning, was the following letter. I trust I shall not be allege it to be an exemplification of If the force is not muscular, as it is cerignorance, which is about equivalent to folly. The wisest man who speaks in ignorance, speaks foolishly to the ears of those who perceive his ignorance. The great mass of men of science appear in this light to Spiritualists when they argue against Spiritualism. Men who are only nominally knownothings have proved a formidable party in politics; unfortunately, Spiritshow that I was at that time utterly in-ualism has, in its most active opporaredulous of any cause of the phenomuents, real know-nothings, who will not jena excepting unconscious muscular admit any fact of a spiritual origin, un- action on the part of the persons with to believe. In that case, many have The inferences of Faraday, tending to powers of intellectual deglutition rivaling those of the anaconda in the physi-tioned.

LETTER IN REPLY TO AN INQUIRY RE-SPECTING THE INFLUENCE OF ELEC-TRICITY IN TABLE TURNING.

Philadelphia, July 27, 1853. "Dear Sir:—I am of opinion that it is utterly impossible for six or eight, or any number of persons, seated around table, to produce an electric current Moreover, I am confident that if by any adequate means an electrical currer were created, however forcible, it could not be productive of table turning. A dry wooden table is almost a non-con ductor, but if forming a link necessary to complete a circuit between the sky and earth, it might possibly be shat-tered by a stroke of lightning; but if the power of all the galvanic apparatus ever made was to be collected in one current, there would be no power to move or otherwise affect such a table.

"Frictional electricity, such as produced by electric machines, must firs be accumulated and then discharged in order to produce any striking effect It is in transitu that its power is seen

"Insulated conductors, whether inan imate, or in the form of animals, may be electrified by the most powerful means, without being injured or seriously incommoded. Before a spark of lightning passes, every object on the terrestrial surface, for a great distance around, is subjected to a portion of the regulsite previous accumulation. Yet it is only those objects which are made the medium of discharge that are sensibly affected.

cles their peculiar polarizing power; but nothing seems to me more inconsistent moved by any possible form or mode of galvanic reaction. It was ascertained Gaziot that one of the most power-(ul galvanic batteries ever made could not give a spark before contact to a conductor presented to it, at the smallest distance which could be made by a delleate micrometer. If there is any law which is pre-eminent for its invariability, it is, that inanimate matter cannot, per se, change its state as respects mothe revolutions and rotations of our planet and its satellite might undergo pertubations by which the ocean might proximity or remoteness of the sun cause us to be scorched or frozen. If stendily than the most competent per- by the nails. son could carry a basin of water, we should be drowned by the overflow of tion, and that of others interested in this hallucination, Paraday's observalished in some of our respectable newspapers. I entirely concur in the conclusions of that distinguished experimental expounder of Nature's riddles, "ROBERT HARE."

This letter drew forth the following remonstrance in the subjoined letter which does great credit to the correctness of the author's observation and sa gacity. It contributed, together with a personal invitation from Dr. Comstock to attend a circle, to induce the investigation upon which I entered immediately afterward.

"Southwick, Mass., Nov. 17, 1853. "Dear Sir:- I had the pleasure of a slight acquaintance with you, something less than twenty years ago, when I exhibited telescopes in Philadelphia. You will. I trust, excuse the liberty take in writing to you now. I have seen your letter in the Philadelphia Inquirer upon table moving. I never believed it was caused by electricity or galvanism, but is it not as likely to be these, as muscular force? You agree with Pro fessor Faraday that the table is moved by the hands that are on it. Now l know, as certainly as I know anything that this is not true in general, if it is in nny instance. There is as much evi dence that tables sometimes move without any person near them, as that they sometimes move with hands on them. I cannot in this case doubt the evidence of my senses. I have seen tables move. and heard tunes beat on them, when no person was within several feet of them. This fact is proof positive that the force or power is not muscular.

"If any further evidence was necessary to set aside Professor Faraday's explanation, it is found in abundance n the great variety of other facts taking place through the country, such as ical instruments being played upon without any hands touching them, and a great variety of other heavy articles ables never moved except when hands were on them, the case would be different: but as they do move, both with and without hands, it is plain that the true cause remains yet to be discovered.

opportunity hases of this matter, which seem not ret to have fallen under your notice, and I think you would be satisfied that there is less 'hallucination' and 'selfdeception' about it, than you have im- impossible to account for these sounds The intelligence connected by any visible agency. with these movements has not been ac-

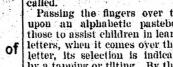
on scientific principles, would it not be the evening of my first visit to the cira great acquisition to science, to dis- cle of Spiritualists, as above mentioned, cover what those principles are? If, while grasping with my utmost energy however, science cannot discover them, a table at which I was seated, two fethe public are deeply interested in male media, by merely placing their knowing the fact. It is certainly of hands upon the surface of the table on things that are taking place everywhere and fro, in despite of my utmost exercishould be explained. It is affecting the churches seriously; whether for good or Visiting another circle under the infor evil is uncertain until the truth is fluence of another medium, I found that

NARRATIVE OF THE AUTHOR'S EXPER- | signed that does not imply a greater ab-IMENTAL INVESTIGATION OF SPIRIT. surdity than even to believe, as many do, that it is caused by spirits either good or bad, or both.

"I have examined this matter for the last three years with as much carefulness as possible, and am not satisfied. tain it is not, I wish science to try again. Yours, respectfully, "AMASA HOLCOMBE."

It will be perceived that the letter alluded to by Mr. Holcombe, written in reply to some inquiries respecting my opinion of the cause of table turning, was published in the Philadelphia Inquirer, in July, 1853. This letter will less such as they have been educated whom the phenomena were associated.

> As no allusion to spirits as the cause had been made by this Herculean investigator at the letter which drew forth mine, they were not contemplated in my view of the subject. Had I ever heard spiritual agency assigned as a cause, so great was my disbelief of any such agency, that it would have made no impression on my memory.



Passing the fingers over the letters upon an alphabetic pasteboard, like those to assist children in learning their letters, when it comes over the required letter, its selection is indicated either by a tapping or tilting. By this process when the medium's eyes were directed to the ceiling, as independently observed by the legal friend above mentioned, as well as myself, the following communication was given:

sounds as a means of manifestation. As one rap signifies no; two, doubtful;

and three, affirmative, so it is with the

"Light is dawning on the mind of your friend; soon he will speak trumpet-tongued to the scientific world, and add a new link to that chain of evidence on which our hope of man's salvation is founded."

The lawyer declared that he was utterly unable to conceive how, by the human means apparently employed, such sentences could be elaborated. Legerdemain on the part of the person who took down the manifestation was the only way to get rid of this evidence without resorting to the agency of some invisible intelligent being, who, by operating upon the tables, at once exercised physical force and mental power.

But assigning the result to legerdemain was altogether opposed to my knowledge of his character. This gentleman, and the circle to which he belonged, spent about three hours, twice or thrice a week, in getting communications through the alphabet, by the process to which the lines above mentioned were due. This would not have taken place, had they not had implicit confidence that the information thus obtained proceeded from spirits.

Subsequently, I contrived an appara tus which, if spirits were actually concerned in the phenomena, would enable them to manifest their physical and intellectual power independently of control by any medium.



Though present on several occasions when table turning was the subject of Powerful galvanic accumulation can discussion, it was not, within my hearonly be produced by those appropriate ing, attributed to spiritual agency. In arrangements which concentrate upon common with almost all educated pera comparatively small filament of parti-sons of the nineteenth century, I had been brought up deaf to any testimony which claimed assistance from super with experience than to suppose a table natural causes, such as ghosts, magic, or witcheraft.

Subsequently to my publication corroborating the inferences of Faraday, having, in obedience to solicitations already cited, consented to visit circles in which spiritual manifestations were alleged to be made, I was conducted to a private house at which meetings for spiritual inquiry were occasionally

tion or rest. Were this law liable to persons, a hymn was sung with relig- wire, attached to the axle, served for any variation, we should be proportion- ions zeal and solemnity. Soon after- an index. ably liable to perish; since in that case ward tappings were distinctly heard as f made beneath and against the table ery one of the party, could not be attribmundate the land, or the too great uted to any one among them, Apparonly be made with some hard instruthe globe did not carry the Pacific more ment, or with the ends of fingers aided

I learned that simple queries were answered by means of these manifestathe land. I recommend to your attentions; one tap being considered astion, and that of others interested in equivalent to a negative; two, to doubtful; and three, to an affirmative. With tions and experiments, recently public greatest apparent sincerity, questions were put and answers taken and recorded, as if all concerned considered them as coming from a rational though invisible agent.

Subsequently, two media sat down at small table (drawer removed), which, upon careful examination, I found to present to my inspection nothing but he surface of a bare board, on the under side as well as upon the upper. Yet the taps were heard as before, seemingly against the table. Even assuming the people by whom I was surrounded, to be capable of deception, and the feat to be due to jugglery, it was still inexplicable. But manifestly I was in a comoany of worthy people, who were themelves under a deception if these sounds did not proceed from spiritual agency. On a subsequent occasion, at

same house, I heard similar tapping on a partition between two parlors. I He said: opened the door between the parlors, and passed to that adjoining the one in which I had been sltting. Nothing could be seen which could account for

The medium to whose presence these manifestations were due, then held a flute against the panel of the door, and invited me to listen. On putting my ear near the flute, tapping was quite audible. On the ensuing evening, I carried with me a scaled glass tube, a hollow tube of the same material, and a brass rod. These being successively held against the door panel, similarly to the holding of the flute, the rapping was again heard.

I have much reason to confide in the disinterestedness of the medium through whose assistance these facts were observed. She would not allow me even to make a present to her child: and her sitting for me was deemed prejudicial to her comfort and health. so that by the advice of her physician it was finally discontinued. Her pareing moved without visible cause. If

caused by spirits. Sitting at another mansion, in company with an able lawyer (an unbeliever in Spiritualism), as well as an accom-"I wish, sir, that you had leisure and plished female medium and two other to witness some other persons, sounds were heard like those above mentioned. The lawyer alluded to, though from his profession accustomed to distrust and to scrutinize evidence, admitted that he found it utterly

In order to make my narrative of the evidence upon the subject of rapping "If these things can be accounted for continuous, I would state that during mportance that these strange the opposite side, caused it to move to

known. No cause has yet been as tilting a table was substituted for the

Upon a pasteboard disk, more than a foot in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the center a small pulley was secured of two and a half inches diameter, fitting on an axletree which passed through the legs of the table, about six inches from the top. Two weights were provided-one of about eight pounds, the other about two pounds. These were attached, one to each end of a cord wound about the pulley, and placed upon the floor imme diately under it. Upon the table a screen of sheet zinc was fastened, behind which the medium was to be ented, so that she could not see the let-Seated at a table with half a dozen ters on the disk. A stationary vertical

On tilting the table, the cord would be inwound from the pulley on the side of which, from the perfect stillness of ev- the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing ently, the sounds were such as could the pulley and disk to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reersed. Of course, any person actuating the table and seeing the letters, could cause the disk so to rotate as to bring any letter under the Index; but should the letters be concealed from the operator, no letter required could be prought under the index at will.

It was so contrived that neither the nedium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any leter of the alphabet mider the index, no spell out any word requested. (To be Continued.)

CONFRONTED ON THE STREET

BY A SPIRIT F. Corden White, the spiritualistic medium, describes as remarkable an experience he had last evening. When in his city he is a guest at the residence of Capt. Mason Jackson, Milwaukee street. He returned to the house las evening shortly before 9 o'clock, greatly agitated. He had had a great fright,

."When within two blocks of the house I noticed a man walking toward me. By his manner he especially attracted my attention. He did not turn aside but came directly in front of me, so close that I jumped aside to avoid a collision. Then he entirely disappeared. He seemed simply to fade away. At first I was frightened, as I thought I was about to be sand-bagged. Then I was startled by the total disappearance of a man who had been so near me that could have touched him. It was certainly extraordinary.

Then turning to Capt. Jackson; Mr. White explained that the mysterious man he had met was a gentleman he had seen in Capt. Jackson's parlor two or three weeks ago. He did not know this visitor or his name, but from the description Capt. Jackson concluded he referred to Mr. Bostwick, the lecturer of the Ethical society.

"Then he is no longer living" said Mr. White. "That is the only explanation possible. I have undoubtedly seen his materialized spirit to-night."

Capt. Jackson, who knew Mr Bostwick had been ill went to a telephone station near by to enquire at the hospital as to Mr. Bostwick's condition. He learned that he had died a few hours before. "Some people," he said would call Mr. White's experience tonight supernatural. Spiritualists know it was only natural."—Milwaukee Sen-

"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 The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and conaining beautiful illustrative plates For sale at this office. Price, postpaid. 55. It is a wonderful work and you will be delighted with it.

