NO. 373.

THE CHRIST SPIRIT.

A Lesson in Spiritual Experience.

What One Soul Has Suffered and Enjoyed.

"And a new name shall be given unto you," yes, but I was not looking for it in this manner; still here it is, and I am pleased to add it to a string of them, as long as the name of a Spanish Princess. Since I embraced Spiritualism, fortythree years the coming spring, I have been called Atheist, Deist, Infidel, Skeptic, besides all sorts of denominational names, a Spiritualist, a fanatic, fool and crazy, a Christian, and a theo-

Enter on, when I had become interested in electricity and spirit, I was called a crank. I then felt that I had reached the great center of all things. However, I was willing to share the honors with all humanity, since every individual standing out by himself, and looking around him may well exclaim, "I am the center of the universe," "Hence all are cranks."

I began to think that I had reached the very seme of names, when, lo! a new name is thrust upon me:
"Idocrat." Thanks, Dr. Hudson, I re-

turn to you, for it. Let me show you how ably I wear ithow greatly I deserve it, and how proud

If I begin to defend my new name, with my experience in Spiritualism, some one more highly enlightened may say, "Oh, yes, she is controlled by some orthodox, or perhaps Catholic, ancestors." But, dear friend, I never had

any, that I ever heard of, and I have a geneology of many generations back. I remember reading, some few years ago, a remark of Gen. Neal Dow, in which he says that, "He descended from a long line of liberal Quakers." Well, friends, I am pleased to say that his ancestors, were my ancestors; we are not far distantly related. My grandfather, of the line, passed away before reaching the age of forty; my grandmother, his wife, was a friend and advocate of all liberalism at that time; she was a staunch friend of Thos. Paine. Lithink she told me, some sixty years ago, that his book was secreted in her house, a few miles from Portland, Me. Certain am 1 that she said "Her house would have gone down had it been known that it was a hiding-place for one other manuscript before taking it to England for publication." She was very radical for the day in which she lived and a Liberal reasoner. My father

beginning to end. her parents before her, were pronounced Universalists—she lived, and died, strong in the faith of Universal Salva-

was as liberal, drawing his higher

Man." which was familiar to him, from

Now let me speak a word of myself. My memory extends back to my cradle days. The old, and then familiar hymn of Dr. Watts:

"Hush, my dear, lie still in slumber: Holy Angels guard thy bed;"

sang to me then in my infancy, has been a welcome song from spirit life in my mature years when in a tornado I was awakened, in terror at the raging elements without. My mother's voice was just as real to me as in the days of my childhood and I, was quieted from all fear. I have heard her many and many a time, and know that she has never left me alone, for any length of time-she tells me so; and though 'tis long past a half century since she passed over the river called death, her last words are in my ears today as forceful as when she uttered them shortly before her last breath. They re-

main my guiding star. In her strong faith, she longer for "rest with Jesus"-I think of her great suffering and have no wonder to express at her wish. I only know now that He in spirit had been beside her all those months of pain.

I became a liberal reasoner at a very early age, but pass over the many experiences that are certainly interesting

In the early spring of 1855, I went one evening, to witness, for the first time. a manifestation of the phenomena of Spiritualism. What I saw convinced me that it was something past the power of mortals to do. It might seem mple to enquirers of the present day.

but to me it was effective indeed. Perhaps it would not be out of place to tell you how simple it was, yet the seed fell on ground especially pre-

The medium was a girl of some fifteen years of age, and very mirthful. She for the first time was promised a message in writing. She took her peucil in hand holding it on the paper until in about forty minutes her hand was magnetized. She then began to scrawl on the paper, soon with a rapidity that impossible to be anything nearly on my shoulder, while she was laughing as if in convulsions. When finished. I picked up the paper and found written in a very pretty hand these words: "Be a good girl; your father is a good man, and so is your

I said, 'And so is your mother a good man. The paper was quickly taken from me by the invisible and placed again under the pencil, and rewritten. "Your mother is a good wo-man." I felt the words, rather than heard them say. "My child, you have much to learn.

That was the only circle or seance I attended for more than twenty-five

began to germinate; the very "King-dom of Heaven," I found was, "at

After a few days, in the fullness of my soul, I cried aloud, "oh, what is this power that fills my whole being with such a 'weight of Glory?' When for the first time a strong voice said and-

"Spiritualism." I then and there embraced the wonder-

stranger "Spiritualism," forever. Spiritualists I know but little. Primitive Christianity" and "Modern Spiritualism" are one and the same, in The Causes of Trouble, and the my experience of forty-three years.

The Christ Principle, or spirit, came with the "Holy Angels," in the clouds of

Heaven, as was already promised. He came unto his own, but, his own re-ceived him not, and why? I have asked numbers of persons if they would have accepted Spiritualism if it had been first accepted by those who professed to worship Him. They have invariably said "no." Then I reply, 'tis a vise provision in God's economy, in orler to bring them all into the one fold of miversal harmony. There is no limit to spirit, more than to the sunshine, the air or the dew. "He that will not come, shall come."

Let me use a little comparison right iere. My husband witnessed the same phenomena that I did, but the seed fell on other ground. He received it favorably for three days, he heard it ridi-culed, and rejected it. Not only for himself, but he forbade me ever to speak, or even think of it. I was living under the law, and did in no manner intrude it upon him, for all those twentyfive years, and more; but to think, or not to think, was not his to control. My brain was never idle. (Sometime I the thoughts, and experiences of those years, at present I have another object

My only child that lived, married. His wife, my daughter-in-law was more opposed to Spiritualism, if possible. Hence I know what Jesus meant when he said "I came not to bring peace, but a sword, and a man's foes shall be they of his own household." (When I say man, I regard my first lesson, that all are, "man." at maturity.)
My "daughter-in-law" worked me all

the injury possible, even to prejudice my son falsely against me (when in ill health). He died with heart-failure, and I said, "now he will know that his mother was never untruthful in word, to the loss of my only child. But did it end there? Nay. When some years later I went to visit my grandchildren, I asked no questions, but was voluntarily told of trouble, and hardships that the daughter-in-law had been made to endure. I saw the causes of it all. my son had avenged me to the fullest extent. I gave no word of reproach, but in the silent hours of night, 1 pleaded with my spirit son to forgive her as sincerely as I had, and bring peace and prosperity to the troubled ousehold,(which has been wonderfully verified).

Last August, during a scance held by Mrs. Maud Freitag, my son came, and with the most exciting impetuosity, rewhole circumstance, or causes of his happiness, as due to my sincere love, my forgivness, for the great wrong done me and him and my begging him to ris higher. Oh, what a blessing he showered upon me; not him says the scales have at last fallen from his eyes, and that he was ascending the toward a clearer conception of higher things. He tells me that my good thoughts help him rise, (I confess hard for me to forget the many phases of mediumship suppressed, on his account, or rather, his command-oh those were bitter days, now past, with many a lesson, well laid to heart. Now let me say with the "Nazarene

Love your enemies, bless them that curse you, do good to them that hate von and pray for blessings on them who despitefully use you, and persecute

I blame no man for his ignorance, or egotism, though it be, as mountains high, but I do blame him for reveling in it, as so many do. It is not my Spirit-

Here is one thing more I have proven "Give not that which is holy unto dogs. neither east ye your pearls before swine, least they trample them under their feet, and turn again and rend

"Take no thought for the morrow" was never intended to promote idleness, or tramps, as so many suppose,

Jesus nowhere encourages wastefulness, but enjoins upon us to "gather up the fragments, let nothing be lost." Fragments of time, of opportunities, of thought, of everything pertaining to the use, or benefit of man to-day and be assured, "to-morrow will take care of the things of itself."

Now, is all we have. This endless "to-morrow," on our shoulders, is what is most conducive to the tramp system as it is fast becoming.

I have made a long letter, with but lightly touching upon that which is nearest my heart, "Christian Spiritualism." But I purpose to come again, and trust you to give me a little space, at least, in your paper. There comes a time when it seems a shame to remain silent.

become almost aged before I felt at liberty. But when I, with millions of others are called, "Idiotes," for our faith for having, " eyes to see, ears to hear, and hearts to understand." I

I say millions; I believe it. I know from what I have myself witnessed. that great numbers are ready and waiting for a better rendering of the Philosophy of Spiritualism, something for a platform, and what is better than the "Rock of Ages." The Gospel of or "Christ," which is the "Truth same thing.

MRS HARRIET PARKER.

Summerland, Cal:

There is no real elevation of mind in contempt of little things. It is, on the contrary, from the narrow views that we consider those things of intic importance, which have, in fact, such extensive consequences.—Fencion.

Philosophers have done wisely when they have told us to cultivate our reason rather than our feelings, for reason reconciles us to the daily things of existence; our feelings teach us to yearn after the far, the difficult, the unseen .-Bulwer.

The first mention of the Siamese is by Portuguese travelers in 1511.

OBSESSING INFLUENCES.

Remedy.

I have read Brother Bett's appeal in your paper of December 19, and find that the readlest and most effectual way, is to send through these columns my words of sympathy and helpfulness, Admitting all to be true, that the brother has stated, we find ignorance of ground, and there is only one way out, and knowledge, covers that ground, and lights up the way for relief. I send these thoughts willingly and cheerfully, gained by intuition and experience.

These intelligences come by an immutable law of life which all are subject to but few understand. That is, like attracts like—and in all cases that I have treated I find the afflicted ones vibrating in a negation that they themselves must help to help them-selves out of; and just as soon as they

begin to realize their own power and right, these inharmonies will disappear. These influences come on the thought currents of life, and all must remember that thought makes our atmospherestope to give you the benefit of a few of and here I will quote from that gifted and inspired writer, Ralph Waldo Trine. He says in regard to this law of like atit or not, the law operating here is one with that great law of the Universe one continually attracts forces and influences most akin to his own We can by virtue of our ignorance of these powers of the mind forces and the prevailing mental states. take the passive, negative, fearing, drifting attitude, and thus constantly attract to us like influences and conditions from the seen and unseen side of life; or by knowledge we can take the positive, the active attitude, that of more valuable influences, exactly as we

> I hope all afflicted ones that read this will commit it to memory and not lose sight of the principles it involves for

I do not approve of opening the doorway for those obsessing spirits to go one mortal to another, thinking that is the only way out of this dilemma; but I do approve of letting the Wisdom spirits take them and educate them as they can and do without making a sluice way of any physical form here, leaving evidences of their having been there, as they always do, after their departure. There are not media enough this mundane sphere to educate them all and bring them to a consciousness of right; on the contrary there are innumerable hosts of them selfishly waiting to encompass mortals with their unwelcome presence. You might as well try to count the stars in heaven, as to try to educate all that surround you when you are in their element, and the experience of many that have corresponded with me, testifying to the truth coming from sufferers that unselfishly entered this work and now are reaping the effects of committing the grave error of tampering with a law they did not fully understand, and my have been taught right by the Guides who have this work in charge. We have an example in the ages past

of the more correct method of dealing with these unwelcome guests; the were not allowed to control another but were cast out entirely-entered the swine and the swine got rid of them by going into the sea. That was an education for those spirits. No case is cured until the soul be-

comes conscious of its own power The healer must awaken such persons to a realization of what they can do for themselves; unless this is done there is no sure foundation upon which to rest the cure. When the soul is thus awakened, it rises out of all these negations, into the sunshine of positiveness that builds an impenetrable wall and none can do this but yourself, my brother or sister that is suffering against all intruders and leaves them

command of the situation. Healers can awaken a soul, but they cannot grow for it. All the help in the Universe does not benefit us unless we appropriate the good to ourselves; and did all sufferers realize how much good there is for each one of us, you would lift up your heads and rejoice and join the glad anthem of praise that nature is ever singing in recognition of

I do not believe in this sacrifice of self, but I do believe in the ennobling of one's nature; and I catch glimpses of a wisdom beyond all finite sense, that is speaking to each soul in the grandeur of the silence, telling of heights yet to be attained; and the only way of their attainment is a growing consciousness of our duty to ourselves, and others, and that by recognizing our own pos sibilities we become true to ourselves and in so doing are true to all the world. Take no offense at the quotation (brothers or sisters) of "like attracts like," for it is your thoughts at that time, and in the changing vibration caused by thought you remove yourself from your unwelcome visitors-you are all good, strong, well and harmonious, and when you all more fully realize it von will enjoy the sunshine in its full fruition, which is your rightful herit-

MRS. AMANDA A. COTE. The Wends, of Northeastern Germany, were a branch of the Slavonians, who settled along the sea in the sixth

century. The Roumanians are descendants of the Romans who conquered and occu called Roumania.

The Saracens were descended from the first followers of Mohammed, who were so called from the Arabic word.

The reason why so few people are agreeable in conversation is that each thinking more of what he is intending to say than of what others are say ing; and we never listen when we are planning to spenk.-Rochefoucauld.

JESUIT CONTROL.

How They Managed Affairs Italy's Peasant Medium Conin Ecuador.

An Object Lesson for the American People.

A very fair and striking object lesson for Americans is afforded by the situa-tion of affairs in Ecuador, South America, as set forth by the well-informed correspondent of the Chicago Record Mr. William E. Curtis, who writes that an exciting controversy is now going on in the republic of Ecuador between President Elroy Alfaro, who recently obtained control of the government by which has dominated politics and public affairs. With the exception of Co lombia, Ecuador has been the country in South America in which the church has maintained its supremecy. The archbishop, has been ex-officio member of the cabinet; a crucifix always stands upon the official desk of the president, and the presiding officer of the two houses of congress; public officials when they are sworn into office take an oath-to support the holy Catholic church as well as the constitution of the republic; the president is inaugurated in the cathedral with a high mass, and the oath of office is administered to him by the archbishop; the cus oms inspectors for years have been priests, and no books are allowed to be imported into the country that do not is potent enough to move weighty ob-meet with their approval. In fact, the jects standing at some distance from constitution of Ecuador declares that the government exists to promote the electrical current, emanating from her ause of the church.

Alfaro has for years been the leader of the anti-church or liberal party, and has inaugurated several revolutions, the last of which was successful. During the previous administration of Ca- parts of a large room, causing them to mano and Flores he was banished, and has been living an exile in Peru, where This has been demonstrated, and it adds he organized a movement of the liber- a new chapter to the already long list als against the 'government in 1895, ossed the frontiel and fook command himself. He captured Guayaquil, and hen Quito, and finally the entire counry recognized his supremacy, and has since elected him president.

he issued a decree for the expulsion of the Jesuits and members of other orlers of seclusion, and the priests who had supported the government against his invasion. It is tlauned that many of them actually took up arms against him and that Archbishon Schumacher the head of the Catholic hierarchy, commanded a division of the regular army and led them in battle. But this has been denied. Large numbers of priests, fearing the vengeance of Alfaro, have fled from the country, and many of they have been telling horrible storie of his cruelty.

at Guayaquil to revise the constitution, and Alfaro's ideas prevailed. The new constitution, which was there adopted and is now organic law of the republic separates church and State as in other Latin-American countries. It limits experience in treating them, tells me I | the power and the functions of the priests, divests the church of much of its income, and restrains its control of its own property. There is also a provision prohibiting the existence of religious orders of seclusion, which have heretofore had charge of the schools, on the ground that they are the enemies of the public welfare. The next step will be to tax church property and con-

For years there has been a rapid growth of liberal sentiment in Ecuador, but it has been confined mostly to the seacoast cities, and has not been shared by the people of the interior who have no books or newspapers, and no means of communication with the outer world except by mule trains over the Andes. and it is believed that when Alfaro attempts to enforce these new constitutional provisions he an uprising that will overthrow his government. The priests will not permit the civil authorities to strip them of the power and perquisites that they have been enjoying ever since the conquest of the country, and their influence over the people is almost complete. The people of the interior are not very particular who runs them provided they

are let alone, but they are very sensilive concerning any interference with their home life and customs, and particularly their religion.

This gives a clear and correct idea of the sort of republican (?) government that Romanism-that is to say, the controlling Jesuits of that church-desire to establish everywhere! A republic in which the Romish church shall dominate politics and public affairs, the archbishop shall be "exofficio a member of the cabinet:" a crucifix shall always stand upon the official desk of the he two houses of congress; public offihall take an oath to support the "Holy on the right arm. Catholic church;" the president shall be inaugurated in the cathedral with high mass; the oath of office to be administered by the archbishop; the customs country that do not nregt their approval. In fact, the government shall exist solely to promote the cause of the

church. United States.

Ecuador has revolted against their rule, and the Jesuits of Echador are flocking to our country to carry on their nefarious work here. Wherever they to they leave the trail of the serpent. Always and ever they are the friends of Rome—and the deadly, dark and damnable enemies of true liberty.

The motto of Noltaire, "Encrasez Infame"—"Crush the Infamous," l'Infame"—"Crush the Infamous," should be the motto of every government and every friend of liberty in the

PUZZLING SCIENTISTS.

tinues to increase in Power.

EUSUPIA PALADINO, POSSESSED OF A STRANGE ELECTRIC PERSONALITY, WHICH EXERTS A WONDERFUL IN-FLUENCE OVER INANIMATE OBJECTS

-TRAGEDY OF HER LIFE. Pretty nearly the whole of the sci entific world has heard of Eusapia Paladino by this time, says the Washington "Post." To those interested in the phenomena of psychology the fat, dumpy, Italian peasant woman has been a veritable gold mine of surprises Unbelievers in the supernatural would ilmost be willing to change their minds could they see her perform the marvelous doings which within the past year have convulsed cold, clear-headed men of science in all the great centers of Europe. She has been studied and analyzed over and over, but not one of these men of brains has been able to logically account for her mysterious powers. If she had lived a hundred years ago she would probably have een condemned to the stake as a witch As it is she is the greatest living puzzle before the eyes of the world to-day. Her strange powers are easily

scribed, but no explanation of their source can be offered. She possesses some peculiar force in her body which her. It is described as a species of body and taking hold of the desired object, and moving the latter about as she wills. Her force is not confined to a single object at the same time. She can move a dozen things from different fly through the air at the same instant

HER WONDERFUL POWERS.

Some time ago Eusapla was taken to England, and she gave a number of ex-English, French and German scientists, who adopted a variety of precautions to discovered; but her doings were so remarkable and unnatural that some of he scientists, after vainly attempting to trace the causes of the phenomena decided that there must have been fraud, and so stamped her as a vulgar trickster. But these accusations were so groundless of fact that little attention was paid to them, and the fame of the Italian woman to-day is greater

In Paris she has just given an example of her powers which is regarded as more remarkable than any of the others, because it shows the surprising energy of the force she exerts. Heretofore she has only attempted to move small things, like causing a letter weighing machine to move up or down, and thumping the keys of a piano placed at some distance from her.

In this last exhibition there were a number of scientific men present, and they adopted many precautions against of any outside agency. The wife of one of the scientists had dressed the peasant woman in a tight-fitting gymnasium suit to guard against the possibility of her using any concealed mechanism in performing her wonders.

MOVES ARTICLES AT WILL.

In the drawing room where the tests vere made Eusapia was scated in a light bamboo chair, entirely devoid of anything which would conceal smallest thing. The peasant woman always falls into a trance when giving her exhibitions, and when she had reached this stage one of the scientists got down on his knees on the floor and will provoke held her legs firmly in his hands. Another caught hold of her hands and held them in a tight grip, while another stood immediately at the back of the chair to watch for any suspicious movement. A fourth stood right in front of her for the same purpose, and others were grouped around, eager to catch her in any deception.

Then the excitement began trance like sleep deepened. The first thing to feel the force of the woman was a heavy armchair, placed in a recess of the window. It began to move about in spasmodic jumps, and then a toy piano, standing near; began to play. The heavy window curtain swelled out into the middle of the room, and twined itself about the head of one of the watchers. The leg of a distant table nounded three times on the floor, and the heavy armchair moved up and down. One of the watchers felt something like a sharp blow in the small of his back, and another, a bald-headed president and of the presiding officers of man, cried out that something had hit blim on the top of the head like the five cials when they are aworn into office fingers of a hand. Another was pinched EFFECTS PRODUCED BY TRANCE.

All this time the toy piano was clattering away, the table leg was pounding nspectors shall be priests and no books on the floor and the armchair was movshall be allowed to be imported into the ling up and down. The sleep of the wo man seemed to grow deeper and the noise greater. Then came the strangest part of the test. The window curtains broke loose from the pole and came on Such is the sort of government the wily, slimy Jesuks that control the piano salled through the air, striking Romish church would establish in the one of the watchers on the head and landing near the curtains. While the piano was still in the air Eusapia got up from the chair and it started on a flight through the air, first backward and upward, and eventually landing in the lap of a man who had been sitting unsympathetic attendant. right in front of her. This is regarded as the most remark-

able of the many examples which the leper, the writhing in pain and the woman has given of her powers. Her wasting away by slow degrees of the history, aside from the strange force she possesses, is simply told. She was born in Naples forty-one years ago, of not know! The sufferers plead for repoor parents. When eight years old lief, but who is like to so relieve them? lier father was killed by brigands, and The soldier on the field of battle vainly Brittany is inhabited by the descend- this tragedy had a strange effect upon asks his comrades for the "boon of awakened to its own heritage—immorants of the original Britons or Bretons. her nerves, which, in a measure, may death. The blessed privilege of rest." tality.—The Sunday Advertiser, N. Y.

account for her powers. She became He shows them that he is mortally hysterical and was often the victim of hallucinations, seeing strange faces staring at her from the walls and ceilings. Then she began to fall into rades leave him in his misery. rances, and Spiritualists who heard of her induced her to take part in seances when she was but thirteen years of age. She tired of this after a while, but when twenty-two years old she again-became under the influence of a Spirit-

Now she has little or nothing to do with Spiritualism. Her strange powers first attracted attention about seven years ago, and since then she has been n every large city of Europe at the invitation of scientists, who have found n her a most interesting study.

Here is a grand medium, having little or nothing to do with Spiritualism. Well, so be it; she is filling her mission well.

LUCRETIUS.

RIPENESS ESSENTIAL.

Suicide from the Standpoint of Another Life.

A Nessus Shirt of Burning Tor-

Spirits are constantly endeavoring to each the living-with this message that the suicide, the prematurely born into spiritual life, the murdered, suffer keenly from their close connection with the old life here, and the poor decaying frame belonging there unto. Children are sometimes "carried" by the mother "over-time." It is an injury. So with the death of the physical body, "ripeness is all." as Shakspeare tells us.

The savage kills his grandmother for his and the tribe's convenience. She was past work, and the civilized man adds that life was a burden to her. The doctor watches the agony of a hospital case and exclaims "I'll shorten that!" Who among us all dares judge his deed shall we know! Take the case of the engineer slowly scalding to death beneath his overturned locametics. engineer slowly scalding to death belody thrust suddenly upon the naked neath his overturned locomotive, "Oh! soul," It is described as the naked soul, "It is described as the naked soul," Some of you fellows knock me on the Nessus shirt of burning torment. head?" A blow to end his misery seems like the touch of the mid-wife's slender fingers on the head of the unborn; relief unspeakable, an aid to the process of To those who, imagine that "death

ends all" the philosophy of Euthanasia presents a phase of its own. It is different from what it is to the Spiritualist. "I prefer to be annihilated if I don't regret it afterward" is after all a popular idea! Suppose that a nurse or physician accepts the responsibility of on Gent. Who can say that the life in What of the painlessly killed who himself half in the body, half out? Whose new existence is a physical torture? What does he think of those who "aided" his transition, who bungled it, who gave him chloroform that he might awaken to a pain that knows no earthly parallel? A woman once upon a time, brought to a distinguished specialist, her youthful son. She announced that he was ready for an exceedingly delicate and dangerous operaion previously recommended by physicians. "That's all right" remarked the surgeon gruffly, "but he must take

"Oh, I gave him laudanum two days ago and I thought he'd never wake up. He's all right. Go ahead and cut. He'll

pever know it.' It took some time to convince this lady that patients were usually operated on, while under the influence of anaesthetics, not some time after such influence was dissipated and gone. The spirits say that the trains of "assisted emigrants" from "our earth" are loaded with the victims of blunders. That the wardens at the Celestial "Castle Gardens," have cares and perplexities beyond our knowledge in all these cases. That the worst trials and dangers which confront them and their charges, spring from the finespun theories and the romantic, wild assumptions of the earth-born, and aspiring, the dwarfs and weaklings of the universe.