A NOTABLE ARTICLE. motions, or tippings, as they are usually

Seventeen Conturies of Paganism,

Ending in the Triumph of Modern Spiritualism.

By Prof. J. R. BUCHANAN.

In the immortal words of Bryant. Truth crushed towasth will rise again the eternal years of God are her's." The grandest demonstration of this is history of religion-or what has been called religion.

The truth is now coming forth

though it seems still to be unknown or overlooked in all our colleges, churches periodicals and productions of our fashionable literature, that the religion which has ruled the world seventeen centuries under the name of Christianity is in its creeds, ceremonies, emblems and institutions, substantially the same old Pagan religion which ruled the world a thousand years before Christ and which in the first century, when its existence was threatened by the Chris tian church, at Jerusalem, roused and reorganized itself as a lion at Rome with political power, swallowed the in-nocent lamb of Jerusalem, the church of democratic brotherhood, and seizing he name and reputation of the murdered church, presented itself before the world as the church of Christian

All this is now so well established by historical research, that it is the duty of every Spiritualist to study the subtect and make it known, for the pulpi would ignore it for centuries, and con ceal it as far as possible, and I have done my duty by embodying sufficient evidence in "Primitive Christianity," to enable every Spiritualist to paralyze his orthodox opponents. The contest will probably be fierce, for it will be the life or death battle of the most calamitory superstition that has ever afflicted

DESTRUCTION OF CHRISTIANITY. Every radical reformer knows that when he urges any radical reformation he is opposed by the entire power of soclety-by the colleges, the churches, the

literati, the government, fashion and

wealth. Spiritualism is still struggling in this battle, but the Spiritnalists of to-day do not realize the strength of the opposition which confronted the first introduction of religious Spiritualism in Palestine. That opposition resulted in the murder of Jesus and his apostles, for it was the unanimous opposition of the ancient world.

In the first century the entire world was unanimously Pagan, and no apos ties of Christianity could encounter the Pagan opposition without loss of life except by pursuing the very quiet and gentle methods adopted by St. John and

Rome was the headquarters of the world's Paganism a city unequaled in its iniquities, where, as Tacitus said, Everything vile "land atrocious was welcomed, and where the slaughter of the best citizens was a familiar occur-

The pure democratic Christianity of Jesus was intolerable to that corrupt city, in which Nero and Caligula were worshiped as gods with their statues in the temples. Nevertheless Christianity with its intense Spiritalism and active support from the spirit world, had gone widely through the Roman Empire, but only among the humbler classes. Wealth and power are never on the side of true religion.

There was no propagation of Christi anity in Rome after the death of St. Paul and St. Peter. Rome was intense ly Pagan, and its priesthood rallied to the defense of their ancient Paganism but they, saw in the moral warmth and earnestness of the religion of the apostles, a new element of strength which they determined to incorporate with Paganism. The leaders in this plan professed to enter the infant Chris tian church and assumed its control Pheir first step was to seize the Epistles of St. Paul and convert them by forgery into the basis of a Roman Church, with supreme power over all the world.

Paul's epistles expressed nothing bu his earnest devotion to the principles of Jesus. These epistles were interpolated and three times as much added to them, making the basis of a Papal Church in which every essential principle of Christianity was destroyed and the foundation laid for a new Roman Church in harmony with all the principles of ancient Paganism. Every prinprimitive Christianity was crushed and merged into the doctrines of Paganism through the Pauline for-

Though Jesus had often expressly disclaimed all pretensions to Divine power and presented himself as only a passive medium for the expression of heavenly doctrines that were conveyed to him. the Pauline epistles made him not only a God, but the Creator of the entire universe. Though he taught that God was the benevolent parent of humanity. the new doctrine gave to God the most lemoniae and malignant character that had ever been created by the human imagination—a conception worthy of a lunatic asylum. This chimerical monster was determined to roast all mancreated had eaten an apple without permission, and the only way to appeare his infinite wrath against unborn millions was for his companion God to come to earth and be put to death.

But, according to this puerile story, when his companion God came he was seized as an imposter, soundly thrashed and nailed up until he dled. Could there be anything more disgusting to common sense? The Creator of the universe cowhided by a Jew as an imposter. If there be any such thing as blasphemy, surely this is a perfect specimen. But the foundation of the whole story is annihilated by modern research.

The whole ridiculous Garden of Eden fable, which in the first three centuries was universally regarded as an allegory, is nothing but a literary theft from Paganism, stolen by the Jews in their Babylonian captivity. The Garden of Eden, with the tree of knowledge, the four rivers running forth, the tempting Devil, the talking serpent, the seduced woman and the expulsion from Paradise, is an old Pagan myth current among the Persians, Chinese and Hin-

doos a thousand years before Christ. This was made the foundation of the of the church was, in the same manner, borrowed or stolen from the ancient Pagans. The sacred word, the only begotten son of God, the redeemer and savior of mankind, the crucified savior of the New Testament, is substantially the same doctrine (with the name Christ substituted for Pagan delties) as prevailed in Egypt, Persia, China and his public career. India. Sociasch and Horus were the models for the Roman Christ. The crucified saviors of the Pagans were all irgin-born delties. They had the same experience in coming to earth to redeem mankind-descending into hell three days and nights, resurrecting from

mankind, sending them to heaven or hell, after which the world was to be burned up.

The Roman theology is an exact copy of the essential theologies of India, Egypt. Persia and China. There is nothing in it but Paganism, but the hell of the Romans was the worst hell ever invented and the God of Roman theology was the most horrible monster ever conceived by man. If a human being of similar characteristics were caught on earth by the police, he would be sent to a lunatic asylum as quickly as possible. What strikes me as most remarkable in this review of ancient history is the facility with which this gigantic imposture has been consummated, and the passive credulity with which the white race has received this re-hash of an-

cient Paganism under the name of

Christianity. The Man was artfully laid, the Pauline Epistles pledged the Roman Church to the most invariable fidelity to every criminal tyrant in the world; and by that pledge it secured the support of one of the most infamous murderers on the Roman throne—the Emperor Constantine, by whom the Roman Church was established and armed with a sword to conquer mankind. Before this conspiracy the world had one peaceful Pagan church. It had several varieties in different countries as the church has to-day among its sects; but there was no warfare about their religion, and no attempt to enforce it upon mankind by the sword. The Pagan fables were amusing and harmless, having very little Influence upon society, and Rome was the common center of the ancient forms of Paganism.

But the Roman conspiracy was a new and daring enterprise. Its plan was to concentrate all the popular doctrines of Paganism in a new church, incorporate into it a recognition of the Jewish religion and the teachings of the apostles of Christianity, distorted and crammed with forgeries to make them fit the heterogeneous mass of Paganism,

The new church claimed apostolic power to govern the world, derived from Christ as a God, and its purpose was to break up the ancient tranquillity of religion, conquer all other forms of Paganism, and by the aid of the Roman Emperors, subdue the entire world at the feet of the Pope, as the vicegerant of God-an official for whom there was no room in the harmless old forms of Paganism, and whose existence was a practical destruction of Christianity, which was the only democratic religion the world has ever known.

To accomplish this, it was necessary to enslave the human mind, to suppres all literature and science incompatible with this gigantic fraud, and though the age of printing had not arrived more than a hundred thousand volumes of ancient manuscripts were destroyed to obliterate histories that would ex pose the Apostate Church.

This warfare against knowledge proluced what are called the Dork Ages, in which the empire of the church was far inferior to the Saracens in intelligence and literature. This warfare against liberty and science has never ceased from the time when it brough forth its fabricated Bible in the second century, and in burning alive the pro found philosopher Bruno, and the inspired maiden, Joan of Arc, as in the earlier ages by the brutal murder of Hypatia, it proved itself the common enemy of mankind. It has never repented or apologized for its crime in the burning of Bruno, but manifested furious rage when, a few years ago, the statue of Bruno was erected in Rome. In taking a firm stand against this en-

emy of mankind, The Progressive Thinker has earned the gratitude of the lovers of liberty. This gigantic crusade against humanity, by the Roman hier-archy, of which our Catholic fellow citizens are helpless dupes, committed its first great crime in the destruction of democratic Christianity, which was the pure religion of Spiritualism. Anyone who will read the descriptions of Christian meetings by St. Paul and St. Luke will see that they were the meetings of earnest Spiritualists whose Spiritualism was practically carried out in fraternity each other and with the spirit

world. The first and grandest materialization in the world was seen in the five materinizations of Jesus, in which he spoke to his disciples with the same earnest mpressiveness as in life.

His was the noblest inspiration mankind have ever known. He was the only man who ever taught a pure and rational religion in the midst of a hos ile superstition without yielding a single footstep to the superstitions of his age, although he knew it was at the peril of his life.

All other great men have risen to power by yielding to the spirit of the age. But Jesus and Buddha, Moses and Mohammed, were exceptions to the rule. They impressed their own indi viduality upon the age; but the ages were coldly superstitious and have sur rounded these four illustrious names with the fogs and rainbows of the Ori

ental imagination. The other three were surrounded by rosy clouds but Jesus was surrounded with fabrications so basely libelous and ridiculous that it became difficult for many to believe his real existence. not being able to see through the Roman forgeries which have deceived the world. But I know his real history as horoughly as it can be known now, and I know he taught a spiritual religion, two thousand years in advance of his age, which cannot be surpassed by the ethical progress and the psychic sci kind forever because the woman he had ence of the nineteenth century-a religion which Spiritualism and democratic socialism are restoring to the world. It was a religion of perfect simplicity, of perfect democracy, perfect motherhood and perfect Spiritualism, but it did not long survive his death.

This was the religion suppressed by he Papal church, and after the destruction of Jerusalem, there existed only a few feeble churches in Palestine which adhered to the primitive teachings of the apostles.

They never called Jesus a God: they believed in no trinity; they did not pre end to eat his flesh and drink his blood they enforced no Sunday Sabbath; they knew nothing of purgatory and prayers for the dead; they believed in no eter nal hell and raging devil nor did they expect Jesus to come to enforce a day of judgment and set the world on fire -hence they were denounced as wicked

The opposition of the Jews and the power of the Roman government, al-though the Roman Popery had not then fully attained the despotic power given It by Constantine, nearly exterminated Christianity in the second century, and by suppressing the Christian Gospels Roman Church, and every other feature it deprived those churches of their necessary literature; nevertheless, these poor and persecuted Christians, adhering to the teachings of the apostles as well as they could recollect them, preserved their religion for at least three centuries longer-their last surviving church being at the little city of Pella on the Jordan, near where Jesus began

When these churches ceased to exist Christianity was extinct, and though some attempts have been made to revive it in Europe, they were always crushed in blood. It may be said that for the last 1500 years Christianity has been entirely unknown, and there has death and coming back to judge all not been a single Christian church in

existence. That which is called the Christian Church to-day is only a survival of the world-wide Paganism coming down from barbarian ages of ignorance in the form in which it was reorganized at Rome, with an ambition and ferocity before unknown.

There is not a single doctrine to-day

called Christian, from the Nicene and Apostles' creeds to the Westminster in high places. Wickedness dominates confession, which is not an expression the earth. Love, mercy and righteousof the ancient Paganism, which ruled ness have been banished, while liberty the world a thousand years before the and justice are trampled in the dust time of Christ. Modern Europe and The mother and her child cry for bread. America are as truly Pagan countries, though disguised by fragments of the Gospels, as ancient Asla, and if any have the masses been held in slavery. clergyman is inclined to doubt this assertion, he can be supplied with ample proof, and it can be easily shown that the Roman church of to-day is baser by far than any ancient form of Paganism. The Spiritualism of Jerusalem is one with Modern Spiritualism, and the Paganism of Asia is one with the modern Roman Church and its younger brother, which is called Protestant, but which never protested against the forged and fabricated Bible which made its clandestine appearance a hundred years after the apostles were dead. Spiritual and psychometric science enable us to hold close communion with the ancient Spiritualists of Jerusalem and "Primitive Christianity" will reveal their history; but I regret to say that it may not appear before February, for I have much additional interesting matter since I first proposed its publication, of which I would not deprive its readers. In my present exhausted condition, unable to go out of the house, and with the limited facilities of this city, I cannot push the work as rapidly as I would some years ago. It is now about one third in type and progressing as fast as circumstances will permit. The half-rate subscriptions received were not quite sufficient to meet the

cost of edition, but it has been my fate to serve the world at my own expense. and so I expect to continue until I reach the happy land where all expenses cease. There I shall escape rom that mighty tyranny—the mass of mankind-whose ancient - habit of slaughtering his best teachers is so far for truth. hanged that he impatiently tolerates their existence. If life had been prolonged a few years I would have established a revolutionary medical college but now it is impossible. If the leaders in progress look to me, I will help them from the other side of life as my predecessors have assisted me.