With the difficulties that beset us in

the attempts to communicate with the

other worlds; with our conditions of ignorance and prejudice standing in the way of investigation, it is dangerous to take much for granted, as to spiritual life. We see a mortal undergoing great affliction; one whose needs and sufferings awaken our regret and sympathy. It is an easy matter to jump to he conclusion that death ends conditions of ill-health, loneliness, poverty persecution. We assume that it is a kindness to the poor wretch to aid in bringing to a close this earthly existence, which to him or her, is worth 'so little.' We assert that it would be best. all things considered, to "mercifully" terminate a wretched human life, just as kindly and in the business-like manner characteristic of the police official or the agent of the local humane soclety, who "disposes of" the crimled or hopelessly injured animal. We theorize and maintain that "it would be better." but how many of us have the nerve or the "courage of our convictions" to administer the "merciful" stroke or deal out the "advisable" dose of poison to a fellow-creature, even though we know his sufferings are great, are productive of no good, and must apparently last for a weary time sapping the strength of the individual concerned and grieving to the heart any one who loves him, wearing out the patience of the hireling nurse, and the We turn with a shudder from the struggles of the cataleptic, the bitter torture of the ance. cancerous and consumptive. Better to hasten death! So we assert, but we do

wounded. One quick stroke and all his pain is past! But who will give that stroke? The chances are that his com-

The average man or woman has an instinctive horror of being in any way accessory to the death of any human creature. The soldier slaying his first man in battle feels himself to be a Cain with the mark of the accursed and outcast, on his forehead. The humanely inclined sheriff, called upon to put an end to the earthly career of a notorious criminal, shrinks from what he knows to be his duty. The instinctive refraining from participating in another's taking off like the instinct of self-preservation, a part of our inmost natures. Motives of duty as in the case of the sheriff, the soldier in the ranks of battle, the justice who pronounces sentence on the erring or in other cases the heat of passion, a righteous indignation, a desire to remove from our midst the sinner whose hands ere red with the blood of the innocent. or that one who has shocked common decency by his offenses; there is much to be met on this plane of strife and conflict that overrules this instinct, this voice of nature crying "spare thy

Spirits tell us that the prematurely born "soul" is like the prematurely born child of our earth-life, which cannot "help itself." An infant "carried" its full time is active as to its muscular system. All its environments are full of life, energy, activity, charged with muscular vitality and power. The the baby's entrance to the living world s comparatively easy and rapid. The child loosened from foetal ment, before due expiration of the sentence has practically no muscular development or power. It is a "dead-All that should be relaxed weight." and pliable, is rigid and unyielding. The breathing world receives a tiny corpse, and object scarcely human, so there comes into the plane of spiritual life, the one whose death was premature. All conditions accompanying that soul so prematurely clothed seems like one of old condemned to the embrace of the "iron maiden" in the torture chamber, enveloped and scorched in every member by red-hot metal.

The process of "Euthanasia" should be viewed from the standpoint of another life than this.

THE CURSE OF THE CHURCH. Preachers who complain of the small attendance at the churches and the lack of interest in the sermons do not seem "mercifully" assassinating a suffering to realize that the fault is chiefly their own. In the majority of cases the cush spiritual planes is freed from suffering? lons in the pews are too soft, and this awakens in the spiritual life to find preached. The spiritual needs of the people go unheeded, while their physical needs are catered to in the fullest

> meaning of the word. Witness the elegant upholstering of the churches, the sensuous adornings and the velvet cushions that invite to profound rest and slumber! Sinners and saints, either real or artificial, enter their seats in these churches and remain there in a semi-somnolent condition until the services are over. If they remember the text, it is an oasis in a desert of forgetfulness; If they have been moved by the sermon it is as rare as an island in the middle of the

> The natural softness of the cushions is enhanced by the discourse of the preacher, who, instead of preaching Christ and Him crucified, tells of a trip that he made to Jerusalem last summer at the expense of his parishioners. Instead of preaching of the Golden Rule, he enters upon a learned disquisition as to whether the ass upon which our Saviour rode once upon a time was a bay or a brindle, or whether Peter's wife's mother was sick with a bilious or an intermittent fever.

> Soft cushions are the curse of the church, and this is not meant in a material sense, either. It is spiritual almost entirely, and the fault lies with the preacher almost entirely. To keep the people awake something else must be dealt out to them besides the dry husks of theology or the finical speculations of hair-splitting creeds. To stir them up and dispel their lethargy the blast of a trumpet is necessary, and not

> the "laselvious pleasings of a lute."
>
> With the right kind of a preacher and kind of a church cushion can be made so hard and prickly that the remembrance of it will not vanish for many a day. An awakening from the most complacent sleep can be had, and the ultimate result is bound to be a most beneficial one.

> "Cry aloud, spare not! Show my people their transgressions and the house of Jacob their sins." That should be he medicine of the church in general Hypocrisy should be exposed and sin be laid bare among the rich as well as with the poor. The human soul should be weighed in God's scale, and its earthly expressions analyzed in the white light of God's own truth. Tell the people their sins and how they may escape the penalty of these sins, instead of confusing them with speculations as to the birthplace of Moses, or if the pillar of fire by night was a mere torchlight procession in some adjacent town. Tell the people of their sins and their false pretenses; the mask with which they strive to deceive not only the world but God. Tell them of their lack of charity and of faith: their arrogance. their cruelty and their falsehood.

Tell them of God's love, His mercy and Mis infinite compassion-all to be freely given them if they but repent: and bring forth fruit meet for repent-

The preacher whose lips have been touched with a coal from on high whose heart is aflame with the glory and the power and the sacredness of his mission, can make the softest cushion a most precious rest for the soul that is to Lead Two Lives.

One of Which Is Repulsive to Their Better Nature.

WOMEN OF THE MOST EXQUISITELY ELEGANT SENSIBILITIES SUBJECTS OF THESE HORRORS-REMORSE FOR INVOLUNTARY ACTS-IS THIS FREE AGENCY?

"Many cases of insanity develop a phase of double consciousness that night be studied to advantage," continued Dr. Harding, in the Cincinnati Enquirer, "and I am strongly inclined to the view that in these there is evidence of dispossession of the spirit belonging to the persons afflicted by malignant powers of the air, or, in plainer language, by demons. We have plenty of Biblical authority for this opinion, made acquainted with the facts. and in some measure the sacred record is confirmed by historical data. Furthermore, those who truly believe are told to cast out devils in the name of the Lord through prayer and fasting, and all are admonished to resist the Devil and he will fice from them." Then you believe in obsession as a

distinct disease?"
"As one variety of insanity-yes, and as the prevailing type of female de-Perhaps it is not fair to say that it is more prevalent in one sex than in women than in men, and it seems to affect them more calamitously. It would be indelicate to indulge in many p culiarities of the disease as it influences women, causing some of the most modest and retiring to indulge in spasmodic fits of obscenity in word and act, in drunkenness, wild hilarity and orgies that would shame a harridan. I am familiar with a case of this kind that is astounding to even the firmest believer in it's moving cause. The lady is the only daughter of one of the best families in a prosperous Ohio city. She has had every advantage of education, travel and social affiliation: is bright. accomplished and agreeable; a musician of more than ordinary talent and a poet and she possesses all the advantages of beauty, wit and vivacity. She does not regard herself as extraordinarily favored in either an intellectual or physical sense, and makes no display of her gifts beyond her own circle of intimate friends, except on those occasions when she is not herself.

"One of the first eccentric perform-

ances of Miss R. that has come to my knowledge was her appearance upon the streets of her native city astride of a wild steed, unbroken to the saddle, fractious and apparently untamable. pitching and bounding and rearing at every stroke of the lash, which the lady applied with vigor. She was garbed in only a nightdress and a pair of top boots belonging to her brother, and nothing could be more outre and fantastic than her long, loose bair waving upon the breeze, her eyes flashing with high resolve, her denunciations of the animal plentifully emphasized by the most boisterous oaths, her thin wrapper streaming back and making manifest the absence of a saddle; and to say that SHE OCCASIONED A SENSATION is putting it mildly. It was a pleasant afternoon, and many people were on the streets. When the mirabile visce was poised about-as it was very promptlyit appeared as if everybody was there to see, and the relatives of the girl took immediate action to rescue her from the perlls of her insane adventure. This was by no means easy, for instead of seconding their efforts she tried to de feat them, applying the whip indiscriminately to the horse and to those who came to her relief, and apportioning to both a large and very miscellaneous collection of profane epithets. In her normal condition she was a prime favorite with her father, and their mutual love was even pathetic. Now she heaped upon his head the most stinging barbs of verbal opprobrium. Ordinarily she evinced great pride in her brother ar estimable young gentleman of high intellectual attainments; now she spurned him with strange oaths. She had a lover who was deserving of her dearest regard and he made extraordinary exertions to rescue her from peril, but she repelled him with ribald vords and charges too unseemingly for repetition.

"All this time the horse was striving to unseat his rider by plunging, rearing and gyrating madly, threatening damage to not only the lady, but to all who attempted interference in her behalf, and she, doubtless resolved that she would not be defeated, continued to apply the lash with unabated strength and the most cruel persistence. One who witnessed this strange spectacle sald she reminded him of the Oueen of the Amazons, as represented in Beich's great painting, and that, long before the catastrophe terminated the exhibition. a stream of blood crimsoned the froth that issued from the mouth of the thoroughly maddened horse. At length two strong men seized the bridle simultaneously, and brought the animal to a sudden stand, but in a moment, gathering all his strength for the effort, he leaned forward and threw them heavily to the ground. He continued to go forward, and immediately broke into a run down one of the principle streets. At the foot of this street was a steep hill, half way down which was a turn-an abrupt right angle-and a sudden comprehension of the impending danger ran through the crowd as horse and rider disappeared over the brow of the desmartly, and even the most unreflective could see that it was impossible tempted at such mad speed. Such vehicles as were at hand were at once turned in that direction, and a great lieved must prove a tragic result. Arrived at the brow of the hill, they saw neither horse nor rider; arrived at the turn had been made, and then that the even. had suddenly swerved and leaped a high stone fence. Beyond this impediment they found the horse sunken to his knees in a swampy bit of ground, one foreleg broken, and Miss R. lying some 10 feet further, stunned perfect, and the old gentleman could and bruised, but otherwise uninjured. "The animal was killed. The lady was removed to her home by friends

and for many weeks her life was dispaired of. When, upon her recovery. was told the circumstances I hav related she had no recollection of them and accused her friends of romancing but the evidence was made overwhelm ing, and then she refused for many months to see her lover, so thoroug was her chagrin at the treatment she had accorded him when he sought her rescue from danger. In her normal state she was afraid of a horse, and had child. A few days previous to her adventures she had listened to her father's description of the fractious anibeast or give him away, averring that which will make the best wife. Please the would not feel safe till he was regive me your advice.'

moved beyond the chance of injuring any member of the family. ALVER THIS ESCAPADE

the young lady was subjected to strice Some People Are Compelled espionage for many months, but noth ing unusual developing there was finally a relaxation of watchfulness, More than a year elapsed before the second obsession manifested itself, and then, without any previous warning of any thing abnormal in her condition, Miss R. was found at midday upon the most frequented thoroughfares staggering about in maudlin inebriety. She was laughing, crying, cursing and singing ribald songs, and when first discovered by friends was the center of a group of loafers, who encouraged her profane talk and applauded whatever she did in outrage of respectability. When re-moved by force she appealed to that direputable crowd for protection against the father whose heart bled for her and whose love for her her true self prized above all earthly blessings, but the rab ble knew that interference would be unsafe. Again she was dangerously Ill, and again immeasurably shocked when

"It is needless to relate all the details of constantly recurring attacks in this case, which now came on with accelerating frequency, till life became a burden to the poor girl. She was most frequently obsessed by influences with a craving for strong drink, and on these occasions, no matter how vigilant the watchfulness, she was sure to become drunken and indulge in scandalous exhibitions. No liquors were kept in her father's house, and she was denied the independent use of money, but when the demand for stimulants smote the other, but I have seen more of it her sensibilities she sold portions of her wardrobe or fewelry for means to re spond in liberal measure. With all the cunning of insanity she cluded the vigilance of those appointed to her charge and on several occasions was upon the street in a hilarious condition before her absence from home had been noticed Once she surreptiously possessed her self of a large sum of cash, left home unbeknown to her parents for an East ern city, stopped off at an intermediate town, consorted with thieves and other disreputable vermin in a drunken de bauch, and when at length she was discovered by her heart-broken father it was in the hospital of a jail, where they celebrated their reunion. She, sick pl-most unto death was held there as a suspicious character.

"At the date of her return from this adventure I was visiting in the city of her residence, and learned the facts Through the courtesy of her physician I was permitted to see her. She was normally sound, but much debilitated Her remorse was painful-deep enough to tear the heart of the most callous observer. How she ever obtained her own consent to do that which she had done was the problem that resisted all her efforts at solution, as well it might It was a puzzle which plagued stronger heads. Her outraged modesty, soiled character, inclinations of a disgustful sort which still left the remnants of their besliming influence, were consider ations that tortured her soul and almost constantly dissolved her in tears. It was a shadow of shame that bore as heavily upon her as it could had she have been the prime voluntary actor in the deeds it reflected, for nothing ap peared to her more disgraceful and guilty than the agency she had involuntarily exercised in their commission. Is there anything that can be recognized as free moral agency under conditions like these? Still that poor child would frequently give expression to a senti ment like this:
"I alone did these shameful things,

and surely I alone must suffer the pun ishment.'

"She was sent to a retreat for the in sare, where she was much benefited. Subsequently she married, and, at last advices, was sound of mind, thoroughly cured, and a happy wife and mother.

ALTERNATIONS OF DISPOSITION. "A few points in the case of a gentle-man whose obsession was in some of unreasoning violence. As a rule the measure like those in phenomena allating. He was affected by influences directly opposed to each other on alternate days-full of joy and brimming over with humor on Sunday, and on Monday in the uttermost slough of despond. He was wholly unconscious of these varying moods, and on his bright days had no confidence in those who told him that depression and despair would follow in a few hours, and especially irate was he in his periods of doom, when told that on the morrow happiness was sure to return. His riends of one day were his enemies of the next; the viands he preferred on Wednesday were on Thursday his special aversion; the books he yesterday delighted in were to-day thrown aside in disgust; all his tastes and habits were abruptly reversed every 24 hours. If in either of his moods he made an engagement for the succeeding day-and this was frequently done-he kept it on the second day, apparently oblivious of the intermediate period; and all his acts were governed and his affairs administered on the understanding that he reresented two natures and lived two lives, as separate and distinct as could

be represented by two disimilar individuals "Many complications arose from these conditions and numberless embarrassments intruded themselves upon those who attempted to make life pleasant for the afflicted man. He had an in- days. Then she announced that a storm teresting family and considerable prop-Several years ago a railroad erty. corporation wanted right of way through his land, and the promoters, watching their opportunity, obtained his consent on one of his good days. On the dark days he was opposed to railroads, telegraphs and other proclivity. The whip was still applied gressive things. Unluckily he found men employed by the railroad company at work on his lands when his mood to avoid disaster if that angle were at- was the reverse of pleasant. He drove them away, and when his signature was exhibited denounced it as a forgery. It had not been witnessed. Shortly concourse of people on foot made all thereafter he was caught in a complaihaste to witness what every one be-sant mood, acknowledged his signature before a dozen witnesses, and then the work was resumed; but in his fits of depression he denounced the railroad angle, they saw evidences that a partial men as thieves and threatened to get

> "The one person in all the world with whom he was on good terms all the time was his elder son, a young man of pleasant disposition and elevated moral ity. In his father's esteem Sam was imagine nothing too good for him. In course of time the thought invaded his mind that the young fellow was entitled to a good wife, justly regarded by him as one of the choicest of earthly bless ings. He proposed the subject for Sam's consideration, and discovered that the good son had already thought of it. "'Have you any lady in your mind Sammy? he asked.

"'Who?'

"'Well, I've thought of more than one, father.'
"What! That is greedy. You're not no more idea of equine menage than a a Mormon, I hope? Don't you think

more of one than of all others?' "'Perhaps I do, but before I'm fully committed to any one I want your mal upon which she came so pear to opinion. You know all the young ladies death, and she advised him to sell the I am acquainted with and can tell

"'Certainly. That's a reasonable request and does you credit. Give me till

o-morrow to think it over.'
"In a general way Sam's attack was more serious than even he had thought possible before the subject was broached by his parent, and inconthe old gentleman siderately he took literally at his word as to his promise

for 'to-morrow.'
"'What in the Devil's name are you talking about? asked the fond father. 'A wife! And I'm to advise, you on the subject? It shall be negative, then. You cannot marry your grandmother nor the Queen. Anybody else you fancy -why, just take her and be as miserable

"Miserable?" "'Certainly. There is nothing in the

world but misery.' "Then the young man saw the error in days, thanked his father, and waited more opportune occasion next for the day. When the subject was referred to, the father said:

"'I've thought of it a lot, All the girls we know are nice and the business is hard to decide. Most of them are pretty, all are good and sensible, and I ee no way but to settle the matter by ballot, You call off the names and I'll write 'em down.'

Sam proceeded with this task in a shaky voice. The plan seemed too risky, for, as his father had said, all the girls

ONE ALTOGETHER LOVELY in his estimation, and he imagined the old gentleman might have weighed her in a balance equally favorable to her and himself. He hadn't the spirit to speak up promptly and boldly, and so the list was made, each writing down such names as occurred to his mind as among the eligibles, and calling them off as writen. The process was slow, for the elder gentleman was past the habit of rapid thinking, and the younger was hampered by the embarrassments of the situation. At length, however, the father appeared to be satisfied, for he threw himself back in the chair, laughed heartily and exclaimed:

'We needn't write any more. "'Why not? quiried the

"Because you've already decided the question. There's only one Esther Vilby, I'm sure, but you've written, her down four times, and no other name is even repeated. It's a good choice, and all the advising in the world wouldn't help you to a better wife. You prize her four times as much as any other oung lady, eh?

'Even more than that,' "Esther found a good husband, and indulgent father-in-law and the height of earthly bliss in matrimony, and even in his worst days the old gentleman has a pleasant word and smile for her and the grandchildren she has brought to cluster around his knees, and she controls him by a word or a gesture as if he were a child. The physicians call her his savior, without whose consoling presence and composing ministrations, they say, he would have passed into a state of hopeless insanity. On alternate days he is mad and sane, as of old, but his aberration has become tame and innocuous, and his good days are seasons of superior enjoyment to all his friends. He knows nothing of the change in mood or disposition, and has never sensed it in any degree, thinking to-day that he has always been happy and contented, and to-morrow concluding that his condition has never been anything but sorrow and misery. He possesses two distinct individualities, both posiive and as different in their manifestations as January and June. If my account deserves credit, this comment s true, and, if it is true, what becomes of the great Ego celebrated by Plato

everybody. "Some of the strongest characteristics n the phenomena I have described have been classed with insane manifestations for hundreds of years, but they are certainly distinct from ordinary most pathetic cases among all that have come to my knowledge is related by Dr. H. C. Wood, of New York, He attended through many weary years a age, and I doubt very much if the chilvoman suffering with an apparently hopeless melancholia, whose final reovery he says he never saw paralleled. In her early years she had been one of themost refined and elegant of women. In middle life she was assalled by strange whims and the wildest fancies. and during fifteen years her character was completely altered, her demeanor changed, her personal being something else than it had been. With the terrible woe of a lost soul she was now bowed down in the dust. One evening she went down on her knees and prayed through the livelong night. A dear nurse, wise beyond women, had the clear discretion which prompted to let her alone, and the struggling soul was left to her own re-When morning came the lady sources. arose, and announced that she had been forgiven: that she had found Christ. and He had washed away all her deradation.

"The change was immediate and radical; her former character had been restored; the original elegance of manner characterized her every act; the former delicacy of thought came out from the recent almost brutal crudeness like blossoms that spring from unpromising soil. This condition lasted for only a few was coming, and as the cloud drifts across the sunny landscape and brings darkness and dismay so there came over her the shadow of a great woe. After days of agony she would suddenly raise her head and say, 'The light is coming!' and out of the gloom the sweet, gentle, persuasive being would forth chastened, clothed in her right mind and inexpressibly happy. These variations in attack and recovery followed each other at brief intervals for sixteen months, and then the menace of despair was gone forever, and all the monstrous phantoms that had beset her were relegated to their own place. The true woman again shone forth resplendent, a joy to herself and society, the unapproachable exemplar of those thousand decencies which daily flow from all her words and acts. There is not a stranger nor a more interesting case on record.'

T. P.

SPIRITUAL CHURCH. To the Editor:—I have just been nformed that Brother G. W. Kates ad-"National Spiritualistic vocates Church," at Washington, D. C., in place of the present "National Spiritual Association," so instead of an N. S. A. we will have an N. S. C. Then, Mr. Editor, just as soon as the church people get god in the constitution of the United States, the N. S. C. could adopt a mythical god, splice a Methodist hell and adopt any old Devil that was without a church, and out of a job and they would be fully equipped, just like any other church. This grand plan is a good one to carry our Spiritualism over bodily to the enemy that now is wait-Ing to swallow us. What do our people think of the plan?

J. W. DENNIS.

Buffalo, N. Y. Constipation cured by that pleasant drink, Golden Laxative Coffee. 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass.

The Important Demands of the Hour.

WHAT SHOULD BE DONE WITH OUR CHILDREN, IN THIS, THE ENLIGHT

ENED NINETEENTH CENTURY. In The Progressive Thinker for December 12, 1896, in a reply of Brother Tuttle to President Barrett, I was very much pleased at his showing up of the riminal neglect of the conductor of the yceum who permitted his three children to go to the Episcopal Sunday school while he conducted the lyceum for Spiritualists. Such conduct is too contemptible to be tolerated by any right minded individual, even who he is toadying to must despise din as a loathesome hypocrite. It is too bad; he is not the only one. Alas! he is but the type of thousands of Spiritualists who are asliamed to have it known that they have been more blessed than they deserve.

Is the knowledge we possess something we must hide from our children and friends? Does the knowledge of Spiritualism make such cowards of us that we dare not make it known that were nice and desirable; there was yet | we can and do converse with our angel friends, or that they still live and love us still? Does it make us feel so debased that we dare not instruct children in this wonderous knowledge and philosophy that is their birthright, and in which their spiritual welfare is lependent? Is not the knowledge of Spiritual-

pleasure and happiness when we are

ble to hold sweet communion with those who linve gone before? Are we ashamed to have it known that we can communicate with a sainted mother, a loving father, a faithful wife or darling child who was, perchance, taken away inexpectedly-accidently-or it may be when we were absent from the loved one, just too late for a parting kiss or blessing? What would we not give to recall the loved one for just one wordperhaps to ask forgivness for some wrong done, some harsh word or frowning brow. We possess this knowledge, but do our children? Is this knowledge superior or interior to the worthless creeds taught in our churches for 1800 years? If this knowledge is good for us

t must be equally good for our children.
Is it not our highest duty to instruct our children in the highest and bes truths that we know? Won't we be called to account for our stewardship in such a vital shadow of right do we deprive them of the knowledge we should only be too glad to impart? Won't they take our places in the future as we have taken the places of those gone before? Won't they have the same trial to endure that we have had? Won't they want the same consolation in the hour of their distress that We have had? When the loved one has passed out of their material life, how they will turn to the spiritual side of"life for consolation and happiness. Have you a special permit to deprive your thildren of this given blessing? Is it not a sacred duty to instruct them in the truth that as you, sow so sliall'you reap, and that life is eternal-no break in the line? You arrive on the spirit side just as you leave this side neither better nor worse You gravitate to the place you have prepared and for which adapted. The spirit-world lies all about us like a cloud, and our friends are with us most all the time. Our thoughts are and his followers, as well as the neo-like an open hook to our spirit friends, philanthropists? 'E-(don't)-go with and when we go hatray it retards their happiness. We' can make them very happy by doing good deeds, or very unhappy by being way ward and not seeking the best good. It is of the first impor-

tance to make others happy, for thereby we make our own happiness here and hereafter? It makes me feel sad when I attend not an inocent laughing child in the room; not a mischievous boy or laughing girl, scarcely any one under middle dren of most of us know where we are Friends, is this just right? Think for one moment. Suppose some one of our loved are called suddenly away, or perhaps linger a 'long' time in pain and anguish before drifting out of our sight. They are entirely ignorant of spirit return or the laws governing Spiritualism and the blame rests upon you; upon all who deprive their children of their birthright for a mess of pottage (ignorant folly). Our children, in place of fearing death and that the Devil will roast them in a bottomless pit, should know that when death comes they are but leaving the material for the spiritual world, and that they can not be seperated from loving friends: that there always is a bridge to commujeate with those left behind?

Friends, I appeal to you to give this matter deep consideration. It is not a triffing matter that can be attended to at any time.

Make up your minds to be honest with your loved ones, honest with yourself and your happiness will repay you. If you consider this in the right light you will not fear the smiles or sneers of the 'super-intelligent" maythink nothing exists outside of their knowledge. 'We have many such in our midst, but time and opportunity will enlighten even the literary warts in the churches, who wrangle over mythological dogmas.

Think what this step in taking our children to our meetings will do for Spiritualism. You love it, don't you You also want it respected. You also want it to reach out and take in all your friends. How can you expect people who think you are crazy, and who do not know enough to think or investigate to respect your wonderful stories if they see you sneaking off to the hall afraid your echildren or friends will know where you are going! Why, it is no wonder theynsneer and laugh say you have wheels in your head. They are justified in doing so, and you

are the causoff over How this boautiful truth would reach out and be embraced by all if we were honest and oppen with our children: make them sharers in our happiness here and our hopes in the hereafter. The public are good critics, and when more investigators than we have had in the past. Make up your mind to be the first to set the children and the world right in this respect, and you will lay up a store on the other side that will go a long way in balancing your short comings in other respects.

Make up your minds that the next meeting you attend, your children shall accompany you. It will build up our societies in numbers. It will increase our pile of dollars. It will encourage our mediums. It will employ our lect urers and speakers. It will assist the publishers of our literature. It will en lighten many who are in darkness, and it will fill your own heart with love. We will thus weaken the churches, which are our enemies, by withdrawing our support and applying it to our own necessities. By taking our children away from the influences of paganism and instructing them in true spiritual laws, we make the world more liberal

and increase the happiness of human ity. By inculcating the best good, we make the world at large our debtors H. M. EDMISTON.

BEGINS TO SEE THE LIGHT.

THE AGENT THAT DID THE WORK

I may interest you to know why I have become interested in your valuable paper and the beautiful philosophy of which it is such a staunch exponent. I am still an accredited member of the Disciples or Christian Church in this place, and its Sunday School superintendent; but I shall decline a re-election at the beginning of the year. Last May a single copy of The Progressive Thinker was handed me by a friend who had obtained it of some subscriber. I read it carefully, and became at once interested. I sent on a three months' trial subscription; when that expired, for a second one, and now I must have it continually. It is replete with spiritual food and instruction, and the old orthodox teachings of my church have become to me as the chaff and husks. while the grain and essence of all religion is found in the spiritual philoso phy, which to my mind is the only reasonable, rational and scientific system of religious ethics extant. Thus we may see how much good a single paper put in one's way may often do. I shall try and put my papers after reading them where they will do good, by planting the seed of truth in new Spiritualists generally could do a

great deal of good by paying more attention to the circulation of their papers food to many a hungry soul, as it did to me, and leading them out of the dark-ness of superstition and communications. ism which we possess our greatest and knowledge, bringing them into the ranks of the only class of people on God's green earth who can truly say with Paul: "For we know that if our earthly house of this Tabernacle were disolved, we have a building of God. a house not made with hands, eternal in the heavens." I read this, (5 chapt., 2nd Cor.) to my Sunday

school a few weeks ago, when our minister criticized Paul, severely. He said Paul did not know that he had a house eternal in the heavens, etc., it was all a matter of faith; that we had no knowledge whatever on the subject Lisaid to several of our church people that if they had a faith or religious be lief not sounded on knowledge, it would not be worth a picayune to me. I have a knowledge, born of the soul-strong, irresistable, bubbling up from the depths within-that the tenets of the spiritual philosophy are grand and eternal truths; that man does live after death; that life is continuous, an unbroken chain, whose links are the experiences which the soul meets in its eternal round of progression; that it is only by right living that we can hope to better our condition in the unseen world, and that theological dogmas and faiths will count for nothing in deter-

mining our status in the world to come You may put me down a regular subscriber to The Progressive Thinker until translated to other spheres of usefulness, and count me a confirmed convert to the beautiful philosophy of which your valuable paper is the fearless exponent. With many thanks for the light received. F. PLATTO, M. D. Brewerton, N. Y.

AN ORTHODOX "PERHAPS." There are many queer samples of or thodox reasoning extant, and here is another to add to one's repertoire of

such curiosities.
It has been with many minds a subject for wonder that there is not, nor can it be proven that there ever has existed an autograph of any one of the four "evangelists," nor is there extant a single copy of the original Gospels.

It being a matter of supreme importance, according to the recognized orthodox views concerning man and his dessubjects are meek rather than violent, but meetings; we appear to be all child-innless unduly annoyed. One of the less, to have lost all our little ones tiny, one would naturally suppose that time of social reunion; because it has no room for doubt as to their authenticity and genuineness-would have so ordered that the original Gospels would be preserved, with all needed and indubitable evidence thereof.

The question is, Why has he not done

The answer seems now to have been arrived at that "perhaps it is for the best that none of the original Gospels exist." A writer in the Century magazine says:

"Some there may be who find it difficult to understand why, since God has revealed to us His will in a book, or rather in a library of inspired books, as the Bible truly is. He has not at the same time given us an infallible text. How much labor would have been saved had we possessed the autographs of four evangelists! To this we answer that, had one such autograph existed, some branch of the Christian church. possibly every branch, ourselves included would have made an idol of the writer's parchment, while neglecting its teaching altogether. We can only seek to comprehend the ways of Providence in one sphere by observing them in another. Man is the heir of all things; yet he is sent into the world to depend for food, clothing, and all the comforts and adornments of life, on his wits. How greatly is he thereby differentiated from the brutes! How immeasurably is the educated man, and especially the scientific investigator, raised above the savage simply as the result of his own efforts.

"Is it not possible that he who gave the Word of Life designs to quicken our interest in it by arousing afresh in each successive generation of Christians the desire to approach nearer to the sources. to remove the undergrowth of legend and tradition which has sometimes obstructed its free course, and that we are saved from the danger of finding it trite by the feeling that we possess divine treasure which, though a gift, is not entirely independent of our own exertions for the measure in which it shall

minister to our edification?" That is to say that, after giving forth through specially inspired instruments a series of Gospels for the salvation of mankind, the Divine Inspirer purposely arranged or so ordered things, that no properly attested original copies should be preserved, nor any direct proofs of the genuineness and authenticity of the said purported Gospels be found, that the children are included we will have would remove doubts which would be sure to arise in after years in the minds of those for whose salvation these Gospels were expressly given!

A very poor sample of reason-but probably as good as could be devised in the case. Orthodox Providence is a very peculiar sort of providence, anyway.

J. C. UNDERHILL.

Hammond, Ind.

To the Editor: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been fernamently cure. So proof-positive am I of its power to cure, I will send frEE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedics, upon receipt of Express and Postoffice address. Always sincerely vours.

Always sincerely yours,
T. A. SLOCUM, M.C., 183 Pearl St., New York.
When writing the Dester St.

NO CHRISTMAS.

SIMILAR IN MANY RESPECTS. "While the Chinese have no Chrisnas, as Americans understand the term, they have a great mid-December fes-tival, which bears a curious resemblance to the celebration of the nations that honor the birthday of the founder of Christianity," said Wong Chin Foo, the Chinese philosopher, who is trying to convert Chicago to his religion.

"On the 21st of December, as you reckon, all the millions in China, without exception as to rank or wealth. hold a great annual feast, which is near enough in time and similar enough in character to be called a Chinese Christmas.
"Of course, there is no such word as

Christmas in our vocabulary. This mid-December feast is called in tongue the festival of Dun Gee. It is strictly a religious and social observance, and, in this regard, parallels the observance of your Christmas Day. The Chinese people, in celebrating Dun Gee, gather together to render thanks to supreme nature for all the good things of the year that has passed. the Christians gather in their churches, so the Chinese gather in their josshouses and join in services of thanks. While the incense is burning before the altar the congregation kneel and murmur silent prayers to the supreme ruler, the giver of all good gifts.

"The custom dates back 2,000 years, is national in its character, and stands third in importance among our festal days.

"While the English Christmas Day full noon-day light of spiritual truth of Dun Gee. It is part of the religious observance and is consecrated by presentation to the loss before it is taken of by the worshipers. It is a very peculiar preparation, a sort of pudding, the ingredients of which are selected from all the cereals raised in China. In it are rice, millet, wheat, oats, barley and maize—Indian corn, as you call it, but China has produced corn for thousands of years, and I believe that your Indian corn first came from China. have a legend to the effect that in prehistoric times thirteen tunks set sall to the eastward from the coast of our kingdom. China was not an empire then, and that while none of the junks ever came back, stories reached home that the navigators had found a great new land. good for agriculture, and of such attractions that China would see these bold adventures no more.

"But to return to our pudding. It is prepared by boiling with sweet dates until it is thoroughly cooked and presents a glufinous mass. Portions of this dish are first offered as a sacrifice to the joss, and the remainder forms the dish of honor at the feast of Dun Gee. It is eaten with sugar, and is considered a great treat aside from its importance n a symbolic sense.

"While the Chinese children have no patron saint, such as Santa Claus, they have their part in the feast of Dun Gee. It is looked forward to by the children as a holiday given over to enjoyment. They do not attend school on that day, but spend it in frolic and play, and are given presents of candy and nuts. "Religious services are held between

3 and 4 o'clock in the afternoon. In the evening the women and children attend parties, and the occasion is one of great social enjoyment. In this regard, you will observe, the festival of Dun Gee, is again parallel, in a certain degree, to that of Christmas.

"The feast was founded to celebrate the close of the year, and is really a festival of thanks to our ruling providence for the prolongation of life, the happiness that has been granted during the year just ended, and all the gifts that have been granted in the way of mate rial prosperity.

"The feast resembles Christmas in that it is nearly coincidental in time; it is a religious observance; it is also a dren are allowed especial privileges and enjoyments."

THE POLYCHROME BIBLE.

Accepted Version Declared To Be Full of Errors.

Liberals, Spiritualists and church peo de will be interested to know that I'rof. J. Welhausen, of Gottingen University, Germany, is translating the Book of Psalms for the great Polychrome Edition of the Bible. Prof. Welhausen is the leading Hebrew scholar of Europe. sors of Semitic literature who have undertaken the great task of translating

the Bible into English without fear or favor, taking advantage of all recent discoveries and paying no regard to former translations or revisions. Their aim is to render the Hebrew into its exact equivalent in English. In pursuance of this line of action,

Prof. Weihausen announces, he has discovered that the accepted English version of the Book of Psalms is full of errors. In consequence, the Psalms have for centuries been misunderstood-false renderings having been accepted as God's Holy Word," by the religious world. The people called Christians will still continue to cling to and revere the King James version, without doubt such is the power of habit and superstition combined that it is hard indeed to break the fetters they have learned to love and worship. They will still hold fast as a most precious treasure the old book, with all its crudities, errors and mistranslations. Line by line, word by word, it has been to them, in their belief, the veritable "Word of God," and such, no doubt, for centuries o come, it will still continue to be-although scholarship has demonstrated ts gross imperfections.

The old Bible has been and still remains a veritable fetich-reverence for has become fetich worship. X-RAY.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualst paper that had enterprise enough to publish President Barrett's address fore the National Convention at Washngton. It covered three pages of the paper. It now proposes to send out .000.000 copies of the paper containing his address.

Read flie announcement on fifth page headed "Fifteen Cents." for particulars.

MARRIED.

In Cleveland, Ohio, on January 3rd, Mrs. Elizabeth J. Ulrich was married at her home, No. 59 Vine street, to Mr. lames Knight, a veteran Spiritualist, and officer in a leading spiritual society here.

The Lombards were originally the Langobardi or Long-beards. They migrated into Italy from Northern Prus

The Arabs claim that they are directy descended from Ishmael, the son of Abraham and Hagar, born 1810 B. C.

FIFTY YEARS

CHURCH OF ROME. A Remarkable Book.

This is a remarkable work by FATHER CRINTLEY It exposes even to the minutest details the corruption that exists in the Church of Rome It is a work of 83 pages, and should be read as a matter of history by every Spiritualist.

The following is a partial list of the table of contents:

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13 We have not space in this notice of Father Chiniquy's work to give the heads of all the Chapters. Those omitted are of especial value. The following, lowever, are of thrilling interest: CHAPTER Lill.
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The Ecclesiastical Retreat—Conduct of the Priests

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-The Bishop Forbids Me to Distribute the Bible, CHAPTER LVI.

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CHAPTER LVII.

Bishop O'Regan sells the Parsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain—He determines to turn me out of my Colony and send me to Kahokia—He forgets it next day and publishes that he has interdicted me—My People send a Deputation to the Bishop.—His Auswers—The Sham Excommunication by three drunken Priests.

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last visit to the President—His admirable reference to Moses—His willingness to die for his Nation's Sake.

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answer to Mr. Brassard—He writes to beg mypardon.

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and saved—Back to my people.

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GHAFTER LXVII.

Bird's-cyc View of the Principal Events from my Coaversion to this day—My Narrow Escapes—The end of the Voyage through the Desert to the Fromised Land.

PRINCIPLES - OF -

Price, \$2.25, Post-paid.

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A truly great work in which the author exhibits the results of years of research, of a mind devoted to science and truth, highly gifted with keen intuitive insight and the psychic faculty of clairroyance, enabling him to discover and clucidate facts and principles not observable to ordinary ken. The book is of very great interest and importance, bringing to light many important points concerning light and color in their mental and physical effects and their practical application in the conservation of health and the cury of disease and sickness. Its medical value is beyond estimation, and its teachings should be known by all.

yond estimation, and its teachings should be kno by all. Finely illustrated with cuts and colored plates. PRICE, \$5.00. POSTAGE, 36c. For Sale at The Progressive Thinker Office.

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THE RIGHTS OF MAN. By Thomas Paine. Parts 1 and II, Being an answer to Mr. Burke's attack upon the French Revolution. Post 8vo., 279 pages. Paper, 80 cents; cloth, 50 cents,

Dr. Baraduc's Own Explanation of the Mysterious Forces He Photographs.

ARE WE ON THE EVE OF MARVELOUS DISCOVERIES TOUCHING THE VITAL PRINCIPLE?—CENTER OF LUMINOUS FORCE.

As set forth by the New York Herald, Dr. Hippolite Baraduc, of Paris, has just sent to a friend in this country a copy of a short pamphlet embodying his very latest statistics in "Thought Photography." The following in a trans-

"The subject matter of this namphlet is the photographic expression of a man's thought, made without sunlight or electricity or contact of any material kind. In a word, these impressions are subjective, are man's own personal vibrations, are what one might call his life's light-the light of his breathing soul. I have in all two hundred of these impressions, produced in the dark.

plates, all told, to researches relative to my book on The Living Soul!-Her Movements and Her Lights.' Of these I have lost in the neighborhood of two hundred in one way or another, mostly in my efforts to perfect myself in the technique of photography. I have some two hundred perfect plates. Of this number twenty show the vital force with a 'curved basket handle, or horn, to it. Of these twenty plates one was made by an abbe, two by physicians, three by ladies and two by children. "I insist upon the value of my discov

eries from two points of view. 'First, by reason of the images on the plates resulting from a force emanat ing from us or relative to our own proper vitality. That is to say, they are pictures of that invisible light which is intimately connected with the movements of our living souls. I say 'living soul,' because the words 'life,' 'love,' 'spirit' and 'light' have been always and absolutely synony mous. Neither heat nor electricity (which has a photographic imprint of its own) produces this same effect upon such sensitized plates as I have em-

ployed.
"We therefore find ourselves in the presence of forces supra-mechanical, spontaneous, entirely outside of and beyond all known modes of the exhibition

of motion and energy.
"I am therefore fully justified in stating, as a logical consequence, that I have discovered a human, invisible light, differing altogether from all the different forms of physical energy, and also differing from the cathode rays discovered by Professor Roentgen. CENTERS OF LUMINOUS FORCE.

"These Roentgen rays have their point of origin in an electric centre-existing in the Crookes tube, whereas my distinct photographic impressions have their origin in human life itself. "Our souls must therefore be consid-

ered as centres of luminous force, owing their existence partly to the attraction and partly to the repulsion of special and potent forces bred of the invisible cosmos. I call attraction 'aspiration' and repulsion 'expiration.' These two conditions together make up the atmosphere which flows around our cutane ous surfaces—the outside of our bodies. "I have thirty photographs of 'aspiration, which is that part of this circumamblent force which we suck in, and have forty photographs of 'expiration,' which is that part which we contribute from our within to the invisible with-

"Together they form the fluid or resspiration of the soul of man, and they each present their specific imprint. imprints differ from each other and from the imprints of all the known forms of physical force.

"Sensitized photographic films are therefore not only affected specifically by the sun and by electric shocks, but also by the 'gush' of the soul itself. Thus affected, they reveal to us the vibrations of that fluid atmosphere of us with which we live and from which we recruit our vital powers in actual soul respirations. These are just as actual as inspiration and expiration of air, just as actual as the absorption and rejection by our bodies of the solid and liquid constituents of our planet.

In the second place, I wish to draw attention to my explanation of the peculiar appearances of these photo-When we float in the depths and shallows of our being we suck in from about us, attract breath in certain ellipse-shaped bits of the cosmos, which are in power and fineness en rapport with that which we call our condition of soul, thick and opaque or transparent and gauzy, and we expel from us into this same cosmos emanations more or less gross or subtle cor responding with or following an anal ogous vibratory condition of soul.

We find, therefore, outside of and distinct from ourselves, under certain conditions produced by accident or greated by environment, a zone, so to spenk, a fluid atmosphere of aspiration and expiration which stands out in strong contrast-the us and the not us. This is the crucial point.

A TRINITY IN MAN. "In more than two thousand instances my system of biometry has shown me this zone by its movement set up without physical contact and at a distance. photograph has demonstrated the fact to me by its fixed picture. A sensitized film has permitted me to register the invisible light by its visible effect exhibited in the picture-a permanent proof of this zone of respiration; this fuld atmosphere in which man bathes

We are not, then, separate from the cosmos, but over and above and outside of solar light, of heat, of electricity and of more or less rarefied air; we are surrounded by other forces which we breathe in and out, just as we inspire and expire air.

"My theory, founded on my facts therefore, leads me to suggest a trinity in man—the body, the soul (light of life and the spirit.

"The vibrations of this life soul in us give rise to attraction or repulsion cosmosward. Biometry registers this movement, and its light effect is varied according to the photograph, which though shy and uncertain, is a truthful picture of the phenomena which it re-

"In conclusion, the discovery which I have made shows: First-The description of the vital cosmic force under the guise of the

elliptoid basket handles characteristic of the disturbances of ether. Second—The vital force of me pene-

trates and permeates the vital force of "Third-The human soul contracts

and expands as a result of its respiratory movements. It gives rise. around itself as a center, to a special respiratory zone, a peculiarly personal

atmosphere, its own fluid habitat. The written demonstration of this luminous zone, of this photoplastic life. proves that the essence of me, my soul, is not only motion, but also light; that It moves and shines. To this truth may

ical (in ignorance always, but) to a de-

MATERIALIZATION.

"Seek, and Ye Shall Find."

Philosophic Expression of Somo Weighty Truths.

Nothing worth having in this world has ever been attained without earnes seeking; not a casual looking, but "seek ing" in all the weighty meaning of the thought this word conveys.

In this writing I have no quarrel with the one who says there is no such thing as materialization. With such an one I have sympathy and would reach out the helping hand, as I agreed with him fully during ten long years of "looking" into spiritual phenomena. But in four of most earnest seeking I have seen more than one thousand genuine materialized forms,

Very many times I have seen one knew and loved dearly when she was in the body, materialize from the floor and build her body before my eyes. Dozens of times we have clasped arms, talked of old times, and looked in one another's faces. An hundred times have I taken her hands and held then "I have devoted some four hundred in mine as she slowly sank down and lates, all told, to researches relative to went, as she came, into the unseen, at my feet. So I know what others may "doubt" or "helieve," as they have little

or more light. With the higher guides I have talked over this phase of the phenomena many times and their teaching is, I know truth. They invariably tell me that the material of which the materialized body is built, must be gathered from the people in the circle. The clothing also is generally taken from that of the people in the circle, but the vital force is that of the medium. Sometimes the material for both the form and the vital force are taken from the medium, but always is the vital force so taken. In those rare cases, where the spirit materializing and that of the medium are soul-mates, the medium need not, and seldom does, go into the trance state; but in all other cases the medium is "under control," not necessarily en-

tranced The man who is most cultivated intellectually may be the most ignorant one in spiritual matters and he will be the most earnest in his denial of the charge of ignorance in himself. He it s who most often will be in person or by proxy the "grabber." The grabber the one so densely ignorant of spiritual law that he believes he can the medium by grabbing and

holding the materialized form. How many dozens of mediums have been exposed by the grabber! In many cases he has seen the form build up from the floor outside of the cabinet and come directly from that point to some one in the circle. Just then he has made his famous grab, and has a strong grip on the hands or arms of the form he has just seen materialize. A tremor thrills the form and he finds he has the medium in his grasp and the medium is "exposed."

If the grabber would allow himself two minutes of honest thought, he could, maybe, get a ray or two of the truth to penetrate his spiritual darkness at this juncture.

The vital force of the grabbed form ards this must be returned or the physical death of the medium is a certainity. The materialized form is fast in the the materializing spirit allows the form the grasp of the grabber, the vital force of the medium must also be dissipated at the same time. The physical life of ual heroism worthy of all praise. the invariable course of the guides in medium to the vital force. So through all time and under all circumstances the grabber will find the medium in that. his grasp, and each time the grabber will cry "exposed," and the ignorant

public will say "of course." Personally I know well four spirits to whom loving friends, in the body, have given garments such as we wear, and treasure in heaven, "for he had great possessions." Yet he was not like our materialized with the form over and over again. I have also seen the form trade, taking advantage of every facildematerialize and leave the garment on the floor in full view. It is true also that these garments and the love that that these garments and the love that machinery, etc., which poor men cangives them carry a strength that makes not do, but they can; and it is tolerated others, in the material. Such a garment, left behind in the hands of a

of fraud of the grossest kind. It is a fact that the mediums themselves are to blame for nearly all their troubles suffered at the hands of ignorant sitters. One medium, through whom excellent materializations come. always tells her circle among other "the guides have the privilege of using me for impersonation or transfiguration if they so desire, and if you coming to you is materialization, imperguides and they will always answer you truthfully." She is the only one of all the materializing mediums I

explanation of the possible phenomena. Then again, mediums allow almost any one who will pay to sit in their These circles are materializing circles. phenomena, and are no more fit for the The higher guides state unequivocally that under no circumstances should any quainted with all the lesser phenomena, be allowed to sit in a materializing cirrule is always a case of pearl-throwing to swine. "Fools rush in where angels fear to tread," more often in spiritual it to be."

circles than in any other place I know

Down deep in the soul of every buman being is the desire for something better and higher than has yet come to him. Books are somewhat expensive and people of his acquaintance tell him spiritism is all a fraud. Therefore he will not read and thus inform himself somewhat in the only phenomena that prove the continuity of life. It is easier to pay a dollar and sit in a materializing ircle, and once in the circle, with forms materializing about him, he cannot see why the great question of spirit identity should not be settled then and there He cannot understand why the quivering voice, that tells him at her first coming it is his mother's, should not be as strong and why she should not show her face as fully as when she last clasped him to her heart in the flesh. To me now it is always a wonder how the dear ones on the better side of life can demonstrate at all in this way. In every circle there are from one to ten people who do not care whether any one else gets a thing, so long as they get entirely of the divine law of love for the neighbor. Their selfish impulses rule and they not only ruin the demonstrations for others in the circle, but do not get for themselves a tithe of what would be theirs if they became unselfish. Another force for evil in all circles is

NEW YEAR THOUGHTS.

itualism.