A NIGHT WITH SPIRIT FRIENDS. On Christmas night eighteen or wenty Spiritualists held a seance at he home of C. M. and Josie Folsom, in this city. They are the mediums that have been engaged by the Hovey Soclety of this city for six months.

The circle was formed at 8 o'clock and lasted two hours. The first that came was a little child that said in a low whisper, it wanted to go to its papa and mamma who were in the circle, but it could not gain strength enough to reach them.

Then the circle prepared for a trumpet eance and a control came announcing himself as Tom Varley, and in a very jolly mood gave all a Merry Christmas greeting, and recognized my wife and daughter who had never been in a circle before. After going around and greeting all in the circle, he came to my wife and said: "Your sister is here and wants to talk to you; so I will go, and let her come in." Her sister had been in spirit for years. She came and said to my wife

Sister Lizzie. I am so glad that you came tonight; I want to talk to you, and have a great deal to tell you, if I can get strength to do so. I am always with you. I want to talk to my niece, and turning to our daughter, said "My dear niece, this is a truth; we do not die but live right on; I am always with you."

Then turning to me, she said: Brother John, I thank you for bring ing my sister and niece so I can talk to them," then said, "My strength is exhausted and I must say good night. Then my wife's brother, who passed

out when only eighteen months old came and gave his name, and said he had been in spirit-life tifty four years which is correct. Then another contro came, and introduced himself as John Williams, and gave the circle a kindly greeting with a good word for all, then aking the guitar that was on a table in the center of the circle, played a tune and told us if we would sing he would play an accompaniment. several pieces and he performed his part nicely. While the guitar was be ng played it was passing around the circle, sometimes up near the ceiling, then down again near the floor. And so it was a very pleasant ending of the 'hristmas day to all present. Mr. and Mrs. Folsom are the best mediums ever sat in a circle with.

JOHN T. SHANK.

IS INTERESTED IN "CHURCH." To the Editor:-It has often been said hat if Spiritualism could have been killed, its friends would have killed it long ago; and the saying is a true one. so, in spite of the load put upon our society here, in putting the musty, dead old name of "church," upon it, it s in a moderately good condition. Brother G. W. Kates, and his accom-

plished and lady-like wife, Mrs. Zadie Brown Kates, have made the situation much brighter and better in the past month that they have occupied the platform, and in a manner have raised the standard of the said "church" up a trifle higher in the estimation of the people Brother Kates is an educated gentle man and is very entertaining upon the rostrum, and Mrs. Kates, is an excellent medium as well as a good and entertaining speaker. The two of them make a very good combination, and have drawn very full houses at all their meetings.' More of such workers are needed in our ranks, and I would heartily recommend them to any society that needs good workers and true ones May they live long to teach and demonstrate the truths, beauties, and the religion of Spiritualism to our earth ound brethren. J. W. DENNIS. Buffalo, N. Y.

LOOKING FOR TRUTH.

To the Editor:-Having been in communication with a relative of mine living at Flint, Mich., I naturally asked f there was any Spiritualist Society there. In the next letter received from my Christian relative. I was hauled over the coals, and ridiculed without mercy. Among the many statements made, one pleased me; that was, that Flint, Mich., has a Spiritualist Society, and it holds a meeting every Sunday evening. But, says my informant, us ing her own language, "I should be ashamed to be counted in with such a society. We have lots of them here, a meeting every Sanday night, but we don't notice them." I was not hurt at the above remark

but I would like to know the truth of the following: A Dr. Putman, Spirit nalist, of Flint, being taken very ill, and when it was found his case was serious, sent for a minister of the gospel to come and talk with him-the same minister officiating at the funeral. Would be pleased if any of the readers of The Progressive Thinker could throw a little light on the subject. Nanalmo, B. C. J. L. PRATT.

THE PROPHECY FULFILLED. A short time ago we puplished the following in The Progressive Thinker "Cyntheena, the Celestial Messenger (an ancient Egyptian who lived in prehistoric times), to the people of Earth: "As ye sow, so shall ye reap. measure of your conduct has taken. Greed, avarice and vanity sit The many are ruled by the few. Your creeds and religions are false. Your Bibles are the works of men. You have insulted the spirit of divinity and

out to death the lovers of truth, "Spiritualism has been presented to you by the Messenger in charge of your planet. You have blasphemed and ridiculed its science and its philosophy, You have upheld evil and cursed the good. You have permitted Pharisees and hypocrites to degrade and debauch the gift of a loving mother. False media and prophets revel in the garb of Spiritualism and thereby degrade its

holy mission.
"As ye have sown, so shall ye reap. In the year 1896, in the twelfth month, from the fifth to the twelfth thereof. the Messenger shall impign the ether currents upon those places were the evils were first propagated, and your earth will be shaken as a tent is shaken by the wind. Parts of Asia and Europe will first receive the outpouring of Justice, and great will be the earthquake in those parts.

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

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

WHERE THE PROPHECY WAS REALIZED.

London, Dec. 17.-Great Britain is in the throes of a genuine and unprecedeuted sensation. An earthquake, the most violent ever experienced in this country, has shaken every spire from Durham to Surrey and from London to Welsh coast. Subterraneous disturbances were first noticed at about 5:30 o'clock this morning and lasted from four to thirty seconds. At many points two distinct shocks were experienced. More severe shocks were felt at Shelton, Leadbury and Dean Forest. The earthquake was accompanied by a loud rushng sound. Buildings were violently shaken, furniture shifted, doors thrown open and pictures and other ornaments upset. The inhabitants were panic stricken and fled from their homes. The earthquake also visited Birmingham and other various points in Shropshire and was very violent in Worcester and the country surrounding that city, Houses and furniture were overturned The shocks were followed by a trenor of the earth and were accompanied by a rumbling sound The greatest alarm prevailed everywhere. Chimneys were overthrown and widows, etc., smashed. At some points, persons on country roads were thrown down and number of people were thrown out of their beds. Hereford cathedral was

There was a dull rumbling beneatlf the earth's surface followed by two loud crashes and a terrific lifting and rocking.

The panic at Hereford was so great that one woman died of fright. People rushed wildly into the streets. Many chimneys fell, crashing into thoroughfares and all pinnacles of St Nicholas church toppled over and part of the pinnacle of the Cathedral fell

to the ground. At Liverpool the earthquake was by heavy thunder and a fearful hail storm. In London the earthquake was only slightly felt. A singular phenomena occurred at Bridgen-north, near Shrewsbury, previous o the disturbance. The streets suddenly seemed to be on fire and there were violent reports accompanied by a shaking of the earth. The people who were going in that vicinity say they were for a time unable to walk owing to the vibrations.

Sarsaparilla

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. Jou want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillasbut only one Ayer's. It

MARGUERITE HUNTER.

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

Transcribed by a Co-operative Spirit Band, combined with chosen media of earth. It was given through independent siste-writing. The illustrations were given in oil paintings on porcelain plate by Spirit artists. It is not a fiction, but a narrative of real life, without a parallel in the literature of Spiritualism, being a clear and succinct apposition of the philosophy, religion and science of spiritualism. The book contains 280 pages with six illustrations in half-tone, and twelve pages in original independent writing. It is heautifully bound in diversit icoth, sumped in silver, Price \$1.35. For sale at this office.

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 can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us as early as Friday or Saturday in order to have immediate insertion Communications must always be ac-

companied by the full name and address of the writer, or no attention will be paid to them.

Aus. M. Soukup writes: "I tried to form a Spiritualist society in the Bo-hemian settlement in this city, but all are in an uproar against me and the Bohemian newspapers ask why dare I introduce such a bad and despised thing as Spiritualism is. I will have to postpone it for some time. But I am foing good work in spite of all these ob-A Bohemian progressive weekly, 'Svit,' (Dawn) in Cedar Rapids, Ia., takes my articles on Spiritualism, about two columns every week. It has already published five such articles, and there will be about fifteen or twenty more of them. The editor of that weekly is a very intelligent and progressive man, and in an editorial last week he said that he was thankful for the opportunity-for which he had longed for such a long time-that he could learn what Spiritualism really was."

Addie R. Smith, corresponding secretary, writes from Portland, Ore .: "The First Spiritual Society held the third celebration of the National Association, December 20. The attendance was large. The programme was gotten up by the executive board, and was one of nterest. The choir opened with song; invocation by Col. Reed, an old pioneer Spiritualist. Mr. G. C. Love then with a few well-chosen remarks explained the workings of the N. S. A., the objects and aims, showing the charter which had some time ago been presented to the society by Mr. Francis B. Woodbury, secretary of the N. S. A. Miss Campbell sang very sweetly, after which Mr. H. Addis made some few comparisons of the jubilee days of the world. At 2 p. m. the choir again entertained with song; Mr. Thomas read in interesting prose, Mr. S. Caukins and Albert Marshall made short addresses. The evening was devoted to recitation, lecture, music, etc."

Emma J. Huff, who is at Lake Helen, Fla., writes: "None should become so absorbed in the realm of spirit as to lose hold upon the practical things of life, nor vice versa, but unite spiritual thought and purpose with every day This is the happy medium that the leaders in Spiritualistic movements are seeking."

The temple of the Spiritualists in Boston has been pronounced by the city as-sessors not to be a "house of worship," and they have therefore proceeded to set it in the assessment list. It is en-tered at \$240,000. We can't understand this. The temple has been used for years as a place of worship.

Dr. T. A. Bland writes that at a seance given by Mrs. C. B. Bliss, in Boston, recently-the doors being lockedsoon after the gas was turned off the air was filled with most delicious perfume, and each lady present received a cut from the parent stem.

Mrs. Wilton Rathbun, of New York, sends resolutions endorsing Mrs. Maggie Waite. We have only space for a brief abstract. The society expresses its deep regrets at parting with Mrs. Waite, and recommending her to all Spiritualist societies. "Her tests are accurate, pleasantly enunciated, and thrill her audiences with astonishment, wonder, joy, and emotion. In parting Walte we say good-bye not only to an efficient, loyal co-worker, but to a friend who will carry with her our wishes for continued success in her blessed life work."

Goff A. Hall, secretary, of Washington, D. C., writes approvingly of the good work done there by Mrs. Glading. Resolutions were unanimously passed by the society endorsing her in all respects, as follows: "While regretting her departure from among us, we yet wish her every success in her work wherever she goes, trusting that the richest of all blessings-good healthmay be with her throughout the year and that she may return to us another season with yet higher teachings than any heretofore given by her. The thanks of this association be and the same hereby are tendered to Mrs. Glading for her instructive discourses, and to her guldes who have endeavored to faithfully minister unto our spiritual needs during the present month."

H. H. writes from Port Huron, Mich.: "The Christmas entertainment was given on the afternoon of December 24, as that was the only time Santa Claus' services could be procured, and in order to fully accommodate him, a chimney with a large fire-place and mantel shelf was built at the back of the stage. This was in addition to the usual stage decorations, and it made a very pretty picture, with a bright fire grate, and rows of stockings, big and little, hanging from the mantel shelf, the shelf filled with appropriate ornaments, and the whole trimmed with holly and evergreens. Over a hundred children were promptly on hand at the appointed time, and an hour was de voted to songs, and recitations. The opening song was 'Christmas Tide.' and all showed the careful training of their leader-Mrs. Robinson. With the closing song came the jingling of Santa Claus' sleigh-bells. The fire was extinguished and down the chimney he came with 'sugar plums' enough for every child in the hall. Then followed the distribution of books, china and toys. Soon trees, tables, harp and arch were empty, and children's arms full, and hearts happy.'

P. H. McDonald writes from Red Key, Ind, of a scance held by Geo. White medium. Two trumpets were used at the same time, in different languages; materialized forms and hands appeared, and many other manifestations enlivened the seance.

Amae Wheeler, materializing, trumpet; and independent slate-writing medlum, will soon start for the Southern Cassadaga Camp at Lake Helen, Fla. He would like to negotiate with parties en route, in Iowa, Missouri, Arkansas, Tennessee and Alabama. Address with stamp at Brainerd, Minn., General De-

Geo. Dawson writes: "I would gladly correspond with any medium or lecturer who would think of coming this way at any time in the near future. The harvest is ripe and the laborers are few; in fact, ther is no one here at presdoing anything at all in public There is a fine opening here now have since read each issue of the paper that some tricky spirit friends had ject's exteriorised vitality.

for a good lecturer or test medium who would not be too exacting as regards financial matters. A slate-writing mewith well-developed powers, dium, would also find Montreal a good field for the exercise of that phase of mediumship. Address Geo. Dawson, 265

W. Urban street, Montreal, Canada." Herschel Henry writes from Hamilton. Ohio, that several mediums are being developed in home circles, and a number of good tests have been given. The cause of Spiritualism is agitating the minds of many people. The Third Branch of the People's Religious Spiritual Society recently enjoyed a week's visit from Mrs. Mary Garrett Sharon, organizer, who gave afternoon and manifestations of spirit friends that spirit return is a fact. Mrs. Sharon is good trumpet medium, also produces slate-writing and flowers. Dr. Williams, of Southwest City, Mo.,

says that since his railroad invention ne hears the loud hiss of the air-brake; and wishes to know if anyone knows if Mr. Westinghouse has passed over, and if so, to write him. He supposes if he has passed over, that he is attracted to him from the fact of his railroad invention. He says the hiss like the air-brake is very natural and loud, and anyone can hear it, and occurs in his presence in the evening, in the walls of the house. Emma B. Fennimore writes: "The So-

ciety of Spiritual Truth, this city, held one of the most beautiful and impressive ceremonies on last Sunday night December 27, ever held here. the ordination, installation and baptism of our beloved pastor, Mrs. Lee Norie Claman. The services were conducted by Mrs. Cora L. V. Richmond. Our society to-day stands as one of the foremost in the West. Our pastor has worked hard for the upbuilding of this great cause. Long may she live."

"Church of the Star of Truth," Wicker Park Building, 501 North avenue, near Milwaukee avenue. Sunday evening. January 10. Discourse at 7:30 by W. J. Blair. Subject: "The Power of Mind Over Matter." Max Hoffman,

Goff A. Hall writes from Washington, D. C.: "Mrs. A. M. Glading, of Doylestown. Pa., has just closed her engagement with our society and goes to New York for January, February to Philadelphia, March to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Dovlestown for engagements from June on for season of 1897--8. Mrs. Glading is an eminent trance speaker, her lectures being followed by tests and psychometric readings."

Lyman C. Howe writes from Fredonia, N. Y.: "I go to Toronto, Canada, next week, to speak there during January. I am to officiate at a wedding at Nashville, N. Y., this week-Thursday. Merry Christmas and Happy New Year to you and yours."

W. W. Bail writes from Wallisvifle, Texas: "Spiritualism is new in this county, but it is making good progress. Every one that investigates becomes a believer sooner or later. I will do all I can for your valuable paper. Every Spiritualist should take it, for it is worth more than any other three papers that I have seen."

Mrs. J. W. Voorhees writes: "A seance will be given at 47 Campbell Park, on the evening of January 9, for the benefit of Mrs. A. White, late of California. The following mediums will be present and officiate: Mrs. Maud L. Gillett, Mrs. Judge Ivy, Mrs. Henry and Mrs. Celia B. Hughes. Admission 50 cents.

Albert DeGolier writes from Bradford, Pa.: "Time has rolled another year into eternity, and reminds me that the time has arrived to remember a few of my relatives and friends with my yearly New Year's gift of a year's subscription to your most valuable paper The Progressive Thinker. Herewith magnificent pink or other flower, with please find New York draft for five dol-stems and leaves all as fresh as if just lars, for which you will please send five copies of The Progressive Thinker to enclosed addresses for one year from January 1, 1897. I have been a subscriber for your paper nearly from its first inception, and now it has become a fixture in our household, and as necessary for spiritual food, as the food on our table is for our temporal wants May you and The Progressive Thinker long to promulgate the beautiful and eternal truths of Spiritualism, is my earnest desire, and wishing you a very happy New Year."

Joseph E. Baldwin writes from Topeka, Kansas: "The First Society of Spiritualists here has just been favored by the work of Dr. and Mrs. Noyes, of California. The Doctor d livers some very fine lectures, and Mrs. Noyes gives true psychometric readings. They were well received by our people, and we hope they will stop here again sometime. They have gone to Lawrence, and will probably keep on to Michigan and New York.'

G. H. Walser writes from Lincoln, Neb.: "In all my experience in the great and glorious cause of Spiritualism have I never witnessed such an interest as there is in this city at this time among the people. I came here a short time ago and found a most excellent lady and test medium, Mrs. Johns, holding Sunday evening meetings in the G. A.R. hall. Three weeks ago I joined my forces with her's in the great work, by preceding her tests with a lecture, and now the hall is entirely too small to accommodate the anxious souls who are earnestly seeking light from realms unseen and tidings from the loved and gone. We have secured the Conservatory of Music hall, with a larger seating capacity, where we will hold our fu ture meetings. I find that the people are without spiritual papers here as a rule, and as The Progressive Thinker is the only 'spiritual' paper that is accessible to the thousands of longing hearts of the West, I will be glad to extend its circulation whenever and wherever I can do so; and besides, I know if a person pays in advance for the paper the money will not be fobbed and the paper not sent."

Mary Kazeska writes, that she had the pleasure of attending a Christmas seance given by Mrs. Hasenclever, 684 Madison street, this city. Before the medium went into the cabinet, the little control, "Pearl," came out and took a look at the Christmas tree. Other forms came and spoke to their friends. A pair of slates, laid on the floor, in sight of everybody, in five minutes had a portrait and a number of messages in different languages.

Cynthia Bullock, guardian of the Lyceum of the Spiritual Church of Love. Faskins' hall, 3012 Archer avenue, this ity, writes that a special Christmas entertainment was held on Sunday, December 27. They had a wigwam instead of a Christmas tree. After a good literary entertainment, with concert singing, declamations, etc., the wigwam was opened and presents were distributed, also a lunch and apples to each one. The children and older people as well, enjoyed the occasion

greatly. Dr. Albert Sawin, the magnetic healer, is located for the present at Hotel Metropole, Chicago, Room 584.

L. W. Banks writes: "I read in The Progressive Thinker a few months ago an account of the exact location of the lost ship Chicora, which was located by a medium through a spirit guide. I

carefully but have never see this statement verified. Will you please state in the next issue of your paper the facts bearing on the case." The whole story. which was taken from one of the duily papers, was undoubtedly a fake. Wm. B. Morrison, secretary, writes

from Grand Rapids, Mich.: "The Band

of Harmony holds services every Sunday at Lincoln hall, Pearl street. Our lecturer for the past month has been Mr. Samuel Smith, of 87 North avenue, Grand Rapids. He is a veteran trance medium, and his addresses were very much appreciated. An phase of his mediumship is that at times he finds spirit faces printed on his handkerchiefs and collars: A short evening scances and proved by many time ago he received the picture of his sister who had been over to the spiritside twenty-five years. Some years ago he often received direct spirit writing, but was obliged to disconthnue the sittings on account of his health. Among his guides are two Anglo-Saxons, a German, a Spaniard and an African. The music is furnished by a quartette of male voices, and the selections sung are from 'Old Melodies Spiritualized.' The old familiar tunes are very much appreciated by the audience. Next Sunday the lecturer will be our president, Mrs. W. C. Coffman, of this city, and at the close of the discourse clairvoyant tests will be furnished by Mrs. F. V. Jackson, of Grand Rapids, the noted test medium."

Mrs. H. Harper writes of a seance with Dr. W. A. Mansfield, in Cleveland, O.: "No sooner were the lights out, than spirit lights were seen in different places, voices distinctly heard, raps plainly heard on the chairs, and raps as plainly felt on the head, by the trumpet; each one felt the presence of at east something more than could be accounted for."

J. Kelly writes: "On the evening of December 14, members of the Church of the Spirit had a most enjoyable time An immense tree loaded with presents for the little ones (there were seventyfive children present) gave a most fes tive appearance to the hall, which was profusely decorated with Chinese lanerus. After the gifts were distributed by Santa Claus, and the children made exceedingly happy, the older members whiled away the time to the strains of sweet music furnished by Eichrodt's elebrated orchestra. Dr. and Mrs Willis Edwards were presented with a beautiful silver tea service, given by the ladies of the congregation. After the Doctor had thanked the donors for the pleasant surprise, all adjourned for refreshments, which were served by the well-known caterer, Mr. Dan Clemens,'

H. A. Bradbury, of Vermont, writes: The Progressive Thinker grows more and more interesting. I think every number is the best one yet. Every week it is full of food for thought and spiritual enlightenment. The amount of labor that you are putting into it is a marvel."

In one of his lectures B. F. Underwood says: "Let us by all means encourage every movement that will remove obstacles to progress, but we must not delude ourselves with the thought that there can be any permanent reform of the people without reform of the individuals that constitute the people. It would be an amusing. were it not a melancholy sight, to see a man under the influence of whiskey exhorting an audience to support temperance and prohibition, or to hear one who is given to habitual deceitfulness and lying talking about love of truth and honor. One is reminded of the

'He drank, chewed, an' smoked, an' was likewise profane; He got angry on small provocation;

So he gave up the job of reformin' his-

And went in for reformin' the nation."

Ella Gibson Magoon writes from Louarrived in this hospitable city at the gate of the great South last week, and are meeting many pleasant friends. crowded house. Conditions were good, the audience being an intelligent and attentive one, and the flowing inspiration directed toward a strong and subtle question, as suggested by one in he audience, for the subject held the isteners in rapt and eager spell. After the lecture came others of the band. who gave convincing psychometric test work through the instrumentality of the Doctor. We think there is a field for a great work among the liberal minded class of the city of Louisville, and to that end we are combining forces in the hope that great can be the work outwrought." W. F. Palmer, secretary, writes from

Brooklyn, N. Y.: "It gives me great pleasure to write you that we have orranized a new spiritual society in tension of the cause. Mr. E. W. Barber, our president, conducted meetings at Fraternity Hall, with the assistance of the 'Star' medium of Brooklyn-Mrs. L. A. Olmstead-their united work dating from February 16th last. A few weeks ago interested friends united with them and formed what we call the 'Fraternal Society of Spiritualists,' and hold our meetings every Sunday even ing at Fraternity Hall, 869 Bedford av enue. We have not only the best and most comfortable hall in the city, but also the best medium, and a better place to pass a Sunday evening cannot be found. Mrs. L. A. Olmstead is engaged for the month of January, 1897. We have opened a Sunday-school, which is constantly enlarging and promises large results. An entertainment and social was held last Monday evening at the hall, and was very much enjoyed by a large number. It concluded with refreshments and a dance and is to be repeated once a month. We have a Sunday-school in operation whose membership is steadily increasing. The children were remembered by Santa Claus."

Geo. H. Brooks writes from Wheaton, Ill.: "I closed my meetings in Ottawa. Ill., last Sunday. I found the work needed my presence there, so remained longer than I expected. The meetings vere well attended, and I trust good was done. I found the people were be-coming very much interested, and a will grew out of the meetings. I shall remain home for the holidays; the first time I have been able to be at home Christmas and New Year's in a long time."

Wm. E. Hurst writes a queer account of happenings to his friend, Dr. Williams, with whom, on invitation, he over Park, Meriden, Ct. On their way of Madame d'Esperance, described by to the park the Doctor received in M. Aksakow, when the lower part of change from the conductor, 50 cents, 25 cents, 10 cents, and 5 cents. After a ime, wishing to use some change, he found it had disappeared from his a distance from the medium were those pocket. Later he again received in of the invisible operator, temporarily change, 50 cents, 25 cents, 10 cents, and materialized by the use of the exte-5 cents. Walking to a retired spot, he | riorised vitality of the subject. emptied all his pockets, without finding the first 50 cents, etc. Soon afterward Mr. Hurst himself searched the Docor's pockets-with the same results. Still later, wishing to pay for some icecream, the Doctor on putting his hand into his pocket was surprised to find two 50 cents, two 25 cents, two 10 cents, thoughts of hands, carrying motive enand two 5 cent pieces. It would seem

been having a little recreation too, on the side.

Dr. S. C. Burland is now located at Ludington, Mich, It's wife is an excellent speaker and medium, and they will be able to do an excellent work there.

Mrs. J. Storfer, speaking of the Ency-clopaedia of Death; "It is priceless, Every time you pick it up there is a lesson, some new instruction, and will be for a lifetime. It can never grow old." Mrs. Louise Mahan Says; "To the Spiritualist, between every line there is even more than the type expresses. I would not be without it."

Mrs. Mary Lindsay writes from Grand Rapids, Micha: "I am enjoying my work at home. We have a very interesting meeting every Sunday afternoon, and a circle in the evening. Both services are well attended. Besides giving my services to these, I am doing missionary work in other parts of our city, and I am pleased to say all my meetings are well attended."