Spiritism - Spiritualism - Spirituality—Spiritual Life.

There never was a time when spirtt did not exist, but time was when it was little understood. When Christendom was in a death-struggle between sacerdotalism and materialism, spirit began to manifest itself to the senses by the raps at Hydesville, N. Y., and we may say, with the Hebrew bard who sang as if in anticipation of this event: "Out of the mouth of babes and sucklings thou hast ordained strength."

properly, by some, called spiritism,

the Arena for December, by our favor-ite contemporary, Lillan Whiting, who, as Editor Flower of the Arena, says, "gives to her work the luminosity of a strong, loving faith," Miss Whiting says: "The life of the spirit is not to be considered as merely

problem." Miss Whiting then speaks of the work

of providing for the body and other necessary duties which belong to a busy, useful life, and asks: "How is one to lift up one's heart and live the life of the spirit?" She answers her own ques-

and a true conception of the nature and purposes of existence determines the

are, here and now, spiritual beings liv tual being, and only secondarily a phys dwells perpetually in the unseen and a forces. To the degree in which we can ve manifest its power on the physical plane of life.

"So to live is richness of life; so to live is to find perpetual joy, peace and ove; it is to radiate happine piness is the normal condition of the spirit, as health is the normal condition love and peace—the life of radiant en-

fruits—its effect on society. A Spiritunlist could not be guilty of any of the inhumanities which lie at the root of the unrest of the present time. All who are guilty in that respect are spir-

grasp of personified ignorance, and if felt on the money aristocracy-and help to dissipate into its elements while in bution of wealth, then we will have proof of their spirituality and virtue.

the medium must not be sacrificed, and Plain people unknown to fame, with enthese cases is to call the body of the nary mortals to change, yet by spiritual and happiness. But we want more than

The common people heard the Saviour gladly, but the rich young man "went away very sorrowful" when he heard these spirits come much stronger than because it conserves, in a sense, the interests of society and civilization. But. that the divine side is a blank, is seen grabber, would be to him proof positive in the fact that while they are getting richer and farther from the kingdom of

will give my opinion.

are in doubt as to whether the form pel preached unto them." Show your

In that excellent book, "The Next add new bequests—is beginning to real ize that death is not that quiet rest in cle, and that in the infringing of this the arms of a crucified Redeemer which from the teachings that were given him in his hours of weakness, he supposed

the sin and ruinous consequences of ac cumulating and hoarding up the wealth that should be used for the good of oth ers. Show them that their own happiness in both this world and the next depends on their obedience to the law of justice and reciprocity, and give them the

proof of it which you have. This is the mission of Spiritualism. It must permeate, like the little leaven, the lump of society, till the whole is leavened, and spiritualized. Then there shall be joy, peace and happiness, not

which all other social compacts have failed to accomplish, and can only be done by bringing every passion and appetite under spiritual control.

"This world is full of beauty As other worlds above, And if we did our duty

The poet well said:

447 PH 38

ONE MILLION! ONE MILLION! We want to reach 1,000,000 new read ers. We want to illuminate the minds of those Spiritualists who take no Spiritualist paper. We will send all new subscribers The Progressive Thinker three months for fifteen cents. Read the article on fifth page headed "Fifteen Cents." It will give full par-

ANIMAL SPIRITS.

The Grand Mission of Spir- Do They Survive the Disintegration of the Material Form?

Dr. Peebles et al. vs. 10,000 Intelligent Spiritualists, Trance Mediums, Etc.

Several weeks agon wrote an article for The Progressive Thinker on the exstence of animals, in the spirit spheres, citing three or four personal experiences, any one of which, to my method of reasoning, constitutes incontrovertthe proof that animals do survive the change called death. And now comes Dr. Peebles, in a later number of The Progressive Thinker and attempts to prove the negative without producing competent evidence

When the good Doctor asserts that he has "never known a scholarly, representative Spiritualist to affirm any such irrational, unphilosophical position," he flatly contradicts his own statements, for within the past eighteen months he has referred to the under signed, in his writings for the spiritualistic press, as "scholarly," and in those same articles he has highly enlogized the eruditeness and intelligence of many platform mediums and lecturers whom I know to be firm believers—through their own experiences—in the doctrine that animals have their place in the economy of the spiritual spheres. The only proofs he advances would upset his own doctrines of the immortality of the soul of man.

It; seems to be the Doctor's great fear that "serpents will sting," "fleas bite," etc., "over there," and he asks how we know they will not? A motto at the mast-head of his Temple of Health was: "The Spirit Is Never Sick." If the spirit is not flesh and blood; if it is never sick; if it cannot be injured or mutilated; if the "corruptible shall put on incorruption." then how can a spirit feel the sting of a serpent or the bite of

We chance to know something about

the conditions under which the questions were put to W. J. Colville and J. J. Morse by the venerable Doctor. These gentlemen were guests of his and were aware of the controversy between the Doctor and myself upon the subject. While they were under "influence" the Doctor put his questions, at the same time placing himself in such a positive condition that his own spirit framed and compelled the answer through mental suggestion. I have had many conversations with Mr. Colville and find his convictions upon the subject quite in harmony with my own, and I have read some of Mr. Morse's lectures in which he assumed the existence of animals in the spirit spheres. However, I have the proofs in my own experience and though all the writers in our ranks were to turn upon me, I would not yield my point. Captain Geo. W. Walrond, author of "A Practical Guide to Spiritualism," an crudite gentleman, an excellent psychic lectürer and a fine clairvoyant, has had some remarkable personal experience which proves to him conclusively that animals do not perish with the body.
It is possible and quite probable that

animals do not reach the higher spirit spheres; hence spirits may return who have never seen them. If two spirits from our earth were to communicate with the inhabitants of Mars-one a former inhabitant of the West Indies, and another a denizen of the frozen North— and one sliould tell of the polar bear, the fields of snow and ice and the general barrenness of the country, and the other was to say he had no such thing, but bananas, tropical flowers, birds, fruits and plants, both would be right, though apparently contradicting each other.

I fear the good Doctor has been sailing these forty years in an orthodox ship on the great fathomless sea of spirto explore its bidden resources, its coral reefs, and its hidden pearls. Except ing at intervals when the power of th spirit is upon him, he still seems to be psychologized by some materialistic orthodox spirit, but it is to be hoped that the recreation contingent upon his third trip around the world will completely relieve him of the obsession.

According to the philosophy I have received from the higher intelligences, the soul of man passes through the mineral, vegetable, and animal kingdoms, and ends its evolution in man, or the spirit which evolves through him. This theory was recently explained to me in a lecture dictated by these intelligences and delivered by me at LaFayette hall. San Diego, the subject being: "The Or igin of Worlds and the Evolution of Man." If The Progressive Thinker can give it space, I may send it for publication therein at some future date. ERNEST S. GREEN.

RINES ON SPIRITUALIST PAPERS

AND BOOKS. To the Editor:-I am only an investigator, and yet I find The Progresive Thinker intensely interesting. How Spiritualists can get along without such a paper is more than I can understand and yet there are some quite ancient Spiritualists in your ranks who do no consider a Spiritual paper of any bene fit. Last Sunday morning, January 12 I attended services at the K. of P. Hall, 909 Market street, San Francisco, of which society Dr. Rines is the president In the course of the service, the good doctor gave a short address, in which he said he never read spiritual papers or spiritual books, as he believed that what the spirits revealed to one, they could reveal to all, hence spiritual papers and books were useles

JOSEPH M. CLUNE. San Jose, Cal. 17, 20

The above letter illustrates one re markable phase of Spiritualism. This Dr. Rines is the one dwho withdrew from the National Association. We pre-side that he would be of great benefit to his society if he would retire from it and devote himself exclusively to some secular pursuit. Anyi-Spiritualist who rectly. He would not gliave made a

any great extent. (1)
Spiritualism has been afflicted and cursed with men of such mental caliber. They are destitute of practical common sense, yet occupy positions of leaders: and such leaders!

Well, what can the prominent thoughtful Spiritualists do in such a case? Nothing. When the commor people learn some sense they will relegate such a man to his proper position, and his voice will not be heard in public

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

CALIFORNIA NEWS.

by the return of Mrs. Maude L. Prefing, the young ballot test-medium, whose first appearance here aroused such enthuslasm during the meetings held in September last under the auspices of California State Spiritualists' Association.

Mrs Freitag was relengaged by the here for two months, giving her wonderful platform tests every Sunday evening in Scottish Hall. The phase of mediumship possessed

of Mrs. Ada Foye, who is located in your own city. The raps are loud, and I distinctly heard, names and relationships are feadly given, questions read and chiraudient messages follow in rapid succession while Mrs Freitag is upon the platform. The greatest enthusiasm prevails as one skeptic after another is confounded and converted. A brilliant future of usefulness and su cess awaits this-the youngest and best

of our present platform mediums. Amongst the local mediums who keep to the front in public work may be mentioned, Madam Young, who has recently fitted up a neat little hall at 418 McAllister street, where her own conducts meetings at her own hall, and Mayo-Steers hold Sunday evening se-ances at their own homes. Dr. Rines over those of the Progressive Spiritual

taking a vacation this winter while the Children Lyceum is flourishing under the management of those veteran work ers, Mr. and Mrs. C. H. Wadsworth and W. T. Jones. Edward K. Earle has just closed a series of most wonderful slate-writing

gaged by the Harmonial Spiritualists the month of January. John Slater has been astonishing Spir itualists and unbelievers in Los Angeles and San Diego during the winter thus far, but expects soon to revisit England. As two great lights—Earle and Slaterleave us, we are compensated by the return of Mrs. J. J. Whitney, who has doing such excellent work in Boston, and also Doctor Schlesinger who has returned from an extended tour in the Northwest and Kansas, where he has made hundreds of converts, and bealed the afflicted. These two popular platform mediums expecto remain at home during the remainder of the winter, and it is hoped by their many friends that they may be induced

Madame Montague, a brilliant and talented speaker is at the front of hings spiritual in Oakland.

Mr. and Mrs Lillie, the noted Eastern workers, are meeting with cordial recepeach point they visit. San Diego, Los Angeles, and now Santa Barbara has been favored with their Francisco will not be overlooked or

labor in San Diego, where he is much appreciated. Mrs. Sarah Seal is engaged as sneaker

Elsie Reynolds, the materializing me-

reld under the strictest conditions. Fred Evans, the slate-writer, has been reating quite a sensation in Sacra mento and awakened some of the you saw it. sleepy Spiritualists of that city; but like the others has gravitated to that Mecen of mediums—Los Angeles—where he is at present entertaining the Har-

dium, has returned from San Jose and locatéd here permanently. The philosophy of Spiritualism is in he background, while the phenomena

Deep in the soul evermore. Like crystal streams that shimmer and play

From mountain and valley in rhythms the work of Mrs. Richmond: funerals of May On Memory's mystical shore.

While the days lie soft between. And oft we recall wherever we go. Loved faces and scenes of the long long

there Radiant in form and free from care, In the beautiful isle of the soul.

O, remembered and dear be the blessed In our heart's affection for ave.

To wake in an infinite day. BISHOP A. BEALS.

Summerland, Cal.

is so weak in mind that the believes that whole ground, and really so much betand spiritual study; Mrs. Richmond be what the spirits can reveal through one ter, that I had no desire to read the othing occasionally at liberty from other person, they can to all, as to be pitied, ers after they came. Tuesday morning engagements to attend. to the individual alone, but to the com- and not censured. Her simply lacks I always look for my paper, and read a munity at large, and the world will be brain force. He is unable to think cor- good share of it before I cat my breakgood share of it before I cat my breakfast. My wife often says she thinks I labors of our pastor, who also neglects dunce of himself by such an assertion would rather read The Progressive no duty in connection with her official if he had the capability of reasoning to Thinker than eat. I tell her that the relation to the National Association. paper contains food for the mind, and when the mind is well fed and in a pole. healthy condition, the body otherwise can take pretty good care of itself. My requested to send this imperfect sketch friends often say that such and such an of the work being done here. Wishing article is good this week in The Pro-gressive Thinker. I tell them the paper. Year, I am, yours very truly, is like a good, sound nut-checkfull of delicious meat, and I read it, commenc ing with the first article on the first age, and never ending until I have gone through every page, advertisements and all. I thank you for publishing such a good paper at so reasonable THOS. E. ADDY. a orice. Aurora. Ill.

Many Items of Interest Are Noted | It Is Found in Genuine Material-

To the Editor:—I have been reading my last "Progressive Thinker," and believe it to be one of your very best issues. W. H. Buch makes timely suggestions in regard to holding Semi-Centennial Jubilce at Rochester, N. Y. I wish every one in the United States who claims to be a Spiritualist or a meofficers of the State Association, and is dium would take this into serious consideration and help to put the idea into a taugible shape, as I believe all who are interested in our beautiful religion. whether on this continent or not, will act with us and take pride in making it a success, and one worthy of the re ligion that is the truest and best ever given to earth's inhabitants-making us to know beyond the shadow of a and answered, clairvoyant descriptions doubt that we do live and love and progress when we lay aside the physical

bear the shafts of persecution, because of ignorance and superstition, but I have never yet denied the knowledge of our ability to demonstrate under favorable circumstances, that we continue fully alive after death, as human beings, with all our peculiarities of temper and disposition, all our loves meetings are held and also those of the and lates, and ability to do good or Ladies, Ald Society. Mrs. E. J. Meyers evil, as we desire; if we can only get a medium through municate or control for that purpose I remember an experience which came to me many years ago, which is as vivid now as when it occurred and I am positive of its truth, as I was wide awake at the time. It was in summer. As my husband was a postmaster and also a physician, I was many times overworked. At this particular time he was away professionally, and I had more than I was able to do, but reached the end of my labors for the day at 10 State Association is in the field. The o'clock and retired, but not to sleep-i was too exhausted for that, and thought I would die if no help came to me. did not try to get any assistance, as it seemed to me I could not. My room door stood open.

All at once I saw my ellest brother in the doorway, with a beautiful reas-suring smile on his face and a wealth meanor, he rapidly came near me mak. ing passes as he advanced to me; then, when I was fully relieved, with a gentle "good-bye and go to sleep, sis; you are all right"--he appeared to sink through the carpet and I went to sleep and slept well. In the morning I was as well as usual.

My brother was a Presbyterian preacher, passing out of the body October 13, 1844. It was to me a perfect materialization, as he was dressed in the same garments he wore when in the Paine's Complete body. This took place in 1866, several hundred miles from where his body lay. This is but one of many experiences if has been my lot to have, and I am

firmly of the opinion that our loved ones are, some of them, ever near us. As one of my friends said to me when I begged, at a materializing seance, for him to take me with him, as I could not remain alone, his answer was: "You are never alone. Because I drop my mantle, and you cannot see me with your physical eyes, it is no indication that I am gone, as I shall go home with von though to you unseen!

Such assurances are of more value to me than all the wealth of this world, ministrations and it is hoped that San and no amount of persecution can ever make me deny the truth as it has been given to me, and how any one can go passed by.

Dr. N. F. Ravlin has found a field of and connect themselves with a church when a cloud arises, is beyond my ability to comprehend. To become popular is with some the way to all happiness for the San Jose Society and is doing not realizing that to be true to the truths they have gained is far better than gold or popularity. Dear Editor. dium has been holding some remarkable I rejoice that you are not afraid of beseances in San Diego at the rooms of coming unpopular, and may you always Dr. Ravlin, which have given great sat- be so true and just toward all that tions for the spiritual you may be invited to come up higher, having never denied to give the truth to anyone as

MRS. CORA L. V. RICHMOND'S

MRS. S. C. TRACY.

WORK IN CHICAGO. The Church of the Soul, organized last June (or rather merged from the First Spiritualist Church,) has held its regular meetings at Schiller Theater on Sunday mornings, Mrs. Richmond, its pastor, through whom the church was founded, has officiated every Sunday except one-she being called to Wash ington to attend the meeting of the Board and the Annual Convention of the X. S. A. The discourses have been of the high order that we ever receive from her inspirers, and the work goes O, wonderous isle where soft echoes on in a steady stream of enlightenment that promises well for the great spirit

nal awakening that is upon us

The Sunday services by no means

constitute the whole, or even a moiety of

christenings, weddings and anniversaries take up her time and ministrations Only a little over a week ago she was called to Iowa to officiate at a funeral and immediately returned to go to Michigan City to attend one there: while last Sunday evening a christening service and ordination called her to the extreme southern portion of this city Added to this is the Band of Harmony which has extended its sphere of infinence and usefulness by meeting in the three sections of the city alternately, and by adding an afternoon session for the ladies, at which there are very in teresting topics discussed and the social feature of the tea-cup and-if Dame Rumor is to be believed-harmless for tune-telling and no end of chat; making those of us who belong to the sterner sex rather envious, as we are only in And our eyes shall close in dreamland vited to the evening sessions. However, we get a good many spiritual crumbs even if we are denied the previously served sandwiches and tea.

It is the intention, I understand, to ex tend the work of the Church of the Soul to many active branches of practical labor, as well as for the promotion I have given up the other spiritual of the teachings of spiritual truth. A Young People's Club has been formed The Progressive Thinker covers the for the purpose of mutual improvement,

Thus are the many branches of local work carried on by the indefatigable May glad tidings spread from pole to As our secretary is very busy, I am

Year, I am, yours very truly A. LAYMAN.

Chicago, Jan. 1st, 1807.

"Mahomet, the Illustrious." By God frey Higgins, Esq. (Library of Liberal Classics.) No author was better qualified to write an impartial and hones 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. Price. 25 cents.

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the investigator. At a mental tension, determined to let nothing escape, crit-

This was the advent of Modern Spiritualism, so-called, but, as I think, more Spiritualism implies spirituality, which does not always accompany spiritism. To be a Spiritualist is to live a spiritual

In the clucidation of this part of our subject we will quote from a paper in

dentical with devotional attitudes or with religious exercises. It is a life, not a litany; a conviction deeper than a creed. It is joy, peace and love. Can man or a woman in hard, sad, or exacting conditions live the life of joy. peace, and love? Here we face our

tion in part as follows: "Right thinking makes right living,

processes of thought.
"The first truth to realize is that we ing in a spiritual world governed by spiritual laws. Man is primarily a spir cal being. There can be little question more direct communion with the divine realize this higher self, and establish an identity with it, to that degree can

f the body. The life of the spirit is ergy and abounding joy." Spiritualism is best determined by its

belongs to the medium, and at all haz- itually sick and have not "joy and When the millions advocating Spiritualism combine their force and make it to establish a just and equitable distri

There are private examples of spiritvironment beyond the power of ordipower have been transformed into joy

that he must divide his earthly treasures with the poor in order to have millionaires who monopolize land and ity conceded to them by society in the way of business organization, improved

heaven, the poor are getting poorer and more dependent, if not more numerous, But you ask what can we do with an aristocracy so strongly entrenched? I

The rich must be saved as well as the poor. Jesus gave, as a proof of his Christship, that "the poor have the cos-Superiority in saving both poor and rich sonation or transfiguration, ask the and making them one fraternal brother-

World Interviewed," Judge Edmonds know who gives even that much of an the spirit editor, says: "I am sorry to say that Vanderbilt's religious impressions were not well grounded. None ished in the hotbed of a sickroom, they had but a mushroom existence and for the very highest phase of physical have already come to an untimely end. He was heard to swear soon after his participation of the spiritually unedu- arrival, and curse his minister for not cated than is strong meat for infants, giving him a truer idea of heaven. Three days ago I spoke to you of his arrival in spirit-life; he is back to earth person, who has not become well ac- already, seeking to undo his will and

Teach the Vanderbilts of the world

heaven where all shall be happy. This is the mission of Spiritualism

It might be full of love. R. NEELY.

To the Editor:-The interest in things spiritual has been revived in this city

by Mrs. Freitag is quite similar to that

Let us act at once; be of one mind, and success will crown all our efforts. I live where I stand alone and have to

Katie Heussman also holds public meetings, while Mrs. Hendee-Rogers, Mrs. Shriner, Mrs. Eggert-Aitkin, and Clara conducts the meetings of his society as usual, and Mrs. Fleming still presides The leading society of the city-The Society of Progressive Spiritualists—is

seances, which he has been holding Sunday evenings in Scottish Hall, before large and interested audiences, and has of brotherly affection in his whole degone to Los Angeles, where he is en-

to engage in public work during their

monials Mrs. Griffin, an excellent platform me-

San Francisco, Cal. take a back seat.

BEAUTIFUL ISLE OF THE SOUL

How the years go drifting like the deep

When life was sunny and green. And this musical isle, sun-lit and fair, Holds ever a sacred control. And we gather fondly our loved one

When the evening descends with its radiant smile

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Continued on page eight.)

(Continued on page eight.)

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CLUBS! IMPORTANT SUGGESTION! As there are thousands who will at first venture only twenty-five cents for The Progressive Thinkers thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, and thus be able to result from \$\vec{1}{2}\$ to unite with them, and thus be able to result from \$\vec{1}{2}\$ to \$\vec{1}{2}\$ or even more than the latter sum \(A \) large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for The Progressive. Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week

A Bountiful Harvest for 25 Cents. Do you want a more bountiful harvest than we can ive you for 25 cents? Just pause and think for a mo-cent what an intellectual feast that small investment nent what an intellectual feast that small investment will furnish you. The subscription price of The Prosubscript Thinken thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a mediweekstab head!

TAKE NOTICE!

At expiration of subscription, if not renewed e paper is discontinued. No bills will be sent for ex-

The first sound of the control of th

EATURDAY, JAN. 16, 1697.

COMPLIMENTED AN ATHEIST. In spite of continued efforts to the contrary, religionists occasionally tell the truth about those they generally falsify. Their province is to make unbelievers abhorrent in public estimation, so their own mothers will disown them. They exhaust their vocabulary of invective when they have pronounced an opponent an Atheist. Indeed, they have taught that this class of anti-believers are the vilest of the vile, without the possibility of a single redeeming trait.

It is not our province to defend those nyho reject belief in a Supreme being; but it is our duty to tell the truth at all times, and to vindicate the character of those unjustly assailed because of differing religious opinions. We have no more right to place a skeptic in a false position, than we have to place the most intolerant, oppressive or bigoted churchman, or the best of them, in a

Some fifty-four years ago a Miss Jane Kelley, from the State of Maine, set out on a missionary tour to the Indians in Kansas. She was under the patronage of the Baptists. She became acquainted with an educated Indian of the same faith, by the name of Jones. She married him, and finally settled among the and Pottawotomie tribes, where is now Ottawa, Kansas. The writer has known of this good woman,

now in her 86th year, and her late husband, for more than fifty years. During all this long period she has been a model woman, devoted to her faith, and to the cause which led her in her girlhood to accept life among the Indians for their elevation. Mrs. Jones was recently interviewed

by a reporter for the Kansas City Star. as she was about to leave her magnificent home in Ottawa, to visit the scenes of her childhood, probably never to return to the West. After telling of her rough adventures with "Border Ruffians," who sought to kill her husband, and did burn their home, because of his Free State views, she then tells of the building of their fine mansion which took the place of the one destroyed, costing near \$30,000. After describing the fine structure, she goes on to say:

"I recall the man who built it. His name was Damon Higbee, and he was an Athelst. But he built that house on honor, and it stands to-day as good as the hour it was finished. Higbee, although an Atheist, was a remarkably fust and generous man. He grew rich. He had his cribs full of corn when there came a bad year, and the poor farmers, and those just starting, were in a bad way. Highee sold them corn in preference to shipping it, although prices were high. The next year there was a great crop and corn was cheap. But Higher allowed the farmers to pay him back the corn he had loaned them bushel for bushel, regardless of price.