Orin Merritt writes from Genoa. Ill. There are but a few outspoken Spiritualists in Genoa, but they are alive and in earnest. We had Mrs. N. S. Aspinwall with us three days on her return from Washington, D. C. She gave us one lecture, to nearly two hundred people: All were delighted. I will say that we expect the Doctor and Mrs. Aspinwall here some time in January."

Lyman C. Howe has an engagement at Toronto, Canada, for a month.

The following executive officers have been elected by the First Spiritualists' Church of Rochester, N. Y.: President, A. K. Sisson; first vice-president, Mrs. M. H. Joslyn; second vice-president, Mr. Dustin; secretary, J. L. Hall; treasurer, J. W. Moore; trustees-H. W. Annis H L Suydam Geo. II. Pringle Dr. R. E. Phillips, and Mrs. Farnsworth. The following committee, with G. W. Kates as president, has also been elected to take charge of the arrangements for the semi-centennial celebration to be held in Rochester, in 1808-J. W. Moore, R. D. Jones, Dr. F. H. Willis, A. K. Sisson, N. H. Eddy, Mrs. G. W. Kates, Mrs. Joslyn, Mrs. Flemming, Mrs. Farnsworth, Messrs. Clackner, Tubbs, Aldridge and Galusha, Mr. and Mrs. Hammond, and Mr. and Mrs. Hall, Arrangements have also been made by the above committee for a celebration in honor of the forty-ninth anniversary of Modern Spiritualism to be held next March.

Mrs. Minnie Clark writes: "The lov ers of truth in Sterling, Kas., have reason to rejoice and be glad and bless the world of thought for having sent us such a person as Mrs. Emma F. Jay Bullene, of Denver, Col. She certainly is one of the shining lights of the age We do feel so thankful for having her in our midst. We have been aided by the visits of several mediums, among them the noble worker, M. Theresa Al len. We have organized a Psychical Research Society, and expect to go forward in the study of truth, gleaning knowledge here and there by the help of the noble workers we may call to our aid as they pass through on our line of road."

Dr. Adah Sheehan, of Cincinnati, O. was in the city last week. She has only lately resumed her labors in the reform field, but is getting calls to lecture from various quarters. During January she will be at Toledo, Obio, and during the month will lecture twice at Lima. Dur ing March she will be in Kansas City, Mo. April and May are open. Address her at Elsinore Gate and Russell streets, Cincinnati, O. Mrs. Steelman-Mitchell, inspirational

speaker and test medium, had good audiences at Winnebago City, Minn. during December. She can be engaged for January or February. Address for January, 2027 Hartval street, North Evanston, Chicago, Ill.

Dr. R. Greer has returned from his trip to the Gulf of Mexico. While there conditions necessary to obtain the phenations at large. isville, Ky.: "Dr. Magoon and myself he visited many of the most delightful nomena in question. winter and summer resorts along the Mexican Gulf Coast, known as the Mississippi Sound, inhaling the refreshing The Doctor delivered his first lecture here in Music Hall, Sunday evening, to a crowded house. Conditions were salubrious climate, its dense forests, its tropical plants and flowers, its feathered warblers as well as other beauties of nature in sea and land, the Gulf Coast of Mexico, the Doctor says, is a veritable paradise, for here in this land of sunshine is an ideal resort for recreation in fishing, hunting, boating and bathing. Many come here in winter, as coming to a great sanitarium seeking health and warmth which the sever cold of a northern winter would deny. sunny beach are many popular hotels, most notably the beautiful time-honored

Malaria is unknown here. Along the Montross at Biloxi, and the charming, home-like Anniston, at Mississippi City Along the sunny beach, too, are many pronounced Spiritualists, and readers of The Progressive Thinker. The doctor Brooklyn for mutual help and the ex- adds that along the beach there are a great many lovely building sites, waiting for purchasers, and which can now be had cheap, but when the new electric railroad as contemplated, runs through these unimproved properties will double in value. Now would be the time to buy.

ITEMS FROM LIGHT, LONDON, ENGLAND.

A committee, comprising M. Sully Prudhomme, of the Academie Francaise; M. Desbaux, Director of the Odeon: Professor Richet: M. de Rochas and Dr. Dariex, invited Eusapia Paladino to Paris to hold some further experimental sittings.

The committee, decided to take the phenomena as presented, and to concentrate their attention upon the observation of the process by which movements of objects at a distance were effected without contact.

While both of Eusapia's hands were held by M. de Rochas, his face was held and squeezed with considerable force by an 'astral' hand. Hands were inserted under his arms, and he was lifted up off his chair, it being placed over his head, gupon his shoulders. Other members of the committee were touched in a similar way, one of them seeing the fingers that were held over his face and eyes?

As to whether the hands thus mate rialized and projected to a distance from the medium were those of Eusapia's own 'astral' form or not, M. de Rochas could express no opinion.

It is most improbable that the astral

or psychical vitality pertaining to Eusapia's hands could be extracted from their physical molecular cells and externalised. Such a procedure would imply the disintegration of her went for a half-day's recreation in Han- physical hands, as occurred in the case

her organism was apparently dissolved. We may conclude, therefore, that the astral hands which were projected to The possibility remains, however, that

such hands may perhaps be constituted by the invisible operator's thought-determination acting through and by means of the subject's exteriorised v tality; in other words, that they may be objectivised and materialized egy through the medium of the sub-

It is now recognized that hypnotic suggestion may entail the objectivisation of the suggested idea in the sublect's mind; the visualised idea becoming more vivid and real to the subject's perception than his normal surround

It is well known that Occultists claim to effect the projection of thoughtforms, which are constituted of their auric emanation or vital radiation. Eusapia, at the request of M. de Rochas, held her hands some inches above the table, which was then levitated. While so suspended in the air, M. de Rochas pinched the intervening space between the table and the medium's hands. The sensation of the pinch repercated to Eusapia, who nttered a cry of pain; showing thereby that an invisible connecting medium passed from her hands to the table, carrying sensation and dynamic energy. It is, therefore, possible that these as tral hands are materialized thought forms, projected through the medium by means of an invisible vital circuit which is known to carry dynamic energy and

This, it is admitted, comes in support of the claim previously made that 'materializations' are not the original spirits themselves, but materialized doubles, representing them; i.e., doubles clothed with matter by a process of congulation.

sensation.

There remains the further question as to whether these 'astral' hands are produced by auto-suggestion on the part of the medium, as most mediumistic phe nomena are supposed by Ochorowics and Professor Richet and other psychical researchers to be produced, or by the suggestion of an invisible determining operator.

The presence of an operator external to Eusapia was, indeed, verified several times during these experiments, when his face and beard were partly seen. One of the committee entered the cabinet behind the medium on one occasion, and was "handled" to a very palpable degree. This intra-normal operator assumed the name of "John King," and informed the investigators, through his subject, that he was an ex-Egyptian. M. de Rochas pursued further his re-

searches into the identity of process existing between electricity and the vital emanation radiated from the medium. It was found that the passing of an electric current from a Wimhorst machine by means of a chain, one end of which was fastened to the subject's shoulder and the other to the table, gave considerable additional strength to the phenomena. Eusapia in her normal state objected to the use of electricity, but when in intra-normal or state, her control asked that it should be used.

to a column at her right side. He was, process of developing this into the prolonged musical sound. 'double," because the invisible operator seized used it for his own purposes in the production of the phenomena already re ferred to.

Eusapia was as susceptible to "suggestlon" when entranced by her invisible operator as when mesmerically induced by M. de Rochus. Suggestions entire conviction, as much so as were "suggestions" from her invisible operator, which fact in itself constitutes strong evidence as to the identity of process in the production of mesmeric and mediumistic phenomena.

If a considerable number of experimenters in different places form the reality of certain phenomena they have observed, while a few others fail to ob-

ITEMS FROM THE TWO WORLDS, LONDON, ENG. even mind" is the magic staff of the

Harmonical Philosopher. Happiness comes alone from conscious rectitude-pure purpose, wise endeavor, and loving helpfulness.

Then let us be happy, wish each other to be happy, and do our best to make astronomer for Scotland, that he wished one another happy, and, if we all do to leave a system of measurement for that, happiness will reign supreme.

Surely, since "brief life is here our portion," and the "life that knows no ending" follows immediately we emerge through the dark of death into the sunlight of life beyond the tomb, to find ourselves welcomed by and giving King's Chamber would, in all likelihood, greetings to the loved ones gone before, we may well be happy.

What a glorious patrimony is ours! What a prospect of progress; possession and unfoldment of powers, and expression of divine possibilities in serlees of love and sympathy and growth dations of the mighty mass, where he in understanding of, and unison with, may yet undisturbed lie in state; while the Divine purposes of the All-wise and All-loving

To us there are no dead. Good-bye, comrades. You are only

ost to us in the mists. We know you atton into the "mysteries," or a tomb. are there. Sometimes there are rifts in he shadows and your faces gleam through. Sometimes your whispers touch our poor dull ears, and your outpoured love warms our hearts. We dry our tears. You are happy; You stand in the light of love, and for you and with you, we rejoice and are glad; though sometimes our hearts fail us, when the shadows close around and we are prisoners once more in the house of mourning and the cell of sense.

Let us be happy; turn we our faces towards the coming day. We know the spring will come, and the summer's gladness and autumn's bounty, ere, once again, the darkness envelopes the earth, and winter's chill reeps like a poison upon us; so do we

know that we cannot work in vain. Our dreams of a perfect social order. of a perfected humanity, of human brotherhood and divine loveliness, cannot move us only to taunt us-they must, they will be realized, though we have to pass over the rainbow bridge of glory into real life. There we shall meet them all-the world's mothers, heroes, martyrs, teachers, and spiritual

Earth is a beautiful place. This is God's world as much as any

ther. We are his. His life is ours. We the children of His Love and Goodness move and have our being in Him! Think of it, and then dare to be unhappy!

Dare we repine or be rebellious? Only want of knowledge, only want of trust, can make us that. Those to whom the spiritual light has been revealed, who have gone up into oneness with the Infinite, can move calm and serene through life "without haste and without rest." "without complaint and without pride," conscious that within the Life and Love Divine are perfect freedom and perfect power.

Life is too short for hatred, hitterness envyings, and uncharity; for self-seekings or scornings; for strifes, feuds, but weeds in the garden of the mind; reptiles in the thought-realms; jarring notes in the oratories of life; irritants in he spheres of consciousness and poisonblights in the spiritual states where otherwise beauty might reign?

It is not death that makes us unhappy so much as the fear of it.

It is not life that is to be dreaded so much as the misuse of it. Let us learn of the Spirit gentleness compassion, sobrlety, wisdom, fidelity, service, helpfulness, forgiveness, and

sun,

sweet loving kindness, and then self-centered, spiritually-illumined, harmonial, and faithful to the best, purest and highest, we shall be happy in administering happiness. Why should we call Death cruel? rather

Good Death and kind, who comes to

take away
The load we cannot bear, Who leads the wounded from the battle fray With tender, loving care.

Magical Death, who claims the wildest

heart, Who calls the mourner from his bitte part. And gives the toller rest; We must await his hand in patience

and not start When it invades our breast. Wonderful Death; strong arm to bear us on, Far beyond planet and glad shining

Where soft white clouds are riven, Whither our loved ones are already gone To the fair Courts of Heaven. Pitiful Death; more pitiful than life,

Who leads us into paths where thorns are rife To tear tender feet; Thou guid'st us from the tumult and

the strife To peace and rest complete. And if we rise not-to a solemn sleep Unutterably motionless and deep, Which nought can ever break,

From which if wild storms rave, or soft winds sweep, We shall no more awake. Full many pass, in all their early prime. In youth's glad spring to that fair clime Released from earthly woes,

Whilst others must grow grey and sere with time. Ere they may find repose. Strange mystery; yet still the round world rolls,

Guarded and guided, it is God controls, Who gives us life and breath; May we so live that we may yield pure souls

To the strong arms of Death. Parted asunder, we shall meet again Suffering, yet shall we live untouched by pain

On yonder love lit shore, Where Death comes not, but perfect life will reign For aye and evermore.

ITEMS FROM THE MYSTICAL WORLD, LONDON, ENG.

and the eve of the Christian Era, some twenty-seven years, B. C. one of the nomenon of the "exteriorization of sensibility" with her, which formed into a column at her right side. On the eve of the Christian Era, some known as the Vocal Memnon, began to however, unable to proceed through the give out at the dawn or at sun-rise a

This sound, deemed so inexplicable upon this vital emanation and and mysterious, which scientific theorists have in vain tried to account for on material grounds, may be more satisfactorily accounted for by all persons conversant with the facts and phenomena of Modern Spiritualism. To the Spiritualist now, and even

then to those who could understand such made to her by M. de Rochas, when en- modes of "revelation," it was none tranced, were evidently executed with other than a wonderful and appropriate intimation from the Spirit-World, that the old Osirian religion, then in its decadence, was about to be superseded, or, rather, reformulated on a new basis and on a wider scale as regarded the extent of its influence. Horus, the Son of Isis and Osiris, the

Christ of Egypt, is about to go forth into the world, embodied anew as the Nazerene-thus called out of Egypt in tain them, the probability is that the a double sense-with the old message of latter did not know how to establish the love and immortality restated for the

We need hardly what was the immediate object, say of Shufu or Cheops, in erecting the greatest of these monuments.

It is the same to us, whether in expo-"Under all circumstances keep an sition of his religion and "belief," he labored to build himself a tomb in the great pyramid, to hold his mummled remains with, as in all cases, the accompanying scrolls for the enlightenment of the world in later times; or, as has been argued by the distinguished all time to the Anglo-Saxon race, his great successors, that were to be in after ages.

It is at least conceivable that the great King, knowing or divining that the sarcophagus placed in the so-called be prematurely discovered, may have had the empty, inscriptionsless one placed there as a blind to prevent furhimself in the rock far under the founin the meantime we may look upon the pyramid and its chambers as a standard of measure, a measure of time to note the great cycle, a place for initior all these combined if it please us. But whatever the secondary objects if any, in the construction of the pyra mids, their first primary one is at least

clear. As tombs they are the embodiment of the ancient Osirian religion; and in this capacity, combined with their magnitude, as the mightiest monuments of the same, overawing as they do the mind, they have never ceased to preach to the world the old "creed" of man's immortality during the ages that have clapsed since their construction. Herein lies the secret of the pyramids

and their chief use and importance to the world. Further, their enormous masses add to and emphasize more than aught else could the "thought" and "feeling" compelling sermons of the piled-up stories, halls, palaces and temples of the Nile-

valley, as a whole from those of Philae o the Great Sphinx at their base. The Sphinx, a fitting companion, in perfect keeping with them as regards nagnitude of scale, scated here appropriately, as it were, on guard at the trance of this great Egyptian valley of

The Sphiux, concerning which Kingslake has said, in words now seen to have been prophetic: "Laugh and mock if ve will at the worship of stone idols but mark ye this, ye breakers of images, that in one regard the stone idol bears awful resemblance to Deity-unchangefulness in the midst of change!-the same seeming will and intent, for ever and ever inexorable!

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Esmeralda, New York: Q. How shall We account for the controls of many public mediums, who act and talk like little children and yet claim to have been many years in the spirit world? The "Ouina" of Mrs. Richmond is a notable example. She is identically the same as many years ago when she began communicating, and has made no advance. Does not this disprove the idea that there is growth in the spirit world? How else can we account for the childish prattle of those who claim to have been in the spirit world long enough to have reached maturity had they remained here?

A. "Esmeralda" voices queries which have arisen in the minds of many, and been made the groundwork of arguments against Spiritualism. It is said in explanation that a spirit coming in contact with earth through a medium, takes on more or less of the conditions of that life before it left it. Possibly this may be so to a slight degree, but it is contrary to my own observation. Again it is explained: Such spirits are acting a part. That may be true. That n spirit of three score years' experience in the beatitudes of the spirit world returns to play little child, yet it is scarcely credible. I confess to the difficulty of satisfactory explanation, and refer the subject to those mediums who have such controls. That a child just entered the spirit life should on its return speak as a child is exactly what we should expect, but surely it is a mystery why they should continue for long years to speak in a childish prat tle, and although growing older by all these years, change not in the least. It would seem that if the coming into the earth-sphere so retards advancement, the spirit is unjust to itself by such sacrifice, which so greatly exceeds the benefit conferred.

U. G. Figley: Q. What is the difference between ativism and heredity? A. Heredity is the impress which impresses the germ with the character of all its nucestors. Thus the child blends the characters of its ancestors to remotest generations, and not only that, but begins its life when life began on the earth, countless millions of years ago, and rapidly passes through every ascending grade, from the plasmic cell to man. It sets out to become a mollisk, then a fish, with gill arches, and readily conversed with spirits, but her its two-chambered heart divides into three. like the reptiles, and at last takes the fourth, which raises it from a coldblooded reptile to a warm-blooded mammal. This is heredity. It is a force which accumulates and by such accumulation urges forward. Ativism means reversion, or taking

back. It is the sudden and strong development of heredity opposed to the modifications wrought by surroundings. Thus the single wild rose, by cultivation sports countless forms, depart-ing widely from their ancestor. The secule of these kines will not breed true, but a majority of the seedlings will be reversions to the wild rose. This is ativism, again! Breeders of blooded stock may exercise the greatest care in se lection, and for generations the points they strive for will be true, and the strain appears fixed; yet, perhaps the manifestations. I have done so, but next generation will take back to the with no marked results. My sittings original stock, as the horse, after thou- have not been under good conditions, sands of years, will take the black but the best I could do. Were they stripe along the back, of the quagga, or species from which it de scended

In the best educated and upright fam flies one child will appear with the in stincts of a savage, the avarice of a great-grandfather, the pride of a greatgreat-grandmother, or the love of drink of a still remoter grandsire. There is a black sheep" in the family. This is at ivism. It is most apparent in domesticated animals, which are comparatively of recent origin, and direct results of man's selective agency. In the wild species the steady pres

sure of environment for vast durations of time, has so fixed the type, that all the individuals are alike, and if there was reversion to many generations back, it would be indistinguishable, for all these ancestors were so alike as to be indistinguishable.

H. E. B .: Q. Is the Romish Church an outgrowth of the Apostolic Church? If so, was it the only one at the begin ning of the sixteenth century?

A. The Roman Catholic Church chims an unbroken succession from St Peter to the present; yet, if a choice of the main line of descent were chosen the Greek Church must be given the preference. For the first five centuries the glories of the Christian faith was in the East, among people who spoke the Greek language, as the apostles themselves, and the books that went to form the New Testament were written in Greek. The most celebrated of the early fathers, claimed by the Catholics were Greeks, as Origen, Eusebius, Atlianasius, Chrysostom. etc.

Constanting the Great belonged to the Greek Church, and it was this church that formulated the Trinity. The Roman. Church was a branch—the final separation of which from the parent stein occurred when the Roman Empire, torn and distracted by the contentions of these religious factions, was divided into the East and the West-Cor stantinople-being the capital of the former and also the seat of the spiritual ruler, and Rome of the latter and the temporal seat of the ruler of the Cath-

The Greek Church has never had a reformation or awakened from the lethargy into which it fell under the influence of dogmatic creeds.

Roman Catholicism allied itself with the progressive nations, and has been carried forward by their advance. These two great churches at the beginning of the sixteenth century held very much the relation to each other that they do at present. Gibbon's "Decline and Fall of the Roman Empire" exhaustively presents the crimes, follies and wars, which led to the ruin of the Roman world. The Northern barbarians would not have conquered had not wealth and strength of the people been wasted in contention over the vagaries of religious beliefs. To the devofce, the belief in the unity or trinity the conversion of bread into the flesh of God, by the muttering of a priest, was of more consequence than the honor of the Empire. Philosophy died in that blighting atmosphere; poetry honor, integrity, natriotism died: learn ing gave place to superstition, the desire for knowledge to bigoted zeal; the statesman to the ignorant priest, and the barbarians of the North possessed thomselves of an Empire from which manhood had perished.

with the thought that it may be imagination or the sub-conscious self—some say it is—or the entities Theosophists could simulate the presence of friends. I am, or have been, a Unita-rlan. Through a great number of meliums I have had more or less satisfac tory communications. By myself am able to converse at times by means of Ouija, and the psychograph, and, following Mr, Stead's directions, am able to write by what claims to be spirit control. By difficulty I have gotten a good deal of information. My sister tells me that she and my husband are with me most of the time on account of the danger from evil spirits. It is wear ng on me, it is so intensely interesting. am surrounded by those who are prej-

udiced. What I desire to know is whether I had best go on? A. This correspondent apprehends danger to herself and regrets, if it be true, that her two dearest ones are forced to be constantly with her when perhaps they may wish to be elsewhere. When the flood of light of the spiritual breaks on the mind that has been clouded with doubts, and the grand assurance of the future life; the beautiful, loving presence of those mourned as dead are realized, it is not strange that there is intense interest. The old heaven and the old earth pass away, and a new heaven, beyond words to de scribe, fills the joyful soul. There is danger, but the danger is in stopping, not in going on.

There is no danger in full development of the powers of the spirit, the full sensitiveness which receives perfect control. The danger is with the half-way, partial capability, which misconstrues, misunderstands and mingles itself with the communications it re-ceives. This correspondent has not reached the great and resistless current. Her mind is yet disturbed by doubts, conjecturing and the disbelief of those around her. She has devoted a great deal of time to her mediumship, yet has missed the best methods of it cultivation, which have been constantly stated and restated in these columns. She has held her seances at any and all times when convenient or the fancy has moved her. Hence those watchful spirits, desirous of protecting her, have constantly held her in their presence. If she will appoint a time for her se ances, and strictly keep the engagement not oftener than twice a week, and dur ing the intervals keep the subject out of mind, she will find that she will not be "worn" by the subject, and the results will be more satisfactory in ever way. She will then realize that spiritual communications constitute the one great fact, which overwhelms all the ories and conjectures. The sub-conscious-self; the shells, astral bodies and entities of the Theosophists, are as baseless fancies as the fairy tales of childhood.

R. Hunt; Q. We have a circle and hold regular sittings, but have been troubled by the violence with which the medium is treated. In early life she people told her she was crazy and that the Devil was after her, and she prayed for them not to come. One night in her room a hand reached out to her. and as it shook her hand she heard a voice say, "Good bye," and since that night they have never come to her as before. Now she desires to have them and we wish to know how she can in duce them to restore her gift?

A. If the medium really desires the return of her spirit friends, with the carnestness she prayed for their de parture, they will come, They under

J. G.: Q. While at Grand Ledge camp I was advised by two spirit friends to sit alone in my room, and that I would not be long before having mistaken, knowing the inharmoniou conditions which would surround me?

A. There is no advantage in sitting urrounded by inharmonious conditions which often open the way for the ar proach of those inharmonious; and if there are manifestations they are often of a disagreeable character.

THE BEST NEW YEAR'S PRESENT. I know of no better Christmas present than The Progressive Thinker; that will reach my son once a week, and remind nim of the old folks at home, who wish im a Merry Christmas and a Happy iew Year.

I know of no way that a dollar will urnish the same amount of real, substantial, elevating merriment, that will grow brighter as the weeks and months ome and go; and when the year is Thinker has failed to do its fair share to make one happy in progressive take us more than two thousand yes thought, that makes life worth living? to find out the meaning of the word. Who can estimate the worth of the

ruths it contains? rror exposed?

Read and reflect, and appreciate if ou can the value of progressive thought for the year about to step has paid them a larger per cent of real worth-providing, always, that The Progressive Thinker's highest at the progressive best wishes have been understood and

Thankful for its good in the pastwith best wishes for future successand to all its patrons. Fraternal W. W. RICE. friendship.

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Carpenter Spiritualism and Cenuine Spiritualism.

The Old Idea of Death Has Been Banished.

To the Editor:-In dramatic parlance there is what is called "a carpenter's scene." By means of this "scene" auscene." diences are transported from New York to Paris without leaving their seats. The dying father curses his erring, absent son in the parlor, falls back dead, and the stage carpenter slides in front of this parlor a scene representing "a dark and lonely wood" wherein the dead father, having risen hurriedly from his deathbed, having pulled off his white wigand beard and substituted a black wig beard, frockcoat, and a rakish air, comes on as the son with the "forged check" and meets his "sneaky pal." While they are trying to explain something that the audience never clearly comprehend, the carpenter sets up the "ruined grange," which the erring son is to rob, at back. The "sneaky pal" sees the sheriff approaching, and the son rushes of while the "pal" is monologueing and dons a pair of horse pistols, top boots, overcoat and slouch hat, and when the "dark wood" is drawn off, shows himself as the bold sheriff in persuit of himself, as it were. A "fill in" scene which has usually little bearing on the play is called "a carpenter's scene." There are lots of "carpenter's scenes" in the daily press, where too much

space, or too little news, is filled up by the funny paragraphist. The song that, by its noise, enables the spirit to come up through the trap in the floor or through the folding doors at the back, or permits the medium (?) to put on a semblance of King Solomon or Marle Autoinette and show him or herself to the circle as a materialization from (?) is a "carpenter's song." This last is not a dig at the genuine, but at the fraudulent manifestation. I know of no " carpenter's scenes" in The Progressive Thinker, for all it contains, (save possibly when I have the honor to appear in it, an honor I appreciate, as one must be careful when one talks to forty thousand critical listeners,) bears directly on the play "Spiritualism." • I use the stage as a simile, as the stage will do an immense deal for Spir-

itualism in the near future. Victorien Sardou, the eminent French dramatist, is at work on a play for the "divine" Sarah Bernhart, the plot of which will revolve around Spiritisme He will be followed by other capable writers, and the subject in which we are so deeply interested will receive an impetus, otherwise impossible. You that know Bartley Campbell was alleged to have tried to voice a play through the instrumentality of an inexperienced medium, which died a natural death in a most natural manner. This was a proof of what I have asserted time and again, that the instrument must be fit for the player. When a medium is a master of the technique of the drama; master of emotion and knows what the people as well as the spirits want, then, and not till then can Bartley Campbell or any other dramatist from the clearer side of life use that medium through which to write a successful play.