Would the saints who claim to inherit the earth, and think they should run its governments, have acted as nobly as did this earnest disbeliever. who rejected every feature of their

HARD ON THE PREACHERS.

It is lamentable that the clergy will not learn from experience, and abandon their ungodly work, when it is clearly apparent heaven frowns on their doings. The child is taught, as is the man, that God takes cognizance of all our acts. When he can no longer restrain his displeasure, he makes an exhibit of his anger by the destruction of the offender. Christian history is replete with such exhibitions of his wrath, while the Bible says he is a jealous God, not only punishing the offender with death, but following his posterity with curses to the third and fourth

generation. Over at Woodstock, a few miles west of Chicago, Rev. C. B. Wetherell, of the Free Methodists, on New Year's eve, commenced watch-night services. In some manner unknown to us he curred divine disapprobation. Says the news dispatch:

He had talked less than five minutes when he suddenly turned deathly pale. threw up his hands and fell across his unconscious. When carried out of the church he had every appearance of being dead and was believed to be past all medical aid. Physicians labored over him for hours, and several times gave him up as dead, but the powerful restoratives applied by them at last revived him and he slowly regained consciousness."

PRIESTLY DICTATION.

News comes from Montreal that the Catholic bishops of the province of Quebec are in a furor of excitement over the settlement of the Manitoba school stion. They threaten disaster to any Satholic member of Parliament who ap-

-WHY NOT WEEP? If we are to credit churchmen, the

lope of the world is contingent on the conversion of sinners. If there are no sense and truth from the daily press of down to a common ruin. Dwight L. Moody, the revivalist, has

petter means for information in regard to the "salvation of souls" than has any other man. No well-informed Christian will controvert any statement he has made or may make on the subject. A literial, shows that the writer was getlate letter of his appears in The Independent. New York, in which he appeals to the clergy and the religious press, begging them to aid in getting the churches open every Sunday night for he preaching of the Gospel.

Why the urgency of this appeal? He bases it on an article which appeared in a previous number of The Independent, wherein it was stated:

"There are 1,400 Congregational churches in this country, and 1,750 Presbyterian churches which did not eport a single accession on confession of faith during the year 1895."

Moody says: "This statement of The Independent has taken such a hold on me that I can't get it out of my mind It s almost enough to send a thrill of horror through the soul of every Chris-

Now this is an occasion for great big bring tears, and an abundance of them; but before we weep let us read him further. We quote: -

"If this is the case with these two arge denominations, what must be the condition of the others also? Are we all going to sit still and let this thing continue? Shall our religious newspapers and our pulpits keep their mouths closed like 'dumb dogs that cannot bark' to warn people of approaching langer? Should we not all lift up our voice like a trumpet about this matter? What must the Son of God think of such a result of our labor as this? What must an unbelieving world think about a Christianity that can't bring forth any more fruit? And have we no care for the multitudes of souls going down to perdition every year while we all sit and look on? And this country of ours, where will it be in the next ten years if we don't awake out of sleep?

"I wish some of you editors of the influential papers, who are in close touch with the ministers and churches, would tell us what is the matter. Is this the result of what they call 'modern criti-cism' of the Bible? Is this a specimen of the better times, when we would get rid of the old stories about Moses writing the Pentateuch, and the sun and moon standing still, and the fish swallowing Jonah?"

We need not copy the evangelist further. We have heard his convulsive sobs, and have been thrilled with his dolorous statement of facts, and we are really suspicious he smells a rat, and a decaying one at that.

FIFTH MONARCHY MEN.

In the leading editorial of December 19, a quotation was made from a letter of the late Archbishop Magee, of York, England, wherein he expressed his views of Christian Socialism, placing it on an equality with papacy, the Fifth Monarchy Men, and the Puritans of New England, each of whose teachings he condemned, and said they were destined to a certain and speedy failure.

A correspondent wants to know what is meant by "Fifth Monarchy Men," so we beg leave to refer him to Mosheim's Ecclesiastical History, 17th century, part 2, section 2, paragraph 22:

"The Fifth Monarchy Men arose during the administration of Cromwell, (1650 to '58) and were a set of wrongheaded and turbulent enthusiasts, who expected Christ's sudden appearance upon earth to establish a new kingdom. Acting on this illusion they aimed at the subversion of all human government and were for turning all things into the

most deplorable confusion. The Encyclopaedic Dictionary says: "The Fifth Monarchists declared themselves subjects only of King Jesus. They held that a fifth monarchy would be established on earth under the personal reign of Jesus-the four preceding monarchies having been those of Assyria, Persia, Greece and Rome-and that no single person ought to rule mankind until he comes; but in the meantime, civil government should be pro-

visionally administered by his saints." Now that is precisely the position occupled by the God-in-the-Constitution movers of to-day. They want to make their Jesus Christ king, the Bible his law, and until he comes they are anxious the saints shall rule, and they are the saints.

SOUND ADVICE.

Geo. W. Foote, the efficient president of the Secular Society of Great Britain, lately in attendance on the Freethought convention held in this city, before leaving New York for home was interviewed by a representative of the New York Truth Seeker, at the close of which in answer to a question he expressed ideas often urged in these columns as important to Spiritualists as to Secularists. We copy:

"Keep your Freethought organizations free from all other questions. To add, in this respect, is to take away. The more planks you have in your program, the fewer people can stand on it for what a man objects to is as important to him as what he agrees with Politicians know this well, and go in for simple issues. Let us imitate them where they are wise. This does not interfere with individual freedom. Those who have special views of their own. in politics or in sociology, should advocate them on their own responsibility, or through organizations formed to promote such objects. One thing at a time is the policy of wisdom, and of success."

ANOTHER GOOD MAN GONE. The painful news comes to us, without detail of facts, that our friend and faithful supporter of The Progressive Thinker, Morris M. Bostwick, Esq., of

Milwaukee, late of Janesville, is no more. Mr. Bostwick was instrumental in organizing the Ethical Culture Society in the Cream City, and was made its lecturer and principal manager. He was a gentleman of great moral and so cial worth, and his loss will be severely felt by all who knew him. A letter from him to the writer, of date December 14, TOM MACHINE NINE

was full of hope for his future work with the society, which he wrote had now some three hundred members. He gave no hint of impaired health.

Mr. Bostwick was educated for the bar, and was admitted to practice in the courts of Wisconsin: but his liter ary tastes led him to other fields of labor. He was some thirty-two years of age: was married about a year ago to a very worthy lady of Milwaukee, who we suppose survives him. His father is a prosperous business man of Janes-

A GLIMPSE OF TRUTH. It is really refreshing to get the first feeble glimmer, of practical common conversions the race is lost; all will go this country touching Turkish affairs. There has been a studied purpose to conceal the facts, and misrepresent everything pertaining to the distressed condition of that unhappy country.

The Chicago Chronicle of the 30th

ult., in the closing paragraph of an ed-

ting a glimpse, at least, of the wrongs

the Christian powers are doing Turkey

and the source of the "exaggerations they have set on foot. Would not the Anglo-Saxon term, lie, better fit the case than does the indirect, half apologetic, half ambiguous, by no means truthful, and wholly absurd word exaggeration? We quote the Chronicle: "We have had in this country the grossest exaggeration of domestic meutes (revolutionary outbreaks) in Turkey. They emanate for the most part from fussy, interested, self-consequential stipendiaries of missionary establishments. They are fomented and made much of by powers that wish to possess themselves of the territory and the power of the sublime Porte. These powers have been a long time badgering the Sultan. If they wish to kill him and extirpate his government they

more moral pretenses."

THANKS. A bouquet of beautiful flowers from "where rolls the Oregon" graces a vase on the table whereon we write. Thanks to the kind donors, with the hope that the choicest blessings of earth-health, home, friends and plenty—shall be theirs to the last moment of mortal existence, and that tranquility will mark their exit to that undiscovered bourne of which poets sing with glowing fervor.

TO BE ANGLICIZED. It is said the Chinese government has determined to gradually Anglicize the Chinese people so far as language is concerned. If this could be done without borrowing our dominant religion able the country would be greatly profited. It is very apparent the English is to become the language of the world.

WELL KNOWN. The poem, "The Moneyless Man," appearing in these columns on the 2d inst., came from the pen of Maj. Henry T. Stanton, Frankfort, Ky. It has had a place in our poetical scrap-book, with the author's name and addressattached, some thirty years.

TOO MUCH RELIGION. Joel Deane, of this city, has just been sent to the insane asylum at Elgin, declared by Judge Carter and a jury with being afflicted with a religious mania. The poor fellow had too much religion

so it slopped over.

THE FREE THOUGHT MAGAZINE. The Free Thought Magazine for January is largely devoted to obituary notices of the late Samuel P. Putnam and May L. Collins. Mr. Putnam's most intimate friends, Messrs, George E. Macdonald, Thaddeus B. Wakeman and Dr. E. B. Foote, will each furnish an obituary notice of Mr. Putnam. Josephine K. Henry, the special friend and admirer of Miss Collins, will furnish a most graphic, interesting and touching notice of Miss Collins. A dozen of the editorial pages will furnish the most authentic life sketch of Mr. Putnam that has ever been written, and also the latest revelations relating to the tragical death of these persons. Fine likenesses of these parties will appear. There will be a number of other articles by the ablest free thought writers of this country. The price of this magazine is fifteen cents, and it can be had of the publisher at Chicago, Ill.

A STARTLING FACT. The Progressive Thinker was only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association onvention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles, one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its veight in gold. Read the article on 5th page headed

THE SPIRITUAL ADVOCATE. It is a bran new paper, just started at Cincinnati. Ohio, and we extend it the right hand of fellowship and good will hoping it will meet with abundant sucess. It is well gotten up.

Fifteen Cents."

DREAM REVEALED MURDER. Word comes from La Porte, Ind., that the solving of the mystery surrounding the whereabouts of Edward Fatters vho was murdered in Starke county, by William Sutherlin, who is in fail for the crime, is a strange verification of dream.

Three weeks ago, Mrs. Isaac Martin living near the scene of the tragedy dream in which was vividly de picted the murder of a man and his The horror of the dream awakened her, and thoroughly frightened, she told

her husband of the tragedy revealed to

The matter preyed constantly on her mind, and when Fatters' disappearance began to be investigated the dream was again brought vividly to her mind, and to that revelation, so strangely and framatically verified, is attributed the inding of the body of Fatters, search having been made for evidence of any newly-made grave in which might be

burled a murderer's victim.

"Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with brief narratives and anecdotes which render the book more interestin and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful: Young and old will be benefited by it Cloth \$1 For sale atthis office.

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

'Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Atlantis: The Antediluvian World. By Ignatius Donnelly Sums up all in-Iormation relative to the lost continent of Atlantis. ot it given by Plato as veritable history

ff is intensely interesting. Price \$2.

QUARTERLY MEETING

Of the Board of the N. S. A. Interesting News from Washington.

TRANSITION OF AIRS. MARY E. BABE-SHE BEQUEATIES HER ESTATE TO THE N. S. A. FUNERAL SERVICES AT-TENDED BY THE ENTIRE BOARD AND PARTICIPATED IN BY THREE NOTED SPEAKERS.

To the Editor; Events of unusual interest have clustered around the quarterly meeting of the Board of the A., justifying an especial letter which must be brief, as doubtless more complete particulars will be sent. Your correspondent learned from the

secretary that all the members of the Board were present except one-Mrs Pettingill, of Cleveland, who was detained at home, presumably through ill ness, but who sent a check for one hundred dollars.

President Barrettand Secretary Wood bury, as well as Treasurer Clendaniel, were, of course, at their posts.

Vice-president Mrs. Cora L. V. Richmond, and Trustee L. V. Moulton, came would better set about it, making no from their respective distant homes Dr. Geo, A. Fuller, trustee, is regular speaker for the First Spiritualist So clety this month, and was already here. Mr. Hickey came over from Baltimore. The Board then proceeded to carry out the instructions and business mapped out by the last convention, which was by no means a light burden. By subcommittees and instructions to the executive committee of the Board they managed to finish almost at midnight Tuesday night: The appointments by the president of State agents and missionaries were confirmed for the venr (none of any previous year holding good). Much business was done that the writer, of course, does not enter into.

Frank Walker, of Western New York special agent of the N. S. A., on the Semi-Centennial Jubilee proposed in 1898, was a noticeable guest at Secre tary Woodbury's during this week Presumably he is here to report progress and receive instructions. A very business-like air surrounds the

headquarters and all the members of the Board, who waive all social engage ments until their business is finished even though friends implore. The funeral of Mrs. Mary E. Babe

was one of the features of the week Mrs. Babe was a real "Mother in Israel," and her home has been the home of most of the speakers and mediums sojourning here for public work for vears. She has been a Spiritualist almost

from the first, and was a devoted at tendant at the meetings of the First Soclety of which she was a member. Past four score years, she retained her men tal faculties unimpaired to the last, and until a year agd wa's seldom ill in body The services were conducted by Mrs C. M. Glading, Dr. Geo. A. Fuller, and Mrs. Cora L. V. : Bichmond, who each spoke as only they can speak on such an occasion. Prowers (there was an ab sence of crepe and all paraphernalia of mourning) were the fitting surround ings and tribute of such a service and

The day after the service, T. J. Mever appointed by the testatrix, informed the president of the N. S. A., as did the morning papers! that Mrs. Babe had be queathed her estates to the N. S. A., except two or three small bequests of money and personal property. The net amount is not known, as it is mostly in real estate. MASS-MEETING AT BALTIMORE

Availing themselves of the array of talent at the Board meeting, a mass meeting was arranged for Thursday af ternoon and evening at Suttro's Hall Baltimore, a local revival being needed there, and the friends, including Mr. Frederick W. Fickey, one of the Board of the N. S. A., making every arrangement at that end of the line, while Secretary Woodbury, indefatigable ever, failed not in any one particular in bringing everything from Washington to complete the success; the officers and trustees of the N. S. A., which included the speakers for the occasion (any man ager of any meeting of Spiritualists might like to duplicate the list), bringing speakers and singers, test mediums and people, a special carload of the best people among Washington Spiritualists. The list of speakers was: H. D. Barrett Mrs. Cora L. V. Richmond, Francis B Woodbury, Hon. L. V. Moulton, Dr. Geo. A. Fuller, (all of the Board of the N. S. A.) and Mrs. Rachael Wolcott, of Rollimore The test mediums were F. A. Wiggin and Mr. Homer Altemus,

the latter of Washington. The meetings were a success, the evening audience entirely filling the hall. All felt it good to be there, and the meeting closed amid the greatest good feeling and the certainty that much good had been done for the grand cause of Spiritualism and the work of

The special train returned to Washington at midnight. The journey was enlivened by singing songs, conversation, and an occasional "how-how" from some "big Injun" through whose lips "deponent saith not;" for if one were to forget discretion and reveal the names, mo(u)lten vials of wrath would b poured upon one's head, and one could not avail one's self of Walker's line to escape al-t(h)e-mus

A slight abrasion at the extremity of the secretary's olfactory organ suggest ed that explanations might be in order. With a hurried glance at his better half he said he wood bury the hatchet i nothing more was said about it. A drowsy Washington policeman startled into temporay interest by the arrival of the merry party at 1 a. m. but he soon relapsed

As your correspondent bade them all good-bye and Godspeed to their distant homes, the thought uppermost was: This has been one of the most impor-tant weeks in the history of the

Politics tempts one to write a few lines, but time and space forbid. (One who was glad to be there.) Washington, Jan 8, 1897.

THE NEXT WORLD INTERVIEWED The above work, a volume of The Progressive Thinker Library, is certainly very interesting, and but little, if any of the private earmarks of the medium-author, as is so often the case with similar communica tions. Unless the communications are genuine, in any case, the sameness, the medium's selfhood, will crop out in each to the detection of the ordinary casual observer, but, for instance, th notable distinction between Horace Greeley, Abe Lincoln, Agassiz and Charlotte Cushman, in this work, remains according to the separate indi-Thomas Paine." Contains his celebrated vidualities of earth-life, and each one seems to be in a continuation of their earth conditions at first consciousness DR. T. WILKINS.

over there. "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By. E. D. Babbitt, LL. D., M. D. This comprises He regards the description the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

SOLON AND MARY.

A SEQUEL TO

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

BY CARLYLE PETERSILEA.

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

who is not very wise?"

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CHAPTER III.-Continued. LIONS ON GUARD.

PROPHET, WITHIN THE HEAVENLY SPHERES.

earth, he cannot see the various gasses which arise from it, he cannot see maguctism, he cannot see heat, nor cold, he not see anything except the most dense of any other event. could not even see anything at all, almay be there just the same; and let dreamed, added thereto. "Men called me a prophet, because I

king and his subjects. It needed not have to say on this subject.' very great wisdom, on my part, to forefor him to be a prophet."

my master; and, Lord God, in the old than death, hell or the tomb; they Sanscrit, simply means, my master, or looked forward to death as a pleasant my king; and the words, 'Devil,' 'Satan,' release from their awful slavery. 'Beelzebub,' simply meaut 'evil,' 'wrong,' error,' in my time on earth, and by my the pits, hades or hell was to them a nation. Let him who is well versed in fearful horror, and I think the people the language of that time, used, by that of earth at the present day would feel nation, deny it if he can: He cannot! the same; but to have their bodies emfor well he knows that what I say is balmed by their friends after they were true. The word 'hell,' (or 'hades'.) dead and carried up into the hills and simply means pits, or pestilential, filthy entombed, was to them paradise, and places, where lepers, while still alive, the wise men, or prophets of that time were often thrown, to be tortured by were continually crying out against the the burning sun, insects, and crawling fearful forments which the people had vermin, until they breathed their last, to endure, and often with tears stream-These pits were terrible places indeed- ing down their cheeks, they called on as I remember them, awful-Gehennas! God or higher powers, which the word They were usually at considerable dis- really implied-Jehovah or Jah, the alltance from the city, and places were powerful-a power greater than that chosen for this purpose where there around them, to send them a good king. was a deep ravine, or gorge with pre- one who would save them from their cipitous banks; usually a sterile, rocky terrible condition. gorge, with a deep pool at the bottom, making it nearly impossible for any savior or messiah, one who would save creature to escape, be it man or beast: them from being cast into the pits or here, dead, or dying animals, of all hells; in other words, one who would kinds, were carried or driven and save them from the torments of hell; thrown down: •cripples, maleformed and these wise men or prophets tried children, those who had hopelessly to comfort and sustain the people by broken their limbs, as well as the very telling them that a Messiah would mistaken, for he lived on earth at that aged, blind, and helpless, whose friends surely come who would save them; a time and among those people; he, from were not able to support them. Here son of wisdom or Jah—that is a King early boyhood, had been one of the also, were all kinds of refuse and filth who would be wise and good and ease from the city carried and thrown down; up their terrible bondage and sufferings. loose, filthy straw, together with the ped and bedding of lepers and those who men, were often destroyed as to their blind and deaf to the bitter miseries of had died of the plague; often as other-mortal forms; thrust into the dens of the people, and he often opened his wise, the lepers, and those who had the wild beasts, such as the lion, and tiger, mouth, predicting the fall of the king, plague, while they were yet alive. Thus or among wild bulls to be gored to and the saving of the people; that a festered the hells, hades, or gehennas; donth, and often to be trampled by good king, or messiah, would at length

with the higher land. These pits often be on the throne. became ignited from various causes, nto the pits. Sometimes scores of peo-lishment; this was resorted to if

worn out, sick) and helpless. were the cause of pestilence, and a king, were torn out, and flung to the dogs wiser than the others had been, sent forth an edict, that the hells should all naked, exceptalittle cloth about the loins be fired, burned out root and branch, but the king's soldiers were clothed, meaning the large and the small male-armed, and equipped: the courtiers

revices high up among the rocks. ions, and before men are aware plague might increase. This was the and reat wisdom to make such a prophecy. represents the blowing of wind-ichanged them oftener than he did his eaning the breath of man or like the clothes. wind-and it was thought that his

at the present time."