Well, as I was saying, Mr. Editor, when we write to forty thousand people we ought to avoid "carpenter's scenes. It was mentioned in the paper the other day as "a splendid charity" that Grover Cleveland had given an old man whose hut had been burned, permission to build another on his land at Buzzard's Bay. It also mentioned that Mr. Cleveland, moved to pity by the had bought a bit of land from her at a slight advance in price. I don't suppose that Mr. Cleveland thought he was horforning and before him and thought he was performing an act before to make the angels weep in either case; but it was mentioned by one of our papers as a marvelous evidence of a ened at a shadow, go into her open arms sublimely charitable man. How little we know of charity, Mr. Editor, and how we abuse the word. If my brother is hungry and I feed him, I am not charitable—I am just. If I give him food, shelter and help. I am only just. Mark me the time will come when any man that does not minister to a suffering and needy fellow will be execrated! Charity is an attribute of Divinity, and belongs to the soul, not to the body-if I have means and to spare, and I keep back food from a hungry, deserving fellow, one of God's poor, I ought to be put in fail!

Charity?to feed the hungry, clothe the nked, nurse the sick? Bah! its justice. Right! not charity. When it was said lone, who can say that The Progressive of old that "the greatest of all is charity," the sayer did not think it would take us more than two thousand years As Spiritualists, who are supposed to be nearer the throne than orthodox hu-Or who can estimate the value of an | manity, why do we do what we do? do we advertise something we cannot produce? The circus man advertises: "Come one, come all and sec the amphibious, amthropoid bicepha-

Come and hear from your spirit friends. appreciated? One is greeted on every Full names and particulars given." We with freedom of thought from the go and pay our money at the door. best thinkers of the age that demands "After a lecture we hear the medium. upon being introduced to her audience "I don't know if I can get anything tonight or not. I'll do the best I

can, I can't always count on tests, etc.' Then why do they advertise to do what they usually fall utterly in doing? What would that same medium think of a merchant who beguiled her to his store to buy rose buds at ten cents a dozen and when she got there the cup-board was bare and he tried to satisfy her demand with turnips? Wherein lies the difference? Its not the money, its the principle involved! We expect truth, not equivocation, from Spiritualists. "I see so many things of a private nature, come to my house," etc.-You know it, and so do I. These things do not inislead us, they mislead and dis-gust those that attend who are not of us

out who long to be. These things may e incurable, like the bite of a mad dog, There are too few Mrs. Whitneys and on many Mrs. So-an-sos. To mislead in anadvertisement is fraud, just as much as ogus materialization—which is a paradox-is fraud: both are obtaining money and expectation under false pretence. A great thought can never be an impure thought. Great deeds can never be deeds of injustice. An infinitisima lie can never be a gigantic truth. We cannot become perfect in a moment; it takes time. The eternity that is to

hat is past. No doubt there are spirits that passed on from some remote mortality millions of ages before the nebulous gases which finally became the solids and fluids of earth were thrown from their center, and who have not yet become perfort. Let us not despair. Let us grasp all the truth we can while here; for its Great Source lies far beyond the constellation of the Hunting Docs.

come is not longer than the eternity

not be annihilateds we shall be absorbed. We shall become infinity and

occupy immensity. bi
There are persecuted and prosecuted mediums who deserve pity materialized: while those who, through misleading advertisements, etc., deserve persecution and prosecution and bring us into disrepute should be held up as examples, not of Spiritualism, but of fraud. We encourage what we should condemn.

Spiritualism should be dear and sacred to us. We are brought to seek it out in many devious ways. Some out of idle curlosity, some as scoffers, some as skeptics, some as unbelievers, some as investigators; but all, con-sciously or unconsciously, because somewhere in the great invisible Republic of Immortality there is some dear one we hope to hear from: as one that waits at the shore for tidings of some vessel been announced, and it is expected that reported lost, while something, they know not what, whispers, "she reached port in safety." There are few of us who have not

through blinding tears that welled up from the flood-gates of our affection, this will soon cluster an imposing group looked down upon some dear one on of fine sructures, which will whose lips the cold fingers of death fitting the dignity of the creed to which had set the seal of silence which we they are dedicated. It will be without feared might be eternal-which orthodoxy had not proved was not eternal. How we have knelt over the very coffin of our hopes till love seemed State, in the vine clad hills which listen itualism came to us, and, soft as the footfall of an angel on the tufted fields locomotive, there will be taught a sciof paradise we felt the loved approach: we heard a voice that said, "I am he

I have passed through all gradations Mr. Editor, necesary to make a Spirit- creeds which distract our globe to-day. unlist; from hope, fear, doubt and distrust, to hope, fear, doubt and conviction. If there are any backsliders in the faith, they are those that have reached "conviction" at one great stride. He who goes round the mountain to reach its summit is used to the height

am often asked, "What has Spiritualism done for humanity?" I answer: 'So many things I cannot ennumerate Some say, it has driven Hell out of the churches. It has done so many things aside from that, that we can afford to give the credit of that to the Devil.

By-the-way, there is a person who has stood a lot of abuse patiently; and somehow I have more respect for the orthodox Devil than for the orthodox Jehovah, Without Satan the whole plan of salvation would fall flat. Think of it! Satan, a glorious angel, when he wanted to tempt that still more glorious evidence of God's handlwork, Eve, turning himself into a hideous to do it. Eve's first act at sight of him would have been to scream, pick up her skirts and faint. I give Satan credit for more sense.

Calling him Satah and Beelzebub does not alter his personality. Names do not make people, 4 819

"Underneath these exambling stones, Lies the body of 'Manda Jones. Her name was Smith we've called her

As Smith would supper rhyme with stones."— [8' 2'] reads the old epitanh. And God? God

is too far off; too swigmatical as understood by orthodoxive a "What is God? bonsked a little child

not long since. "As subsit that you can't see, nor feel nor beaut yet is near you always," was the answer. .#I don't "I want myi Godictol/have skin on its face. .unifolder deet be-Spiritualism, byda awonderful meta-

morphosis has transformed the grinning figure of rattling bones and clanking scythe, into a beautiful angel of light; his poison dart into a golden wand of misfortune of a poor widow in Buffalo, peace; the horrid grin into a bewitching head of a woman, whose eyes bear such a look of tenderness and hope, that children, who were wont to be frightas trustingly as they ever sank to sleep on the bosom of a mother.

Spiritualism has banished that grim bootman Charon that set with inexorable visage by the sultry-Styx and sent a band of angels with a flowered transport to bear the released soul to the contines of Elyslum.

"Yes," they ask, "what has Spiritual ism done of practical benefit? What has it done to advance art or further science?" I answer thus: If told us all there was to be known of astronomy we'd break our telescopes; if they painted our pictures we'd throw away our brushes: If they taught us all that was to be known of the arts and sciences we'd throw away our brains and become as complete a race of nonentities as ever disgraced humanity. Spiritualism has taught, has demonstrated to us that we shall live, and live and live! Shall live when those twin luminaries of the heavens, Procyon and Sirius, shall be a memory-shall live the great constelation of Orion shall have been scattered to the uttermost parts of the universe; and when the earth, robbed of its light and heat, swings "blind and blackening in the moonless air," and on her lofty mountain peaks solitude shall sit.

Spiritualism has done away faith and put knowledge in its stead. It has healed the wounds of broken hearts with the balm of peace. Those that longed for

"the touch of a vanished hand, The sound of a voice that was still, have had that longing satisfied by the touch of angel fingers; the sound of a voice that was still,

Spiritualism has brought to us with potent force the full meaning of those "I am he that was dead; and lo, I am alive forevermore."

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NEW TEMPLE.

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TO TEACH MYSTERIES - TIME AND SPACE TO BE ELIMINATED AND ALL KNOWLEDGE ACQUIRED-POWER OF

Now that the crusade of the theorophists is about to come to an end by heir return to America in the near future, the fact that the College of Oc-cult Science is to be erected in California on the site of an aucient temple has work on the edifice will begin within a few weeks, says the New York Herald. The building will at first be an unpretentions tower, in which a light will be kept continually burning, but around doubt the most interesting and unique

spot on the American continent. Amid the balmy groves of the Golden wedded only to a memory. Then Spir- alike to the soft wash of the waves of the Pacific and the shrill whistle of the ence which is not on the catalogue of our modern colleges, but which was that was dead, and lo, I am alive for-evermore. learned by men before the days of Con-fucius, before Christ came on earth or the earth had dreamed of the new WHAT WILL BE TAUGHT.

The students at this school for the revival of ancient mysteries will be instructed in the wisdom religion of old, initiated in the secrets which have come down through countless ages locked in by the time he reaches it; while he that the breasts of sages who were louth to climbs direct, is apt to be dizzy at the impart their knowledge to an unappreciative world. The student's minds be trained in the hidden wonders of the inner consciousness and in the psychic force with which every being dowed. The knowledge of the occult truths of nature which were known to the priests in the ancient temples will be brought before their minds, and they will become acquainted with the sci ence of the Magi of old, with the white magic of the Egyptians, while the gor people of the Nile in the time of the beautiful Cleopatra, in which the Greeks revelled in the time of the imperial Pericles, will be performed before their eyes.

The secrets which the learned Brahmins have kept, which have been hidden in the secret caves of montainous Thibet, which are but faintly outlined to material minds, will be but the A, B, C of their alphabet, for they will progress into an infinite field of psychic phenomena which will lift the soul into another plane of existence.

FOR THE INNER CIRCLE. In theosophy there are two circles, or what we may term grades, of knowledge, the largest class being formed of those who are merely believers in the tenets, while the inner circle is composed of those who desire to dive deeply into mysteries of truth and to become depts, or wielders of psychic forces. It is the latter which will be trained at the new occult school. There will be no expense attendant on studying at this institution, and any who desire honestly to perfect themselves in the study of theosophy will be welcomed. But the initiates, or those who have entered the college, are bound by the strictest vow of secrecy, and one violating this solemn pledge would likely meet with some uncomfortable experiences. The reason for this is that an adept in occult knowledge possesses so many wonderful powers which may be used for ill that these powers are restricted to those only renders them worthy to be trusted

such secrets. Among the many powers which will be developed in these occult students will be that of thought transference, or the art of projecting the mind's ideas through space into the mind of another. Be tween the mind of man and his body there must be a connecting link, and this link is solved by theosophy as the astral body, which is the seat of most of the power of the soul. As the mind acts on a body through the intervention of the electricity of the astral body so it can act on another mind in the same manner. With this power one may send messages to friends at any distance, for space is annihilated and two minds can communicate in any part of the world with perfect case.

SOME STRANGE POWERS. Another remarkable attribute of the psychologically developed soul will be the art of acquiring knowledge by what might be termed interior penetration; that is, the nature of the thing resolves itself into one's inner consciousness withoutany apparent effort of the mind Thus a letter may be held unopened in the hand or laid on the breast and yet read with perfect clearness by the mer tal vision of an adept.

Even more strange is the art of trans ferring the body, yet it is asserted that those who have delved deeply into the secrets of nature can and do project their astral bodies to any point they wish. A person in Madrid wishing to communicate with a friend in New York can thus throw not only his mind. but his astral body, which can be seen as one would perceive a magnetic aura. This, it is said, is done by the adepts of the East at any time, and from the terior of Thibet—a land in which no white man has penetrated-there come wonderful stories of the science of the Mahatmas, or men learned in Brahmin-

CONTROL OF MIND.