"The people's diet consisted principally breath, sheol, soul or ghost went out of black bread made from grain to join the wind which was like itself. coarsely ground between stones by the women, and baked in the coals or hot lives. Price, by mail, \$1. For sale at "Ah, my Solon, man is a little wiser ashes, a little goat's milk, and some-

"And yet," we said, "a spirit may prophesy through the mortal lips of one

"True," answered Daniel, "a spirit or

an angel who is wise may speak SOLON AND MARY VISIT DANIEL THE through mortal lips that are not wisethe spirit of God or a wise spirit or angel, one who understands natural laws in all their various ramifications: "No;" replied Daniel, "he cannot see and when that one speaks prophetic the atmosphere which surrounds his words he is but seeing clearly the result of natural laws. If a wise spirit prophesies the fall of a nation, in his wisdom he sees clearly the cause why cannot see perfumes, he absolutely can-that nation will surely fall; and thus revealed to his prophecies fail; and why? Because sight by the aid of electricity—for light some unforeseen event transpires which is purely electrical-but, for light, he counteracts the effect that otherwise would take place; for instance a man though, all things might exist around plants a field of corn; now, it might him, as they certainly do on a very safely be prophesied that the corn dark night, yet on such a night he can would grow and ripen; that would be see nothing. He might answer, saying, the sure result of a natural law, if no yet if I cannot see material objects in other law stepped in to counteract it; the durkness, still I can feel them but the field of corn might be destroyed through the sense of touch; but, let before it had eared or ripened; the such an one be paralyzed; where, then, prophecy in that case would fall, and if not, sent forth to perform what labor was possible for a youth of that age. "The Christians, on earth," we said

him be deaf, and he can hear no sound; "lay great stress on the prophecies of but, under such conditions, he would your time, and also those of Isaiah; merely be confined within a prison saying that they foretold the coming of house of clay, or materiality; as soon as a Messiah-a Christ-who was to save he could make his escape he would find mankind from the wrath of God: and all his faculties as good as ever-with they firmly believe that Jesus of many others, of which he never Nazareth was that Christ, that he is a mediator between God and man: moreover, that he is the direct son of foretold disaster and ruin to an earthly God. We would like to hear what you "Solon," answered Daniel with great

tell disaster and ruin to a drunkard solemnity: "If you had lived on earth and libertine, a debaucher of the very in the days of Isaiah, or myself, at the worst type: When a man's body has time we were in our mortal bodies, you become weakened and ruined, from any also would have continually cried, with less the careful mother or wife had cause whatsoever, it is very easy to a loud voice, unto God or higher wispredict his overthrow; for any law, dom to send a Messiah or Savior to the when once thoroughly understood, can wretched, miserable people of those be easily traced to its ultimate result: times; not to save their spirits from thus: if a man have wisdom, it is easy hell after they had left their bodiesfor the word spirit, as understood at "But those in earth life," we said, the present time on earth, was not suppose you gained your power of known among those people, neither did prophecy directly from the Lord, or that they know anything about a future life, the word of God was spoken through and gave little or no thought to a life your lips; for it is written, 'thus saith after death. The wretched creatures found but little time to think at all; "Well," replied Daniel,"wisdom was their bondage was more cruel to them

> "To be slain by torture and cast into This is what was then meant by a

"These prophets, or wise sympathetic in other words, bottomless pits; for elephants, if their sayings came to the gorges were filled until nearly level ears of the king who might at that time

"To be cast into the lions' den, as you and would smolder and burn for know, was my fate. The sufferings of months: and pits thus burning were the people were fearful-terrible in the preferred rather than those not ignited; extreme. The king and his court, or the reason, of course, is obvious to any-the favored ones whom he gathered one. How strange that any intelligent about him, were supreme; the king held being should suppose that the imperish- the people in utter subjection, and whatable soul of man, which cannot be in- ever the king desired for himself or jured by fire, could be cast into such his court must be forthcoming or the pits, hells, or gehennas. Punishment most fearful penalties were dealt out; was often inflicted by breaking the so fearful were they that it passes body and limbs of those who had of-description. To cut out the tongues of fended and then easting them, alive, the people was considered a mild punwere thus cast in at one time; and least complaint from them reached the hundreds would stand around the brink, ears of the king, or any of his courtiers looking down upon the horrible, writh- or even of his soldiers; to burn out their ng, tortured mass, hearing their cries, eyes with an old lance heated to a white sobs, and groans. Husbands often heat, was an everyday occurrence; to cast their wives into these pits, if tired smear their hair with pitch and then or jealous of them, or if they were set it on fire, was an amusement often resorted to, which caused uproarious To be broken on the wheel, and then mirth to the drunken courtlers and cast into hell was the proper punish their more drunken king. Nearly all ment for all malefactors: crucifixion the trees had human bodies dangling was not resorted to until a much later from them, where they had been strung period in the world's history: But at up for the least offense; they were often ast it was discovered that these hells disemboweled alive, often their hearts

"The common people went entirely

factors should be crucified, and after-were clothed in purple and fine linen; wards entombed; all who could afford it the king in gorgeous apparel. Neither should embalm their dead, and after the king nor any of his courtiers or wards carry them to the mountains or soldiers ever performed any labor; all hills, deposit them in caves or labor for the kingdom, must be done by the people or subjects; and their This was heavenly or elevated com- bondage was most awful. The people pared with the former hells-but themselves had nothing but the mean-Graveyards, of the present est huts to shelter them, and, but for time are not much better than the hells their women; even these would not have of old; it is but the matter of a few been allowed them; but where such feet of earth intervening, which does slaughter reigned, women must live and not hinder the same noxious exhala-be sheltered in order that the nation pestilence, will lurk within the reason why women were not as bar large cities. Do you consider this a barously treated as the males but they prophecy, my Solon? It needs not very were merely chattels, bought and sold whenever and wherever it pleased the would need but the words: Thus king, his courtiers, or soldiers. Any saith the Lord God: I will send pesti- girl who happened to be more beauti lence, like a sword, among my people, ful, or comely than her companions and they shall cry unto the Lord God was at once taken by the soldiers before with a great cry; but I will turn a deaf the king, and if she pleased him, she ear, saith the Lord God, until they offer was immediately made one of his many burnt offerings which shall arise like hundred wives and concubines. Mos sweet incense to my nostrils, saith of these were merely slaves of his ehovah; in other words, thus saith household and of his whim; if they inwisdom: Burn up your dead bodies, curred his displeasure, they were and all other filth, else they will breed whipped and turned over to his court estilence among you. What a stupen- iers or soldiers. The soldiers did not dous, religious fraud has been reared marry but were allowed to do pre among men, because of misconstructions cisely as they pleased. No woman, or put upon our language of the olden girl was secure from them except the time. The word soul is derived from king's favored wives, and these wives sheol, or at first, the shee-ee-ee-which did not possess his favor long, for he

times small portions of goat's flesh, together with palm-oil; this was all that was allowed them as food; yet the women often gathered herbs, in other words common weeds of any kind which were not poisonous, and after cooking them, often set them before their husbands, together with the black bread; for this the husbands were very grateful, for with a little of the palm-oil poured upon them they gave refreshment and strength and were quite palatable.

"Women were compelled, by the edict

of the king, to bear children from the

commencement of puberty to the last, as many as were possible to them, under penalty of the most awful punishments if they did not. It mattered little to the king by whom they were begotten; to be prolific was enough; for this reason alone women were not put into the labor gangs, but remained within their huts, to care for and nurse their infants and small children and each was often the mother of twenty or more. A woman who was not the mother of fifteen at least was despised and held to be of little account. As soon as women ceased to bear children they were sent forth to toil in the fields. the king's fields. The mothers at home were compelled to weave and spin, for the king and his household, every moment they could spare from the necessary care of their little ones, and that care must not be overmuch, just enough for them to live and grow. "Small children were comparatively well used, but this was merely for the growth of the nation. As soon as a boy reached ten or twelve years he was im mediately taken before the king, and if considered strong and comely, was turned over to the soldiers to be drilled, was possible for a youth of that age. These boys were made up into gangs, performing minor labor. Youths not as badly treated as adults, for it would not do for youths to perish from off the face of the earth, else the nation would die out, and a youth was seldom or never broken on the wheel, but woe to the same after he had passed his twentieth year, or had become & bearded man.

"Now the people had not one luxury, hardly even the least comfort, and each and every one must toil from the early dawn until darkness set in, which, in those countries, is very soon after sunset. Midday meal they had none, unstealthily rolled a small piece of black bread into the girdle, and if this was eaten at all, it must be by stealth; for each gang of laborers was overlooked by one of the king's spies-and many, were kept for this purpose. Besides, each hut was visited daily by the soldiers or spies, and everything not strictly in accord with the king's orders was immediately reported to him, but if not considered worthy of so much trouble punished on the spot after the methods before mentioned.

"The laborers performed all the work for the kingdom, built the city, which consisted of the king's palaces and religious temples wherein to worship idols. Walls surrounded There were elegant residences princes and courtiers, mosques and owers, gates, and archways, dug moats and trenches; they toiled in the king's fields; they were hewers of stone; well diggers and carriers of water; workers in iron and brass; they made mortar and burned bricks; they planted and toiled in the king's vineyards; they were keepers of his fat cattle; for sooth, all things belonged to the king or khedive; he was the Lord God, the Jah, the all-powerful of his nation, and all things were for his especial pleasure. "The people were like dumb cattle, kept in utter ignorance and subjection: tolled, from early dawn until nightfall, in complete silence, not being allowed

dared so much as utter a protest his tongue was immediately cut from his "Now, my Solon, go tell the people of earth that Daniel the Prophet is not king's courtiers, and frequently a favored one, but being of large brain and sympathetic heart he could not be

even the privilege of speech. If one

come to reign over them; that there was an invisible power greater than the kings which would send them such a king's which would send them such a savior.

(To be Continued.)

TO CUBA IN A COCKLE SHELL. Tony Schlosser of St. Louis is a deout believer in Spiritualism, and at the

ehest of one of the supernatural influences that guide his daily conduct he has just embarked upon an expedition that would be classed by the life insurance companies as extra hazardous. He is now pedaling his way down the Mississippi. Just how far Tony goes always depends on the spirits which Schlosser insists have taken the contract to guide him. The last trouble hese spirit guides caused Tony was a few months ago, when they him to save his wages as a stonecutter in Cairo, Ill., and build a boat wherein he should start for Cuba, since the spirits intended him to fight the Spanish. So Tony built a craft in which he will ry to reach New Orleans. Tony himself expects to go on to Cuba, but people who have seen his strange craft hardly

expect to hear from Tony at any point beyond New Orleans. The mariner is forty years old, and came to this country from Westphalia when nineteen. At Detroit, from which city Tony went to Cairo about four months ago, he built a similar boat, in which he managed to keep right side up on the Detroit River.

The voyage in a small craft down the Mississippi is not without its perils, for the great yellow stream is frequently swept by storms that pile the water up into waves that make even the big sternwheel steamers, with their immerse freeboard, tie up in a sheltered nook along shore. That Tony Schlosser could cross the gulf from New Orleans in his frail craft is doubtful, for the gulf is not always pacific. Tony's enhusiasm for his trip has exited many other young men in the towns along the Mississippi, and they yearn for an opportunity to make their way to ever-faithful isle." there to fight for the independence of Cuba. Indeed, a Cu-ban recruiting officer could secure hunban recruiting officer could dreds of eligible young men in the midle west and south. Times are not good and the chance for adventure, coupled with an opportunity to achieve fame on he field of battle, has aroused a martial spirit all through the west. Schlosser's voyage, if it is not ended by disdid the trip down the Ohio and Mississippi in a rubber suit made years ago by the swimmer Paul Boynton,

"The Priest, the Woman, and the onfessional." This book, by the well-Confessional." known Father Chiniquy, reveals the degrading, impure influences and results of of the Romish confessional, as poved by the sad experience of many wrecked thisoffice.

BY PROF. ROBERT HARE,

His Remarkable Researches Made in the Early Years of Spiritualism.

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

These arrangements being made, an this would make the experiment aboracomplished lady, capable of serving in tive, as it would remove the condition the required capacity, was so kind as to by which alone independency of interassist me by taking her seat behind the ference by the medium was se screen, while I took my sent in front of cured. However, it soon occurred

by causing the letter Y to come under was provided, I could neutralize the the index." Forthwith this letter was power of the medium to move the table, brought under the index.

give the initials of his name?" The see them.

letters R II were successively brought
Accordingly, as soon almost as the under the index. "My honored father?" medium placed her hands on the plate

others of a like nature.

disk: "Oh, my son, listen to reason!"

of such moment should not be considshould be employed.

This led my companions to accuse me the disk. extreme incredulity. The medium said she 'should not deem it worth differs from the one represented above, while to sit for me again," and one of (employed in my first investigations.) the gentlemen sat himself down by the fireside, declaring me "to be insuscep tible of conviction, and that he would

now give me up." ing two stationary weights by which by its being interposed between them round by a horizontal motion of the ta- ported by the plate and ball upon this

tilting motion. ously received, my father reporting him- ing the motion. self again. He said that my mother and sister were with him, but not my have had this experiment of putting the brother. I inquired "if they were hands of the medium on a plate and happy." The disk revolved so as to balls repeated, and with the same rebring the letter Y under the index, sig-sult. The interposition of the plate and

nifying the affirmation.

Although the requisite letters were ulmust be very favorable to render suctimately found, there was evidently cess possible.

me in like manner. One who assisted explained to have resulted from the me with much zeal, has communicated movements of the table. that he would work my apparatus when posed when it could be avoided.

tion in the following way:

ing like a restive horse.

that by means of a metallic plate, I then said, "If there be any spirit made quite true, and some brass present, please to indicate the affirmative balls, like billiard balls, with which I

so that she could not influence the selec-"Will the spirit do us the favor to tion of the letters, though permitted to

said I. The letter Y was again brought resting on the ball, and without any other communication with the table, the "Will my father do me the favor to disk began to revolve in such a way as bring the letters under the index suc- to bring the letters under the index in cessively in alphabetical order?" Im- due alphabetic order. Afterward varimediately the disk began to revolve so ous names were spelled, and communias to produce the desired result. After cations were made. At subsequent sitit had proceeded as far as the middle of tings, the grandfather and brother of the alphabet, I requested that "the the medium manifested their presence name of Washington should be spelt successively by spelling their names on out by the same process." This feat the disk. My father, by means of this was accordingly performed, as well as apparatus, gave me the name of an uncle who was killed by the Arabs others of a like nature.

The company consisted of but few nearly seventy years ago. In order persons besides the medium, who now that, without any possibility of contact urged that I could no longer refuse to with the legs, the medium might sit at come over to their belief. Under these the table, the length was subsequently circumstances the following communi- extended to six feet, being so made as cation was made by revolving of the to separate into three parts, for con-

lyenience in carrying from one place to I urged that the experiment was of another. It is under this modification immense importance, if considered as that is represented in Fig. 2 accomproving a spirit to be present, and to panied by a description, with the mehave actuated the apparatus; affording dium sitting as when employed in obthus precise experimental proof of the taining some of the manifestations immortality of the soul: that a matter herein mentioned. On the left may be seen the wheels and axle. The front ered as conclusively decided until every wheel may be distinguished, with its possible additional means of verification groove securing the band which embraces it, together with the pulley on

The disk represented in this figure in having the alphabet in the usual order. But they are so made as that one can be made to replace the other,

when requisite. Nevertheless, the medium, relenting, On one side of the long table Fig. 2, gave me another sitting at her own a board or tray on castors is repredwelling a few days afterward; when I sented. This was used sometimes as a had improved the apparatus by employ-support for the hands of the medium, the cord actuating the pulley, as in the and the table. On one occasion, where drill-bow process, was made to pull it the hands of the medium were supble supported on castors, instead of the tray, it was moved briskly to and fro upon the table, the hands of the me-The results confirmed those previ- dium and the ball and plate accompany-

On various subsequent occasions I

balls makes it much more difficult for On the following week, I took my ap-spirits to move a table than when the paratus to the house of a Spiritualist, hands are directly applied. In the lat-where a circle was to meet. The apparatus being duly arranged, a lady primarily, and the table or apparatus whom I had never before noticed, and secondarily; but when the hands are by whom my apparatus was seen for incapacitated from influencing the mothe first time, sat down at my table be- tion, the spirit has to assail the inanihind the screen. The spirit of an uncle mate matter directly, assisted only by who had left this life was invoked by an emanation from the medium. In this medium. Her invocation being suc- this attack upon ponderable matter, the cessful, the spirit spelt his name out in spirits of the second sphere are the full; other names were spelt out at re- most capable; but even with their assitance, the condition of the medium

some difficulty, as if there was some I next resorted to an apparatus like groping for them with an imperfect the plaything called a seesaw, excepting light. This has been explained since by that the fulcrum, instead of being under my father's spirit. He alleges that pre-ferably the eyes of the medium would be employed, but that, although with one end. There was one foot on one difficulty, he used mine as a substitute, side of the fulcrum, and three feet on But although, with a view to convince the other. The disk and its axle was the skeptical, spirits will occasionally transferred from the table, Fig.1. near give manifestations when the vision or to the longer end of this seesaw-like muscular control of the medium is nulli-apparatus. The cord attached to fled, it is more difficult for them to op- two weights was employed as above erate in this way; moreover, it is more described, so that as the disk was made difficult for some spirits than for others, to rise or fall with the vibration of the Those spirits by whom I obtained my board by the action of the cord, a revotest manifestations were interested in lution took place, bringing the letters my success. Others have refused to aid successively under the index, as already

The disk being situated edgewise to arranged for a test; but, that as it the medium, the letters could not be caused much more exertion, and, of seen. Under these circumstances, the course, retardation, he advised that the hands of the medium were placed upon test arrangement should not be inter- the surface of the smalles portion of the board outside of the fulcrum. The disk

cess was under way, to render the re-

one occasion, when an intelligent spirit

The table, at this stage of my inquiry, revolved to and fro, so as to bring the

was not more than thirty inches in letters under the index in due alpha-

length. I had improved the construct betic order. Moreover, while this pro-

Two of the legs were furnished with sult more unquestionable, I interposed

castors, through holes duly bored a screen between the disk and the eyes

Through perforations in the other two of the medium, without causing any

an axle to two wheels of about five Afterward, upon the table supported

inches diameter. One of these wheels on wheels or castors, and moving the

was grooved, so as to carry a band disk by a band, I used a tray on easters which extended around the pulley of to support the hand of the medium.

the disk. Hence, pushing the table When the hands of the medium, or nine inches horizontally by the necessithose of any other operator, were placed

sary rotation of the supporting wheels, upon this tray, it was impossible to caused the disk to make a complete move the table by means of it, because

revolution. It was while the table was much less force would make it move

of the size above mentioned, that I first on its castors than would move the ta-

saw the violent action to which they ble. Sometimes the tray would be

might be subjected without any corre- moved backward and forward with ra-

sponding or commensurate visible pldity, the table remaining quite still.

laid on the table at about half-way be-moved, this desideratum would be contween the center and the nearest edge, ceded, and the tray would become

a medium sat at my table, the screen ball (Fig. 1) and a plate between the intercepting her view of the disk. No tray and the hands of the medium, and

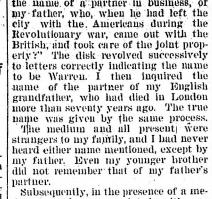
manifestation took place through the then requested that the tray might be disk, though other indications of the moved. My request was obeyed; the

ordinary table, I inquired if any change the medium, the ball remaining at rest,

them to communicate through my ap-them to communicate through my ap-paratus? The reply through the alpha-betic card was, "Let the medium see ated in the third trial above mentioned,

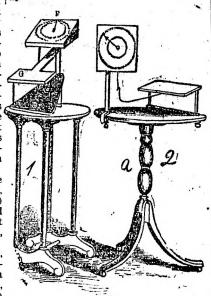
the letters." At first it-struck me that this lady sitting at the table as a me-

legs a rod was introduced, serving as arrestation of the process



Subsequently, in the presence of a medium utterly unacquainted with my family, to whom I was first introduced in December, 1853, and who had only within two years previously removed to our city from Maine, I inquired of my father the name of an English cousin who had married an admiral. Plie name was spelled out. In like manner the maiden name of an English brother's wife was given-an unusual name, Clargess.

The principle of my apparatus for spiritual manifestations has been employed on'a smaller scale by Mr. Isaac T. Pease, of Thompsonville, Connecticut, substituting the reaction of a spring for that of a weight, and making the index revolve instead of the disk. (Flg.4.) By the modification which I made for the employment of this smaller instrument communication was greatly facilitated. I had subsequently a copious interchange of ideas with my father, brother, and sister, and other friendly spirits.



Pease's disk, or dial apparatus, associated with a vibrating lever and stand contrived by myself. The whole, thus modified, has been named the Spirito-

(c) The apparatus thus designated consists of a box F, which is a minlature representation of a low, square, four-sided house, with a single sloping roof, but without any floor closing it at the bottom.

(d) On the outside of the part serving is the roof, the alphabetic dial is de-On the inner surface of the roof board, the spring, pulley, and strings are attached, by which the index is nade to revolve, so as to point out any

(e) G represents the vibrating lever upon which the medium's hands are placed. When test conditions are not requisite, her hands should be situated so that merely one-half may be on each side of the fulcrum wire, on which the lever turns. When test conditions are requisite, the hands should be altogether on the portion of the board which is between the exterior end of the board and the fulcrum. When thus placed, it is utterly impossible to move the lever so as to cause it to select letters, or to control the selection, by any spirit who may be employing them to make a communication.

(f) Not only are the letters of the al phabet printed equidistant, in due order, on the margin of the disk or dial-face; there are likewise words, the digits and notes of music.

(g) The words are as follows: Yes-Doubtful-No-Don't know-I think so -A mistake-I'll spell it over-A message-Done-I'll come again-Good-bye -1 must leave. These words are printed on equidistant radial lines, nearly dividing the area between them. The digits are printed on radial lines intermediate between those on which the words appear.

Five concentric circular lines, dividing the margin into as many smaller portions, as in music paper, serve for the inditing of musical notes; respecting which the directions are given by Pease upon a printed slip of paper pasted in-

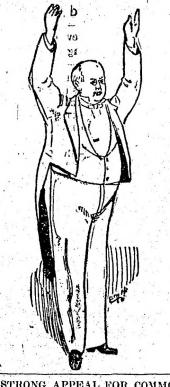
(h) The index in this instrument is secured upon the outer end of a pivot supporting a pulley of about % of an inch in diameter. The spring consists of a coil of brass wire, of which one end is fastened into the inside of the roofboard (c) of which the outside forms the surface for the letters, etc., while the other end of the wire is prolonged beyond the coil to about 21/2 inches and, by means of a loop, has a string of catgut tied to it securely. This string is fastened to a perforation in the pivot. Another piece of the same kind of string is fastened to the circumference of the pulley. The pivot being turned so as to wind upon it the string proceed ing from the spring, and thus constraining it make it capable of effectual recoll from the pulley, the latter may, with a little care, be made, as the spring recoils, to wind about it another string duly attached to its circumference The strings being thus wound, (one to the right, the other to the left,) when the string attached to the pulley is pulled from the outside of the box. it is unwound therefrom, and meanwhile winds that attached to the spring upon the pivot. The reaction of the spring, when left to itself, reverses this proces producing the opposite revolution in the pulley. The index attached to the pivot of course turns in one direction or the other, as the pivot is actuated by the drawing out or retraction of the string which proceeds from it. This, at the outer end, is tied to a ring, which pre vents it from receding into the box.

At a is represented the same disk, s arranged as to be affixed to any table of moderate dimensions. The fulcrum on which the lever vibrates is so made as to be affixed to one of the table's edges by clamps, while the disk, situ cause. The hand of the medium being Yet, on urging that the table should be ated in a vertical plane, is supported by a bar which has a clamp to secure I to the table, while to the disk it is fast it moved as if it were animated, jump-stationary, relatively, to the table. On ened by being introduced into square staples, made to receive it securely, in Having my apparatus thus prepared, was manifesting, I interposed a brass a mode resembling that by which a square bolt is secured. Under the vi brating lever, a hollow wire is fastened by staples, so as to receive a solid wire which can be made to slide farther in presence of spirits were given. Hence, inducing the medium to sit at an and fro, accompanied by the hand of tance.

(To be Continued.)

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dium, my sister reported herself. As a test question, I inquired "What was the name of a partner in business, of



WHATHAS BEEN TAUGHT THEM the earth longer than 6,000 years. -THE TROUBLE IS INSIDE THE CHURCH, NOT OUTSIDE-MOODY

AS HE DRAWS TO IT. It is grand to see the progress being power? I give three answers: made in religious thought, especialy when a sermon scintilates with telling points. At San Francisco, Cal., Rev. Mr. Rader lately sermonized before a large chose for his subject, "The Garden of text of the discourse is as follows:

In discussing the Garden of Eden and the first sin we will consider the creation of man, his antiquity, in the light of science, the direction and significance perfection, or from perfection to savlenesis.

Let me restate my belief in the Scripman and man's relation to God in the tory of man growing out of the lower historical method of Bible study, which into the higher. is the study of each author or period in the light of their own culture. I believe in the heights and depths of inspiration, conditioned by, the circumstances in which the writing was produced. The Bible is not a praigle, but a landscape broken up into magnificent mountain broken up into magnificent mountain peaks of vision, and glory, so that the "Chronicles" are not equal to the Gospel of John, nor the Song of Solomon to the Epistles of Paul, Epistles of Paul,

down a sapling here, and a sapling there, has more respect for this Bible than I. To me it is becoming more and more or a fetich, it has a history, is the result My desire is to study the story of the ence? fall and get at the majestic theology which is enfolded in the narrative. EDEN.

The picture of the Garden of Eden is nated on the soil of Palestine. Other re- savage form of an animal. igions beside the Hebrew and other na- velopment. Michael Angelo had tradition of Eden. It pictures the best thought of the and

to unfold himself to an early people, touch the outstrand these people grasped his idea and That is religion. set their faith in the immortal pictures which make up the background of Genesis.

The hebrew mind is theistic-that is it believes not in many gods, but in one we have read the story of Eden. We God. It nowhere claims infallibility in have imagined the garden, its mystical geology or astronomy. The Bible is not trees, the great serpent, and we have universal authority.

THE BUILDING OF A MAN. In all architecture the structure of a human being is at once the most won-derful and fearful. "No poem in stone" is equal to this physical palace. No nountain is so sublime, no delicate system of natural laws has the cunning of dren these things, and they have be his hand, no star the twinkling miracles of his eye. His body once rocked in the cradle of an almost invisible cell; now t stands erect, the master of the world. He is growned with mind, that subtle storehouse of facts, the throne of power. the reservoir of genius, which reaches utters itself in speech that pours its thunder along the ages, like cannon choes, in lasting art, in civilizations and systems. Wonderful is man! But

How long was this human cathedral if lightning or by evolution. Is is miracle right, honest thinking in the pulpit and uilding? Was it made like a flash of or law? Whence and how came this in the Sunday-school. The false inter-

leathless personality? It is not within, the scope of my thought to trace back mind to its earliest than infidel attacks. The trouble is not dawn, to the moment it first flushed the outside the church, but inside. At hear the church is they think and the man are reasonable; they think and the man are reasonable; they think and the church is the church of the church is the church of the church is the church of the church brain with the light of consciousness. The author of Genesis tells us of two believe they are honest; but they will stages in the making of a man, the first turn away from literalism; they like stages in the making of a man, the first flowers better than botany. We make soul. The scientists say no more. If colored preacher, who insists that the tionist. The why and wherefore of evolution, an uninspired psychology has not made plain. God made man, apparently according to the contract of the not made plain. God made man, apparently, according to law, but just how he has not told, us. Neither have the Berkeley professors. The truth to be remembered is that God created man out of the dust of the earth, and printed bible stands or falls upon our belief in the stands of t his image upon him in the type of his the story of Jonah (which has a great own breath.

THE ANTIQUITY OF MAN. Neither the Bible, nor science, tells us how long man has been upon the earth. has been a subject of discussion. The Everywhere he has preceded history, verywhere we find him a savage, battling with winds and beasts, and strug-gling with his environment. First a Warren of Boston University has writsavage with his rudest implements, ten a book local then a hunter subsisting on his prey the North Pole. then as an agriculturist with flocks and herds and tiller of the soil, and finally much discussed. Only last week I read as a scientist and artist. Primitive an article which supported the theory

ham there was no Hebrew chronology. The tendency now is to locate man upon the spoke in Arian, in classic Greek, in the earth thousands of years before the German or in Latin, the writer did not time assigned him by Usher's chronol-state. ogy. Much of this is speculation. It is It is no wonder that Mr. Ingersoll ridi-

rlod. No essential-decirine of morals is affected by the long or short duration of man upon the earth. The chronology of the Egyptians traces his history back about 6,000 years, the date of the Hebrew.

The approximate estimate based on the deposits of the delta of the Nile-an estimate based on a calculation that each century leaves a deposit of six inches, beneath which is seaweed, still saturated with salt, indicates a period of duration nearly 6,000 years. But there are evidences that man has

been on the earth a longer time. The remains of implements, skulls, stalag-mite floors, lake dwellings, cave dwellings are remains associated with the drift period, prove man was on the earth during the glacial era. Niagara river has cut its channel of seven miles, and according to the best scientific testimony it required 7,000 or 8,000 years for its work—the lapse of time since the breaking up of the ice age. Man as man, however, is recent, compared with other creatures. Assuming the accuracy of the date of the flood, it is shown that the whole race could have been produced since then.

The remains of the famous skull found in Table Mountain, Cal., with the remains of a mastodon, and the now celebrated Calaveras skull discovered by miners, lead to the opinion that in all probability the Californian is older A STRONG APPEAL FOR COMMON than Adam, I am not enough of a scientist to be dogmatic on these discoveries, but believe that there are evidences to yindicate that man has been upon to vindicate that man has been upon

WAS ADAM A SAVAGE? Was Adam the lowest type of a sav IN HIS TEACHINGS DRIVES AS age, just out of animalhood, or was he MANY PEOPLE FROM THE BIBLE a perfect man, the model for all time What was his moral status, his menta

One is that he appeared on the sum mit of creation, the perfect man, inno cent and complete, the ideal of God. He begins at the top, but plunges down, udience at the Third Congretional and is still falling because of his or-Church. He struck right and left. A ganic relation to the race. He falls from number of ministers were present. He perfection to savngery, as a snowflake falls from cloud to mud. His problem, Eden and the Fall of Man." The full henceforth, is his ultimate restoration to his God. This aspect of the fall, believed by many races, has located the Golden Age back of the Garden of Eden. 2. The other answer is this: That the

of his fall, whether from savagery to first man began at the base of the mountain in savagery, in primitive culagery-or both, with an interpretation ture, without implements or knowledge of the theology of the first chapters of fall upward. Thus the traditions of China and Peru accept this solution. tures which I hold to contain God's This coincides with the theory of develword; in the inspiration of the scrip-opment. Out of it grows the optimism tures, which deal with God's relation to

The Bible is not a forest of equal Adam was not perfect, except in innotexts into which we may go, and cut down a sapling here, and a sapling there. He stood between the two extremes, down a sapling here and a sapling there, and come out laden with "proofs" to support some dogmn of the church. No passage can be studied apart from the conditions producing it, and this is the historical method of study. No man has more respect for this Bible than 1. civilization to savagery. The "dangera volume of power. It is not a miracle ous classes" never become savages. How shall we account for them? Must of hundreds of years of evolution, the wego back to study the nature of primiproduct of the Christian consciousness, tive man to find grounds for his exist-The Bible does not give us a very

clear photograph of the first man, but we see enough to infer that his intelligence was very primitive. The sphinx expresses the heathen view of traditional and seems not to have origi- The human countenance rises out of the tions than the Jewish have narrated the same thought in a riper age, when he lay upon his back in the Sistine Chapel described creation on the ceiling. primitive mind respecting the fall of A human form of magnificent strength The author of Genesis was not is half-rising from its recumbent posiinspired in science. God was not just tion, as if just awakening to conclousthen dealing in science. He was trying ness, "and reaching out its hand to touch the outstretched finger of God. THE STORY OF THE FIRST SIN.

In interpreting this story I lay down but one law-the law of common sense Let us be reasonable. From childhood imagined Adam, and Eve created from his rib. And to some of us this is very real; and we have defended its literal meaning and stood for "the inspiration of the Bible" and had visions of strange things in a far-off land, at the beginning of time. And we have taught our chil lieved literally these traditions, and your son goes out to the Park on Sunday, and his father, your husband, re mains away from church because they have grown to distrust these fabulous facts, so-called, and copies of Ingersoll creep into their libraries, and they turn out and brings forces to obedience. It to popular skepticism for intellectual It is all a stupendous mistake. Thou-

sands of children must unlearn to-mor row what they learn to-day, and the more wonderful is the eternal within process of unloading knowledge is alhim, that which sings and weeps and ways perilous; a thing should be learned dreams and loves and lives forever and properly in the first attempt. Men will not accept the inspiration of the Bible we cover it with superstitions. plead for reason in religion, for down pretations which have been given these sacred traditions have done more harm than infidel attacks. The trouble is not men are reasonable; they think, and truth in it), then I venture the remark that he drives as many people away from the Bible as he draws to it.

The location of the Garden of Eden round earth has been searched for its ancient site. The oldest nations in the ten a book locating it in the vicinity of

The trees and the serpent have been man is shrouded in mist. Before Abra- that the snake was empowered with speech, stood erect and talked, whether

generally conceded by experts that man cules us, and compels great audiences lived about the time of the glacial peto laugh at the interpretations of the

church, which holds to the crude literalism of the Bible. It is not my purpose to enter into the mystery of Paradise, to define the serpent, or outline a doctrine of the Devil. It is enough to say that "by one man sin entered into the world, and so death passed upon men, for all

have sinned.' This tradition is almost universal among the earlier races. It is found in the myths, and allegories of ancient tribes. The Bundeliesh preserves the characteristic features, recorded in Genesis. Traditions of the serpent reach back to a time before the separation of the ancestors of the oldest nations

When the race was in its kindergarten this pictorial representation was used to indicate the early, mysterious moral disturbance of the race. The principle of Genesis, the desire to reach to the cradle of life, is as native to mind as apocalypse and the vision of the throne of God.

The Scandinavian myths tell of a garden in the midst of the world, where was perfect innocence and where grew the fruits of immortality. But Loki, the tempter, was there, and foreign fruits were the means of his seduction. On Assyrian bas-reliefs are pictured the sins of Eden. A stone cylinder in the British Museum shows a man and a woman facing each other on the two sides of a tree, from which hang two great fruits, while they stretch out their hands to pluck them. Behind the woman is an erect serpent. On Roman surcephagi and early Christian art and on the famous vase found by Cesnola, now in the Metropolitan Museum, New York, are carvings which prove the traditions of the earliest people respecting the first sin, though the origin is not clear. The Garden of Eden is a traditional

conception wrought over by the Hebrew

THE THEOLOGY OF EDEN.

What does it teach? It teaches this, that somewhere sin disturbed the character of man, which disturbance has jostled the universal race; that sin is disobedience, the penalty is separation from God; that God begins to save man as soon as man begins to sin. It teaches farther that depravity is unnatural; that it is not total, and that man's first estate was one of happy innocency. It further teams that man has the power of choice, the moral ability to choose between right and wrong. presents the two, and with them the imoulse, the motive, represented in the serpent. Without entering into the origin or permission or explanation of sin, or without attempting to trace the history and genealogy of the Devil, the first hapters of Genesis go thus far, and no further. They teach monotheism-one lod. It matters little to me whether Eden is at the North Pole or in Southern California; whether there was a snake or a garden; whether the apple was sweet or sour; whether Eve was made out of Adam's rib or out of dust; whether there were two trees or an orchad of apples; whether Adam was a low savage, or a genius, or whether this is legend or fact. The water from a spring is just as sweet from a coconnut shell as a cup of gold; the truth is as precious in legend and story as in fact and history, and when told in either form I bow before God who reveals it. I believe that the great majority of church-going people have sacrificed these majestic truths for the sake of

their orthodoxy, and that ministers and teachers have evaded the grains in this golden sheaf of Hebrew wheat. Popular skepticism can only be answered by absolute frankness in the pulpit, and in the Sunday-school and in the home, If we find a legend in the Bible, let us in the name of God's eternal truth, have he courage to call it by its right name. We have been running Sunday-school excursions under, above and around the Garden of Eden. We have talked to our children in an unknown tongue, and we have been raising up a generation of doubters. It is all wrong. Let us be fair. The Bible will not be destroyed. It will live resplendent and magnificent long after our orthodoxy shifts its base for another's orthodoxy. for another's orthodoxy.

This book of Genesis has truth in it, picture and allegory. But it is a truth which has impressed the world. The book of Genesis is like one of the old oriental wells, where the camels came and sheperds with their flocks. It is rustic and primitive, but the water is pure and divine.

Or, to change the figure, this book ooms up against the sky of idolatry. gainst polytheismelike a clear cut peak of granite. There it stands at the threshold of the church. It is the portal of history. It is "sounder" men who make pretensions to defend it. Defend what? The truth?—no, but their pinion of the truth, the traditions of the church, the wrong and pernicious nterpretations of the Bible.

I stand for the spirit of the Bible, which is the infallible word of God. I lo not stand for the letter, which is pershable. I stand for the hope that some day, the spirit rising out of the burning sands, entangled with sin and lower nature, will be free, in the freedom of Christ, in the liberty of the sons of God.

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's mastaddress. You should read Mrs. Cora L. V. Richmond's two lectures on read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists. For full particulars read the

nouncement on the 5th page headed

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents

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ism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title lenotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Human Culture and Cure. Part The Philosophy of Cure. First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL.D. A very instructive and valuable work. office. Price. 75 cents.

FIFTEEN CENTS!

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.

Spiritualists, keep posted in current Spiritual events.

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 ne lecture by Col. Ingersoll, given in a Chicago puipit. It scintillates throughout.

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

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

The fourth page has another excellent ecture 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-The garden ments to have 10,000 copies printed to be sent out free to new-trial or new yearly 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 contents thereof.

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 learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out." exhibiting many of the inside workings of the Catholic Church. Besides the address by Mr. Ghandi and the 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 reference to the "Romish Octopus-It Is Winding Its Poisonous Coils Around Washington. on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully suggestive. The third page has a striking illustration showing how the Romish Church treats heretics. This page and the fourth also have a continuation of the "Romish Octopus." The fifth page has that remarkable poem, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offi-The sixth, seventh and eighth pages have the following: "Monasteries and Convents-Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

Every Spiritualist in this broad land should have these two papers. Our regular subscribers have already read their contents. For Fifteen cents we will send the Progressive Thinker for three months to all New trial subscribers and also send these two valuable papers. Bear in mind that by New subscriber

we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy these two papers can have them both now for five cents. All of our regular subscribers have read their contents. Send The Progressive Thinker three nonths to some friend, and thus get him interested in the cause. Stamps aken on small orders.

VERILY, WHAT NEXT?

Under the head of "A New Programme," we announced a radical new departure from the general routine of work assumed by the average Spiritual ist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We established the original dollar Spiritualist paper, and introduced a new era in the line of Spiritualistic journalism. "Spiritual - Unfoldment" and "The Others have followed after us, but in Dwellings of the Dead." You should all candor the only thing in which they Others have followed after us, but in 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 ime will get them as follows: The Next World Interviewed 35

NO. OF PAGES IN EACH BOOK. ol. I. of the Encyclopaedia403 Vol. II. of the Encyclopaedia400

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

Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied 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 must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing have a wide circulation, as it well fulfills \$2.25. It is the subscription to the the promise of its title. For sale at this paper that enables us to send you these. three books at cost.

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

reports of meetings. local interest only. We extend a reperal movements which will be read-

order to have immediate insertion.

John Friel writes from Applegate, read and approved. The following Placer county, Cal.: "Another year is members were then nominated and coming, and many years in the past has unanimously elected to office: the paper come to me; in sunshine and Sproul, president; E. A. Marshall, first ful paper came, like some incentive to vice-president; Mrs. N. P. Thompson us all to a stability of purpose, never third vice-president; Mrs. Lilly Jolly. wavering because of clouds or shadows recording secretary; Mrs. Lillas Thomat times, I love the energy, the power son, corresponding secretary; Armin perfect forms, all recognized, made that stands behind the paper; the paBeautikoffer, financial secretary; Miss their appearance. The second night that stands behind the paper; the pathence, laying goodness of heart and Maud Thompson, treasurer. The above soul of its editor. May you be truly constitutes the executive board of trushappy in '97 and all other years."

Frank T. Ripley, lecturer and test medium, having gotten over his serious can be engaged for Pebruary and the meeting adjourned. City, Mich., for January.

John Berkshire writes from Des Moines, In., that in the absence of regular society meetings, "quite a number of our home mediums opened their parlors' for the holding of seances, with results; notable among the number, Mrs. Bemiss, who has for her guides a band of spirits of a high order, and the friends who attend her circles are always well repaid. Mrs. Mary E. Camp, one of our best mediums for mis slopary work, and who has been a public medium for a number of years, never falls through her controls to please and music, conference at 3 p. m., closing give words of encouragement to all who with satisfactory tests. The best famattend her meetings."

H. W. Boozer writes from Grand Rapids, Mich.: "Co-operation with phenomena! demonstration is part of the work of the Band of Harmony here. This, with oral efforts, and the special agency of music as a teacher of Spiritualism's burning brightly, and is not hidden A. Norman, in materializamanager. of forces in the beyond will not fail to prove our claims."

Rhoda M. Benham writes from Mich igan City, Ind .: "Will you say to Farmer this city if he would come here on his way home. Mr. Riley would do a great

G. H. Brooks began his second en-Spiritual Society of Milwaukee, Wis. tend funerals.

Mrs. H. L. Bigelow writes: "The Children's Progressive Spiritual Lyceum of other societies. Gren's Progressive Spiritual Lyceum of San Jose, Cal., had a very pleasant time San Jose, Cal., had a very pleasant time Cripple Creek: "I must have The Progressive Spiritual Lyceum of San Jose, Cal., had a very pleasant time Cripple Creek: "I must have The Progressive Spiritual Society of this place, giving nothing the spiritual society of the First Spiritual Lyceum of Cripple Creek: "I must have The Progressive Spiritual Lyceum of Spiritual was a masterly effort from one of her to work for the spirit-world." guides. The society have engaged for the coming month Sister Georgia highly recommended as a speaker and

medium.' spheres? I learned what constituted an ingel—sensible, reasonable, instructive. I do not see why the female should lose her identity, though; she seems quite as necessary to complete and round

out Franklin as he is necessary to her; ret while they are one, why not connect their earth names, so that while visiting Franklin, we may identify the woman? She might be an old friend; at least known to us through history. Mrs. R. R. Jones, of Laurel, Cal.

wishes to add her testimony to that of others, as to the honesty of the Brockway Family. She writes: "I had highly satisfactory sittings with Mrs. Brockway while the family was in San Jose, Cal. I know she used no fraud in my

Wm. A. Thompson relates how his family and two others were mobbed by the instigation of "Christian" people. Decause they were investigating Spirit-milism, in 1871, and says: "I cannot returned to their places to compare think any sane man or woman with the notes as to Santa's selections for each information I have of the persecuting one. None were forgotten: every one spirit of the churches, aided by my ex- had a present of some kind. Picture perience, can ever wish to affiliate with books for the younger ones, dolls, fancy any society calling itself 'Christian,' or tissue paper boxes for the larger girls Christian Spiritualist.

May Ayres, secretary, writes: "The fourth annual midwinter meeting of the will be held in Lansing. February 5, 6 scholar. The older attendants were not and 7. It will be a mass-meeting of Na-Michigan State Spiritual Association tional and State, with the National president. H. D. Barrett, with us. Full by their blended colors, and each one, filled to the brim with candies and otherwise will be published later." programme will be published later."

Wanted-Good test mediums and speakers. Those traveling on the highreplanes preferred. Teachers that can Holcomb, who has been the honored teach the higher degrees of the philopresident of the Ladies' Ald Society for sophical parts of Spiritualism in plain A. B. Clanguage. Apply to Wm. Kline, it being the Maltese pendant in solid president New Orleans Spiritual Solid the Maltese pendant in solid ciety, 537 Canal street, New Orleans, La. ety, 537 Canal street, New Orleans La. gold, presented with the best wishes of the Ladies' Aid, and as an appreciation ledo, O.: "The First Alliance of Pro- of her work in their interest." Mrs. gressive Thought Society has been hav- Bach and myself desire to express our ing very successful meetings the past thanks to all those who assisted in makmonth. Frank T. Ripley has occupied ing the entertainment a success, and estile rostrum, and had good houses. He pecially to Miss Magoon, who presided These good satisfaction, and returns in secreptably at the piano. These contrary. Through the month of Janthings will make our lyceums a success. the society has Dr. Adah Sheehan. It is not so much the want of books. the comes highly recommended, and papers, or anything else as it is the expect to have full houses and a want of workers who will take hold and at of good things for the soul."

A. Wertz writes from Alexandria. lyceums will be a success and incident-Our cause is prospering in this ally meetings will have increased vigor.

Bear in mind, please, that we cannot section. This is the home of Mr. Jessup, the well-known trumpet medium Whonever a change is made in speak- He has just returned from Richmond ers, or anything of special interest, send Ind,, where he held a series of very successful scances, resulting in the converas a brief item, please. A great deal cessful scances, resulting in the conver-can be expressed in a dozen lines; but sion of quite a number of prominent ong reports will not be used. Meetings persons to the grand truth of Spiritual ism. Five years ago there were only **cordial** invitation to all speakers to send three or four Spiritualists in this place appointments to lecture, and There are about one hundred now."

Lillas Thomson writes from Portland, by at least 40,000. We go to press early Orc.: "The First Spiritual Society of Unity's Children's Progressive Lyceum, Monday morning, and items must reach Portland, Orc., held its annual meeting Great credit is due to Sisters Sears and us as early as Friday or Saturday in for the election of officers, on Sunday December 27, 1896, Mr. L. A. Lesourds Communications must always be ac- in the chair. Minutes of last meeting companied by the full name and address read and approved. Reports of recording the place of warm greeting and welfor the writer, or no attention will be ing secretary, financial secretary, correction to all who entered into the festive sponding secretary and treasurer were ouds, drouth and moisture, the faith- vice-president; W. H. Addis, second

tees for the year 1807. After a few short speeches from the newly-elected officers; and a vote of thanks to the re illness, is now at Union City, Mich., and tiring ones for their faithful services, Address all letters to Union instrumental in giving to Portland spir itual food, and to awaken a new interest in Spiritualism, so to further that end, we would like to have all speakers and mediums who are desirous of visiting the West, where there is a fine field for workers, to write to Mrs. Lilias Thomson, 556 Union avenue, North, or to the headquarters of the First Spiritual Society 291 Alder street. Portland.

Oregon," Mrs. E. A. Parker writes of the good work going on at Flint, Mich., where there is a society organized under the State laws, and which has excellent ilies in the city attend the conference and meetings. Lectures by Mrs. A. E. Sheets, of Grand Ledge, at 7 p. m.

H. J. Rich writes: As we have organized a society at Overbrook, Kansas. is burning brightly, and is not hidden truths, is our work. We have had a under a measure, but is ready to shine feast indeed in the presence of C. E. for all truth-seekers, Mrs. E. A. Mabee Winans, of Edinburg, Ind., with his of Topeka, Kansas, is our paster for this year. We are deeply indebted to tion, slate-writing and light seance her for the efficient work she has ac-physical manifestations. Results have been surpassingly fine, and many truth- dent is Jacob Hey, who is a well-known seekers have new light. Give mediums and diligent worker for the cause we harmonious conditions, and the masters love so well. Long live The Progressive Thinker. So say we all."

closed a most successful engagement fierce declamation, which may suit with the Lynn, (Mass.) Spiritualist As-Riley that I think he would do well in sociation, was, with his charming wife, unnatural from her lips, and turns her upon the highlands, on Saturday, even- sages. She never raised her voice much, ing. December 26, last, during which, gagement this season with the Unity with many other pleasing and profitable exercises, participated in by the dress was replete with fine thought and the first Sunday in January. Though officers and members of the above sothe weather was very unpleasant, there ciety, resolutions were unanimously had in common with Freethinkers, was a good attendance. He is to re-adopted and afterward ratified at the praised their noble champlonship of main with the society for January and Sunday meeting by the large and intel-February. He is located at 558 Mil-ligent audience present. These resoluwankee street, where all letters and tel-wankee street, where all letters and tel-tions present Mr. Edgerly as an able egrams will please be sent for the two and eloquent exponent of our cause, an of humanity. Mrs. Richmond sat down months. He will respond to calls to at-excellent test medium, and an affable, amidst rapturous and well-carned apcourteous gentleman, endorsing him in | plause. ail respects, and recommending him to

gramme by the scholars-calisthenic ex- we can starve the spirit as well as the ercises and march-the presents were body. I have taken the paper ever since distributed, and the children followed the first issue, excepting four months the leader into the dining-room, where when I was sick and was too poor to they found an excellent lunch spread pay for it, and I intend to get it as long for them, as well as a large company of as I stay on the earth-plane. I look for the members who wished to stay to the its coming every week as for some wellquarterly husiness meeting of the so-beloved friend, and if it is beyond ciety. In the evening Sister Sarah Scal Thursday night coming I am so disapgave her last lecture for the present. It pointed. May you live long, Mr. Editor,

At Hygeia Hall, corner of Paulina and Washington boulevard, Mrs. Thomas Cooley, of Portland, Oregon, who comes held a watch-night service to welcome in the New Year. Our Prohibition brethren held a meeting that lasted un-Mrs. Scott Briggs writes: "This num- til 10 o'clock, when the hall was well ber (December 20) will be found espe- filled with Spiritualists who were adcially interesting from the first to the dressed by Mrs. Thomas, whose power last page. I read Miss Collins' lecture of harmonizing an audience is rare and with much interest. I was perfectly unequaled. The feature of the evening mrmed with 'Solon's and Mary's visit was Prof. Ferris' address on theoutlook to Benjamin Franklin in the heavenly for 1897. Professor Ferris is a mystic and a Socialist, and he predicted the co-operative Commonwealth in the near future, as the way out of all social

> W. H. Bach writes from Springfield, "The children's lyceum connected Mass.: with the First Spiritualist Ladies' Aid Society of this city, celebrated Chfist-mas at the Ladies' Aid hall, Tuesday evening. December 22. To say that the evening was an enjoyable one does not egin to express it at all. The cantata introduces several Christmas songs Santa Claus and his attending spirits, a Christmas tree and a moral lesson. All of the parts excepting Santa Clauswere taken by children of the lyceum. After the play. Santa Claus with the assistance of the conductor and Mr. F. J. Hart robbed the tree of its load of goodies, and in response to the call the members of the lyceum came forward, and and books of untural history and travels for larger boys, and to cap the cli-

max a fancy tissue paper fringed box of candy, figs. dates and raisins for each were made presenting a fine appearance er goodies, were handed to those in attendance, old and young, who were not members of the lyceum. Mrs. H. G. a number of years, was called up and

aid such movements. Then children's

street, Rochester N. Y., writes: "The Rochester First Spiritual Church pro noses to hold an anniverstry meeting March 28, 20 and 30. A large popular hall will be secured and paid for by the ocal Spiritualists, and given free to the convention of friends of the cause de-string to organize a State Association of spiritualists during the day sessions March 29 and 30. The First Spiritual Church of Rochester has authorized me to eall this convention, and I hereby ask all who can or will attend to at once let me know. We will endeavor to entertain two local delegates officially, appointed by each organized society in the State. All others will obtain special hotel and boarding-house rates."