Perhaps the most dangerous attribute which will be developed will be the strengnth of will power, which will enable one to so direct the mind that its force will be enlarged to a stupendous degree. Thought is a force, a vibration, as are all forms of energy, and it sets in motion currents of ethereal matter of which the grosser senses have no ken. A strongly developed will can, even in ordinary persons, control the mind and will of another, and in the adepts the exertion of the will is so vastly improved upon that it is a force which can shatter material objects even at a distance. This power can be carried to brought by a simple act of the will, and this most dangerous knowledge be-

scupulous. The depth to which the mind may descend-or the height to which it may climb in occult mysteries is almost limitless. A fragment of stone will have about it a magnetic atmosphere pregnant with the history through which it has passed, and a chip from a prostrate column in the ruined Colos seum would tell to the adept mind the story of ancient Rome in its pictures of

comes a weapon in the hands of the un-

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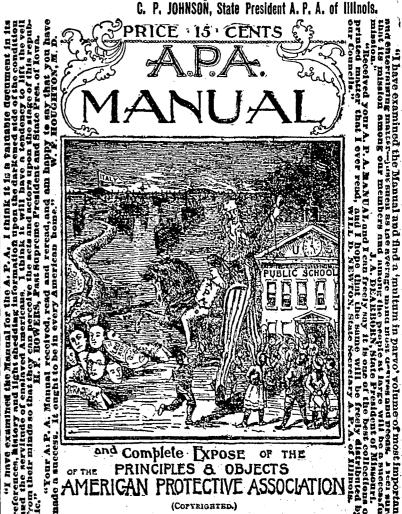
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The apples did look awful nice, And all but one were without price; Of course, that was the best there were Or so the serpent told me, sir.

And then I had a generous heart, So to my husband gave a part, And he did eat and grew so wise, So like the Father in the skies. That God came down to fix things right, And found us in an awful plight. No dainty ribbons tied my hair, My hands, and—yes, my feet were bare. I'm modest, so I'll not relate The horrors of my awful state.

My husband, he was quite as bad. But he was all the one I had, And I'd no chance to get another For you see he hadn't any mother! We hid ourselves behind a tree, Hoping there God could not see, But he raised his voice and called aloud. We kept quite still, for we were proud. Again he called out: "Where art thou?"

We thrust our heads from out the bough, And told him we were afraid, For our garments had been mislaid: But we found that God knew what we'd And that 'twould be no use to run:

So I told him what the serpent said, And heaped the blame all on his head. The servent he'd been strutting around But God then felled him to the ground And straightway drove us from the

He sent us forth in deep disgrace. Tis said for man a pardon came: But we have suffered just the same, And ever since that time, you see, The blame has rested on us three: But I have had the most to bear, More a great deal than my share. How did I know? How could I guess That men would make a cider press, And use the juice of that fine fruit, Their share in crime to contribute, Then trace the whole thing back to me, Because I got fruit off the tree? This simple tale, for centuries told;

think a lesson may unfold: We are controlled by Nature's laws. And that without a saving clause: And if a law by Nature made Is ever by us disobeyed, We have to suffer to atone-We pay the debt. and we alone.

FRANTZ.

WILL C. HODGE AT ROCHESTER, IND.

The First Spiritualist Church of Rochester is still living and the friends of free thought and Spiritualism are more than holding their own against the combined influences of ignorance and superstition and the depressing innuences caused by the times. By persistent effort on the part of the faithful. our philosophy is bearing fruit, as witnessed by the uniformly good audiences and the number of new faces which are to be seen in Temple Hall

on any Sunday evening.

As this is my fifth annual engagement here, I am in a position to know whereof I speak concerning the progress

Spiritualism is no longer an experiment, but a recognized fact, and as ev idence I will state that in a call for a union meeting of all the Churches, the First Spiritualist Church was recognized and respectfully invited to be one of the number.

What has been done in Rochester can be done in other places, if the friends will organize with a determination to carry on the work.

The problem of singing seems to have been solved by this society, for in no place that I have been, not even at our camp-meetings, is there such singing, and this of itself furnishes a genuine inspiration. Here as elsewhere the friends keenly feel the financial stringency, and it is necessary for the workers to be quite largely imbued with a missionary spirit to insure success. My time expired with the last Sunday of December, but I have been re-engaged for January, and all correspondence will reach me here until the first of February. Am open for engagements, and realizing the effect of the present depression in all kinds of business, will arrange compensation to suit the times. WILL C. HODGE.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartly commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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cured the last month. Remember, the above patients are all patients who were given up by other doctors as incurable, or at least they failed to cure, before they came to Dr. Watkins; yet the old allopath schools are still asking that laws might be made to allow them only to treat the sick. The homeopaths and other "paths" are just as bad-all want the dear public protected. We could furnish thousands of letters from patients that have been cured by spiritual doctors, and yet this would not be considered proof by our legislators, but the doctors who failed to cure their patients -why their word would be taken without question. Is it not time that the public should think of these things when voting, and vote for the man who will

see that truth is protected? ists in all of the States, let this article help you to see your duty. Vote for no man for any office who does not recognize Spiritualism and spiritual doctors. Boston, Mass. JOHN STRONG.

SUN-LAND ECHOES. CONTINUED ON PAGE 1.

name than that which San Francisco and some cities farther east practice upon, namely, it has given liberty to the people. Here the masseur and the masseuse, the electrician, the mental curist, the hydropath and other followers of whole body seems to have new strength nature's methods, are represented in and vigor. I think you will remember that I wrote you that I did not have methods cannot reach. Two of my graduates of whom I am oute proud nature's methods, are represented in graduates of whom I am quite proud greeted me here, one of whom Doble, is treating with an admirable success, and the other, Wm. C Bowman is an eloquent speaker and a grand worker for every humanitarian cause. Several other excellent workers are carrying out our methods, and we hope to make this a center of luminous and refined forces.

This is a land of wonders of new and startling things, great mountains and valleys, immense trees, marvelous vegetation and 1200 miles of seaboard on the greatest of oceans. We visited the Chamber of Commerce and had to laugh outright to find a sweet potato weighing 25 pounds, a beet weighing 50 pounds and a pump-kin weighing 250 pounds. The tomatoes, strawberries, blackberries, anges and flowers of all kinds keep on growing and ripening and don't know when to stop. The muscat grapes, out of which raisins are made, are exceedingly delicious, the finest fruit in fact I ever tasted, are now as high as five cents a pound being nearly gone for the season. There price has been as low as a cent a pound or sometimes even less. They are much superior to

Malaga grape which sells in New York at 15 or 20 cents a pound. It is to hoped that the men and wo-men produced in this favored clime shall be as wonderful for high achieve who would desire to make a study of ments as the growths of the vegetable E. D. BABBITT, M. D. world. College of Fine Forces, 253 S. Broadway, Los Angeles, Cal.

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Dr. Peebles is too well known to require any introduction or endorsement. J. A. Burroughs, M. D., his adopted son, has an education in the work, to which he gives his entire time, that fits him peculiarly for his chosen profession. He has been with Dr. Peebles since early boyhood, thus growing up in his magnetism and learning his methods. He has graduated with honor from three medical and one literary college. He has traveled abroad with Dr. Peebles and with and under him studied the best and most scientific methods used in curing chronic diseases, and has been his valued assistant for many years in his great sanitarium, and there demon-strated the value of the education received. Added to these he brings the best of psychic gifts to his work, and while he has never posed as a public medium, yet many have known and

tested his powers.
But what interests more especially the suffering public is the results of their work, and this is what they point to with pride, for every mail brings letters like the following:

When I sat for psychic treatment on Thursday evening I had great pains in my side and back. After sitting a while my whole body trempion and sall left me and I felt like a new person. whole body trembled and the pains EMMA A. BARRON. San Miguel, Cal., Dec. 6, 1896.

I have taken your medicines one week. I feel better. Will say that it has helped me more than all the other | She glanced across, as 'twere with scorn | at 2:30. doctors I have tried.

ALHANAN PERRY. West Bolton, Vermont, Dec. 13, 1896.

And now I will just state that Charles is just getting along splendidly, 'Tis perfectly wonderful what you have done for him. He has been sick for years, almost an invalid, and now after three weeks' treatment with you he feels as though he had a new lease on life. MRS. L. BRYANT.

McKeesport, Pa., Dec. 10, 1896.

I am much pleased the result of your treatment and wish to express my gratitude for your close attention and care. Although my case may not seem as wonderful as some, yet I do not think it a very common thing for rheumatism to be cured, especially for one of my age; indeed, one of our most popular physicians is quite lame with the disease, and so is evidently unable to rid himself of it. M. F. WYMAN.

34 Walter street, Salem, Mass., Dec. 14, 1896.

I am feeling better than I have felt for years. Your treatment has done wonders for me. I am surprised at the growth shows the poor be blessed. And may such haughty beings be by angreat change that has taken place in me in the short time under your treatment. I am doing all my house work now and feel well and happy; in fact my East Rochester, N. H., Dec. 6, 1896.

If you or your friends are suffering with any chronic disease which others have failed to reach, do not longer suffer, but write them, giving, name, age, sex and a leading symptom. and receive a correct diagnosis and valuable printed matter free. Address, DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

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THE LADY.

AYER, . . MASSACHUSETTS.

Twas in a cheerless street-car, on a cheerless, cheerless night.
The biting wind held on behind with bitter sort o' might. 'Twas rain, and sleet and snow that fell, and each was mean and chill,

mother sat and held her child-the little one was ill. Her clothes were only patched up rags; she had a sieve-like shawl, • Which she had thrown about her babe,

that clothes had scarce at all. One of the poor! Her face was pinched her bosom nearly bared: Her eyes were sunken in her head, and

from them famine stared. And as each person left the car, in rushed the eager blast
To greet the shirring mother as she

held her baby fast.
The very tears she shed were cold, and froze them as they fell. How live they thus from day to day? But God and they can tell.

A lady watched the shivering form, a lady clad in furs; Her glance was one of haughtiness wished the child were hers.

For she was haughty, she was warm, she had no need to think. While she had plenty, of the poor that had scarce food nor drink.

This lady bore: marextra wran-'twas thrown across her army And held in readiness to don when she

should face the storm. A mass of furs from head to heel-could defy the blast, the rain; Could feel some satisfaction at the mother's look of pain.

Then turned away her haughty face, this proud aristocrat. Then rose, and with a haughty air, she

reached and pulled the bell. I looked around to see where so much haughtiness did dwell. The light from her most sumptuous

home streamed forth from every "I thought as much," and then I turned to look at her again.

If what I saw was accident, it was a strange mishap!
Her well-filled purse I saw her drop right in the mother's lap.

The wrap she held, she placed it 'bout the mother and her child. Her face, I thought so haughty, had grown wond'rous sweet and mild:

Her voice was like an angel's as she said: "You keep it all," Then left the car, but I could see her tears of pity fall.

And God could see, and angels saw, and paused them in their flight
And wept for very gladness at the deed was done that night.

gina McIntyre. gel hands caressed.

CHAS. NEVINS.

PASSED TO SPIRIT LIFE.

Passed to spirit life from Providence. R. I., November 28, 1896, Mr. Charles M. Jones, aged 51 years, leaving a widow and brother. He was a very genial and even-tempered man in his nature, and gained many friends and always kept them. He was an earnest and outspoken Spiritualist, and always ready to give a reason for the hope and he exemplified his faith in his daily life. He was a member of several fraternal orders, many members being present at the funeral. At the same home, on Friday, Novem-

ber 27, Mrs. Jennett Mooney, aged 76 years, mother-in-law-of Mr. Jones, was taken ill and passed on the following Monday, leaving rasson and daughter. Here came a double loss to the home, as they had lived together many years Mother Mooney, as everybody called her, was one of the oldest Spiritualists in the county, having accepted the faith in the days of the Rochester knockings, and has been a faithful worker all her life. Everyone had a loving word for her, as she was always doing some-thing to make someone's life happy. The writer was called to officiate, as

t was the wish of the departed, and voiced what comfort mortal could under the trying hour. The dear wife and daughter was sustained in her great af-fliction by the faith that there was a future life. The home was filled to overflowing by loving friends.
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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 Forestavenue. Services at 2:30 and 7:30. Mrs. Ada Foye lectures and gives tests Mrs. Ada Foye lectures and gives tests.

Beacon Light Church 617 North Clark
these near Burton Place Services at street, near Burton Place. Services at 2:30 and 7:45 p. m., conducted by Mr. and Mrs. Geo. F. Perkins. German Spiritualist Society, Gartel-

man'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 boulevard 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 2 p. 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

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

evening at 7 p. m., at Monsen's Hall,

and give spirit messages, assisted by other prominent mediums. Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture and tests by Dr. Harry Abbott of Cali-

fornia. 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, 400 Washington boulevard, corner of Ogden ave-

nue. Mrs. Mary C. Lyman, speaker. South Side Christian Spiritualist Society, 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

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 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 avenue, 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

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Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 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. Geor-

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