Secretary writes: "Friday, December 18, at the pleasant home of Mr. and Mrs. Gifford, 14 North Lincoln street, Chicago, over forty persons assembled to ento assist the First Society of Spiritual Calmus, who were the acting commit tee on invitation, and to Brother and Sister Gifford, whose bright home was ities of the occasion. Many thanks to the mediums who aided in spreading the spiritual menu.'

Lucina N. Flint writes from Edwards burg. Mich.: "About three weeks ago we succeeded in getting here Joseph King, of Pipestone, Mich., a materializing medium. He gave us two senuces. At the first one there were twenty-three sixteen came. We consider him a good, honest man and a gentleman; also a fine medium "

Geo. F. Perkins, lêcturer, singer and Chicago. Address him at 587 N. Clark street, Chicago, Spiritualist meetings are held every

Sunday evening at Lincoln Turner hall, Sheffield and Diversy avenues, by Mr. and Mrs. Carl A. Wickland, with a view to organize a Spiritualist society among the Swedish-Americans at Lake View. Speaking and tests in both English and Swedish. TOM THIRTEEN MACHINE

Mattie E. Hull writes: "I occupied the platform for the First Spiritual Society in Portland, Me., three Sundays in De- whole world of science. ember. I met good audiences—the friends were quite enthusiastic over my work. I lecture in Waltham, Mass., January 24. I do not intend to go out of New England during the winter. I in a few days."

The following is from The Freethinker, published in Loudon, wherein Mr. G. W. Foote, the editor, in his Editorial Notes from America, while writing of the magnificent meeting in Ceniral Music Hall, which formed the closing session of the Freethinkers' Congress, in Chicago, says: "The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist-preacher to the Church of the Soul in Chicago. Her fine presence was set off by tasteful costumerich but not gaudy; and her eloquence was of the highest character. She spoke as a woman should speak. A woman Mr. Oscar A. Edgerly, who has just loses charm when she loses repose; man's more powerful physique, sounds tendered an informal reception at the into a mound. Mrs. Richmond avoided nome of Dr. and Mrs. G. W. Fowler, this mistake even in her strongest pasbut produced her effects by modulation. Her elecution was perfect, and her adfeeling. She dwelt upon the points she liberty, and, above all, their consistent non-recognition of any difference be-

Mary Wilson writes from Fort Worth Texus: "For the past month Dr. E. H. hear. As the inspired words of loveand wisdom fell from his lips, we could feel curtain grow thinner that separated us from the spirit-world. It can truly be said of him that good deeds bear fruit. and in the fruit are seed that in their turn bear fruit and seed. We commend Dr. Denslow to all Spiritualists in Texas and elsewhere. He is an honor to our cause, and should be welcomed by all Spiritualists with outstretched hands to their hospitable homes, and in their temples of worship,"

T. J. Marks writes from Princeton, III.: "In this quiet little city of 5.000 inhabitants there are fifteen churches and Y. M. C. A., with a probable attendince of 2,500; and not more than half of this number are active church workers. There are, perhaps, not more than twenty-five Spiritualists, and they, too. are inactive, so to speak; at least there us not been a meeting of any kind held here for a very long time. The question now arises, why would this of be a good field for active workers? I believe if a good medium and lecturer could be induced to come into our city, that a great amount of good could be done, and there is little doubt but many who are now skeptical, would be added to the number of Spiritualists, and a good society organized. Mediums and lecturers who are passing through this city en route, not having all of their

by stopping off here and arrange for a series of lectures. May we hear from some one soon." Mrs. Mary C. Lyman, speaker for the First Society of Spiritual Unity, has moved from 189 Park avenue to 32 Park avenue, third flat. Receptions every Wednesday evening at 8 p. m. will be given. All friends who are interested in promoting the good of Spiritualism are invited to attend these social gatherings, where mortals and immortals work to keep the gates ajar between

Veritas writes: Geo. -V. Cordingley has kindly tendered to the medium. G G. W. Van Horn, who is favorably known, a testimonial benefit to be held at Lakeside Hall, corner 31st and Indiana avenue. January 19, Tuesday evening, at 8 p. m. Many noted mediums of this city have volunteered their services in the production of various phases of mediumship. A programme will soon be issued. Tickets on sale at Sunday meetings. Price 25 cents. Friends of this worthy medium are requested to attend, as there will be a first-class entertainment given. Mr. Van Horn will retire from the field soon to engage in nis former business as photographer. Please secure tickets in advance to financially aid the same, and oblige."

Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. subject is treated with masterly of information on the subject, and should be read by every one. Price \$2, post-

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ENGLAND. John Ruskin says The more I think upon me—that the greatest thing a husee something and tell what it saw in a plain way.

a plain way." Hundreds of people can talk for one who can think, but thousands can think for one who can see "To see clearly is poetry, prophecy, and yellgion all in one. My experiences in Sphritualism have been to me the fulfillment of a prophecy of my early days, before I knew anything whatever of the nature of its claims.

Seeing the edifice of orthodoxy tottering to its fall, built as it were on sandy foundations of tradition and priestcraft, felt that somewhere beneath waves of theological controversy there was solid rock on which to rest the edifice of a religion based on scientific investigation; in a word, that our positive thought would find written upon the constitution of man himself the story of his origin and destiny. I feel it, therefore my duty

the fact that it was Spiritualism that saved me from the inevitable tendency of my nature and pursuits towards materialism, and to some extent even now influences me strongly in my inrestigations. I have decided preference for the

over the ideal or Spiritualistic one, and find in modern Spiritualism itself, as Bassille" states it, a reconciliation beween Spiritualism and materialism. As I stated once to a friend, I shall cling to the materialistic (or experimental) ladder, all the way up to the summit of all possible attainment in even when that fails knowledge, and me I shall, doubtless, instinctively feel test medium, will answer calls near to out towards the void for it. It has been my good fortune not to depend originally on this or that medium for the phenomena, as I have witnessed these things in the strict privacy of my own home through members of my own family, so that the reality of mediumship has been proved under conditions where doubt would either resolve itself into infidelity to these members of my famfly or that breach of trust in the integrity of natural law (and in human nature

I have little faith in the supposed freaks of so-called subliminal consciousness, whilst I positively decline to believe that the Devil of orthodoxy has the power to ingratiate himself in the will send dates of positive engagements | inner self on purpose to play the fool with the outer self.

Prior to my experience of any me diumship outside my own home, we had table movements and messages unknown to any of the sitters; spirit lights have floated about the room, visible to everyone, and as distinct as an ordinary gas flame; hands have grasped me and other sitters; my piano has been lifted without contact; a pinterialized form has been seen by two persons at the same time; and on two occasions I have seen materialized bands when we were not sitting.

My wife at times is clairaudient, and can carry on conversations with spirit people. She has been controlled by spirits passing through death by fire and drowning, and for three weeks was entranced, and reniembers her visit to the spirit spheres and some whom she saw and conversed with, at the same time seeing her body controlled by other intelligences.

I saw a cloudy form, moving near my bedside and felt a hand passed over my face, whilst my wife, the only occupant (besides the two children) in the house at the time, was entranced. When she is controlled by my little boy he tells me that his mother is in the room standing by me, or sometimes floating near her entranced body, and she tells me herself, when she has come out of rance, that she has seen and heard our dear little boy controlling her.

I cannot better finish this, rapid sketch of the phenomena than by giving

were sitting at Mr. Craddock's home when under a low gas-light the medium passed into the cabinet entranced. There was no way out of the cabinet except through this door down to the cellar, and there was no way out of the cellar except up the grid in the front street. The front door was locked, and there was no one in the house but those

who occupied the seance room. I held the curtains together in front of the cabinet with my hands, and also with my feet on the floor, awaiting for the medium's guides to proceed with the ordinary phenomena. We waited some time, and nothing occurred, as we thought, I opened the curtains to see if the spirit friends were going to do anything, when to my surprise I saw the medium in a cataleptic state (with the cabinet, with his feet and his hands still fast behind him) suspended horizontally across the top of the cabinet, with his feet hand just ledged on each end of about two inches of boarding.

· I opened the curtains for all the sitters to see, and closing them again, I washoping that he would be put on terra firms at once. Hearing no movement for some time, I opened the curtains again, when to our consternation we found the medium was missing altogether, and the cellar door was undisturbed. time occupied, would doubtless profit

I closed the curtain again, when we all heard the Indian control, "Foebear," dancing the entranced medium in the next room, out of which he came when the door was opened, still entranced and his hands still tied behind him.

At another time I found him missing from the cabinet, and heard him in the bedroom over the roof of the cabinet, to which he must have passed through the seance room by his had he gone in the ordinary way his had he certainly did not.

On June 23rd, 1881 We had placed a pen and luk and a book on the end of the plane nearest the cabinet, and the arm and hand of a lady came out and wrote the word "footta" on the fy-leaf

ITEMS FROM THE TREETHINKER, LONDON, ENG.

When the Nonconformists see that secular education is the true solution of the religious difficulty, we shall accord them both our sympathy and support. Meantime shilljashallying tactics will not frighten the common enemyclericalism. "In an ancient Greek fable we are told

of an old woman who sits at the gate of life presenting to all who enter a cun which diffuses through every vein a subtle poison that will cling to them for "Woman, Church and State." By the rest of their days. The old dame in our interpretation, is religion, which gets hold of the mind of the child while yet unable to reason, and so indoctriabi'ity; showing what the church has untes it with the belief in its mysteries and has not done for woman. It is full and dogmas that the sound food of reason is forever saturated by the poison unless it can be purged by a drastic

dose of ridicule. The Prince of Wales evidently does not heed the Catholic stories that Freemasonry leads up to devil-worship, books. It should be read by every man since be has again accepted the head-

A. K. Slason, president, of 55 Comfort TTEMS FROM LIGHT, OF LONDON, Preemasonry is almost congested with as information given us from the spiritits own extreme respectability.

Irrational Broad Church Rationalists of it, I find this conclusion impressed But they will not admit that all the auassure us Satan is only an allegory. man soul ever does in this world is to gels, so often referred to in the Bible were also allegories, or that Satan's di-

vine antagonist in only an allegory.
We commend to the notice of Light what the Catholic Review has to say of Spiritualism. It observes: "The fourth annual Convention of the National Spiritualists' Association of the United States and Canada was held on three days of the past week at Washington, D. C. Among the delegates were a number of Freethinkers, men and women, and a bust of Thomas Payne (!)

was set before the President's desk The Catholic Review says: "The very chronology of Freemasonary is a denial of Christianity; for instance, we have a fasonic address to our Lord Mayor (of Dublin) dated, not Anno Domini, 1876. but Anno Lucis, 5876.'

At the entrance to Buddhist temples in Japan stand two huge figures of ferodous appearances. Their office is to guard the sacred precincts from the apire commonly seen spotted all over with pellets of paper. "A worshiper still, has it written for him by the priest; chews it to a pulp, and spits it at the divinity. If, having been well aimed, the paper sticks, it is a good materialistic method of investigation omen.'

There are a variety of curious customs connected with spitting, many of which are mentioned by Mr. Wheeler n his Footsteps of the Past (pp. 108-9), He Illustrates the story of the clay and spittle used by Jesus, from a number f savage and barbarous customs. The Crescent of November 25 gives the

names of five converts to Islam made in Liverpool in the month of November ılone. Dr. Thackeray says there are six housands of unemployed clergy; but the English Churchman considers this

"surely a serious exaggeration." The Catholic Review says: "The ut ter impotency of Protestantism to convert pagan countries to Christianity is most strinkingly indicated by the experi ence of England in India. For a hunindia with the invariable result of Protas its highest expression), which Sir D. estanism in all heathen countries-that Brewster said is the foundation of the is, the enlightening of the people and removing the moral restraints imposed upon them by their own religious, without substituting the moral restraints of Christianity." For Catholics, with their restraint is rather rich.

The Christian Leader, of Glasgow, says that the census which it took of church attendance in that city shows a decrease which is "simply alarming" when contrasted with that of ten years

Everywhere we find the rule to hold "Like people, like gods." The good, gods cannot be better than the neonle who make and worship them. And as all these gods were the product of men or of people in their earlier, more ignorant, crude, and brutal state, it is but reasonable to expect—that the gods creeds, and religious systems of any people will be found inferior in char acter, more crude, brutal, and irrational than the people themselves.

ITEMS FROM THE SPIRITUAL RE-VIEW, LONDON, ENG.

Two species of divination were em ployed by the Greeks; one claimed to be the direct voice of the gods, speaking through human lips, and the other was said to be evolved by the performance of certain mysterious rites, in which prayers, music, and ceremonies were practised, and the words spoken seemed often to respond to the thoughts or inquiries of those that attended upon the prophet or prophetess. Sometimes these "sacred" personage

fell into trances, or were seized with sudden frenzy, and gave forth strange and oracular prophecies; or spoke of hidden things in voices different to their own; and sometimes by actions which spoke plainer than words.

fly off into higher realms than earth, when inflamed by music, or incited by some divine ardor, they behold things and destinies, not of human, but divine origin. They can then predict the future of men and nations, and tell where and how the dead yet live, and, from the paradises of Jove, or the realms of Pluto, bring words of remembrance love, or warning, to the earth, and giv wise council to all who listen.

In addition to "gods" and "demi-gods', every department of the Universe was supposed to be filled with spirits, who were termed "demons," an appellation that applied to good and evil souls alike. Hesiod, the renowned Greek poet thus refers to this universal belief. H writes

Ten thousand holy demons rove This breathing world, the immortal sent from Jove. Guardians of men, their glance alike

The upright judgments and the unright cous ways;

Hovering they glide to earth's extremist bound. An ariel cloud, all veils their forms - around."

Also it was taught that at death, th soul, clothed in its life principle, but invisible body, goes to enjoy Paradise for season, or to suffer in Hades (Hell) until all its earthly sins are expiated Then if the Judges of the dead decreed t to return again to the earth, it entered into flesh existence in accordance

with its improvement. But the souls of the good that had no further need of earthly trials, went to join the Gods in "Elysium." There the never-setting sun, the brilliant the ever glorious scenes of paradisiacal beauty, made up the Heaven of the pure, the good, the brave, and true.

Delightful music and enchanting scenery enlivened these realms of the There the husband rejoined the beloved wife, the children and parents were united; in short, a bliss transcend ing all language to describe, made ur the realms of the first paradise, and pointed ever onward and upward to the realms of eternal bliss beyond.

Even the worst ill-doers of earth might—as the classical writers alleged on the faith of classical prophets and prophetesses-repent, become reformed in the realms of Pluto, and commence life afresh on another step higher on the path of progress, cannot but be a more offensive and "pagau" doctrine to the present High Church dignitaries who condemn every creature outside of their own two-inch creeds to a torture destined to last through all eternity, to which no being with a human heart would condemn a worm even for five dreadful minutes.

And thus, whether in the year one or that of 1800, whether with ancient Greeks and Romans, or modern American and English Spiritualists, "Ever the truth comes uppermost, and ever is justice done.'

ITEMS FROM THE TWO WORLDS. OF LONDON, ENG. Your correspondent, E. B. B. R., Rich-

mond, puts a question relating to Light and Heat, and advances a theory which is by no means new, as I have myself. ship of the body in England, where more than once, heard it put forward \$1. For sale at this office.

vorld. 2

However, we need not concern ourselves as to what this or that spirit-control has to say on this subject. It is enough for us to know that here, at east, science makes no mistake.

Light and heat are the direct results of etheric vibrations. Light (comprising the color scale) is the sensation produced on our brain, through the medium of the eyes, by etheric vibrations, hav ng a frequency of about 500,000,000 000,000 (in the red) to 750,000,000,000, 000 (in the violet) per second.

Remember that outside the brain and our consciousness light does not exist. Heat is due to a set of etheric vibrations of a lower value extending from 17.000.000.000.000 up to light vibrations per second. Physical matter is affected by these etheric pulsations just in proportion to what we may call its molecular sympathy.

The atmosphere has nothing to do with the formation of light and heat, and those etheric pulsations exist in space just as they do here. Wherever there is a source of incandescence proach of evil spirits. These images sun-we have etheric waves originating and traveling outwards in the same man ner as when a stone is thrown into the writes his petition on paper, or, better water-waves of water originate and spread outwards from the center.

There is no necessity to locate the spirit world outside the atmosphere. It is more than probable that it is interwoven through and through with that plane of sensation we know as the phys ical universe: that it is everywhere around and within us. Not all "those who have passed from

this into the spirit-life" advance immediately "to a higher state of intellifor some who pass over are gence. probably a length of time (as we count time) before they become aware of the change that has taken place in relation to their previously used body. So our friend is evidently rather con-

fused in his reasoning on this subject. When the spirit leaves the earthly body in a natural way it becomes sensible of visual faculties fitted for its changed conditions. What is darkness to us may be light

to those who pass on in natural order. The question of light and darkness, as related to existence in the new conditions can only be interpreted to us by symbols, or by analogies. The material universe may be com-

posed of atoms varying in density so greatly as to afford to the spiritual forces, operative in equal variety, relstive conditions of light and heat. teaching of absolution, to talk of moral These atoms, set in motion by spirit energy, propelled and repelled according to emotional proclivities of the denizens in the several spheres, give the sensations natural to the being, and state of being.

What can a person born blind or the earth know of "light?" It is also conceivable that the sensa tions of cold may differ so vastly in de-

gree as to amount to comparative insensibility. Take a man from Equatorial heat to Arctic cold instantaneously, and what would be the result? And, vice versa bring a man from the polar regions to the equatorial conditions of life instantaneously and imagine the result. In all probability the result in both cases would be the severance of connection between the ego and his earthly body.

Cold-hearted people in earth-life would not be able to exist among warmhearted spirits until they had become acclimatized by conforming gradually to the laws of being "over there Our friend will see, if he will think deeply and long, how foolish it is to expect to gather grapes from thorn bushes in Spirit life, any more than he does ex-

pect to find it possible in earth-life. IMPORTANT TO MINISTERS.

To the Editor:-The Western Lines Passenger Association has kindly furnished the National Association with a copy of its rules under which Interchangeable permits are granted to all ministers of religion for the current year. As this office is held responsible by many of our Spiritualist lecturers Cicero says: "They whose minds, and missionaries for their inability to corning the limitations of mortal bodies, secure this half rate courtesy. I wish to call the attention of all such to rules, which clearly show that the N S. A. is not responsible for the depriva tion of anyone of his or her clerica tickets whatsoever.

All Spiritualist speakers settled as pastors of societies are entitled to rates but the mere fact of ordination as minister of the religion of Spiritualish carries with it no right whatever to clerical tickets, unless the person so or dained is in charge of a society as a settled speaker or employed as a missionary by some State or National Association under a salary from the same This will rule out all missionaries appointed by any local, state, or national association, if they give their services gratuitously. All missionaries, how ever, who are compelled to travel con stantly when holding commissions from state or national associations, upon furnishing proper proof that such is a fact may receive rates; even then it is discretionary with the railroad authorities whether they receive them or not.

Ministers, lecturers, speakers or me diums, making application for clerical rates, are required to state that their names are registered at the State o National Association office of the de nomination to which they belong. The must also have the endorsement of their local railroad agent and some clergy men of their respective denomination to whom the railroad authorities can refer

If any speaker or missionary sells books, establishes agencies of any kind solicits insurance, or receives any pensation whatever from other than re ligious work, he or she is not entitled t rates. It is also a fixed rule that each ap

plication for permits must be accompanied by a fee of 50 cents and no application will be considered unless suc fee is forthcoming.

For these rules the N. S. A. is in no vise responsible, hence cannot be held accountable by any one for his or he inability to obtain time or annual per

It would be well for all speakers and mediums having ordination papers from regularly incorporated societies to flie copies of the same with the N. S. A., to gether with a letter naming the society over which he or she is now presiding the compensation received as salary and the exact character of the work performed by such speaker or medium. This will enable the N. S. A. to furnish references for the railroad associations when desired. The registration fee of \$1.00 should invariably accompany all copies of ordination papers filed with the N. S. A. as a guarantee of good H. D. BARRETT. faith.

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This department is under the management of the distinguished author, speaker and medium,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

S. S. K., Winnebago, Wis.: Q. When persons are begind in a trance, as we read of in the Experimental of Death, is it possible for them to regain consciousness so as to realize their condi-tion, with so little air as is contained

A. It is the almost unvarying testimony of those who have been thought to be dead, and have recovered before the final rite of burial was performed, that they preserved their consciousness, even to painful acuteness, and knew of all the preparations going forward, but were unable to move or give the least sign. In such cases there is paralysis of the muscles of motion, yet the activity of the brain is even increased. It is this knowledge, combined with utter inability, that makes the situation so terrible.

In this trance state there is so complete suspension of the vital functions that there is no visible breathing, and the escaping air from the lungs will not even cloud a mirror held to the mouth. As long as this state continues there is need of very little air. But if the unfortunate victim revives after interment, the necessity of large quantitles of air becomes imperative, and the limited supply in the casket could maintain life only a few minutes. The agony of suffocation would be great, but of short duration. Only the marked changes of decay are absolute tests of death, and recovery has been made after experienced physicians had pronounced the appearance of these. The haste of relatives to hold the funeral obsequies should be deprecated.

M. A., Atlanta: Q. What is the meaning of Diakka?

A. This word was first used by A. J. Davis to designate undeveloped, ignorant, mischievous spirits-those in common parlance known as evil.

The same correspondent asks: What is transfiguration?

Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance and sometimes at the moment of death. This is entirely distinct from materialization, although it is often mistaken therefor.

M. R. Stauff: Q. Is the danger from microbes as great as scientists tell us, and should we guard against them by bolling the water we drink, and steril izing the air we breathe?

The danger may or may not be as great, and it may be far greater. There are a vast number of species of mi-crobes, the majority of which are harmless or useful. If a man was surrounded by sheep, deer, horses, etc., he would not be in danger, but if tigers and lions should take the place of these, his position would be one of imminent peril. Precisely so with microbes; it depends on the kinds that come into his surroundings. He cannot escape them. Every drop of water he drinks, every of air he breathes, contains them by the thousand and the million. are in the salt air of the sea, and the erisp breeze of the mountain summit.

Fortunately the most of these germs are of harmless or helpful species, and the swiftest road to sickness would be to breathe only sterilized air, and drink boiled water. If the health be rightly maintained, the microbe germs as they enter the blood are and assimilated. The more vicious germs of disease vainly assault the citadel of life, and are absorbed. It is the constant attack, or the overwhelming onslaught, as in epidemic and contagious diseases, when the air is filled with germs that produced the most certain yielding. Under the right conditions, that is, if the body is a well-prepared soil, perhaps the presence of a single germ of typhoid fever might muland produce that disease.

tiply and produce that disease.

In the breaking up and removal of the waste products from the body, the yarious kinds of microbes play an import ant part.

Hope, Norwalk: Q. Are the blind to hope for restoration to sight by means

A. They have no more reason to hope

Perhaps few subjects have called out so much senseless talk and writing as the X-rays, and the newspapers constantly teem with what Edison or Tesla says, when both claim that as yet they know scarcely anything about this form of force-it is entirely misleading to say light. That it is not refractable removes it completely from the scope of an instrument like the eye, constructed to receive and refract the rays. Already the quack doctor, ever ready to impose on the ignorant by the mysterious, has taken up the X-rays as a curative agent. The forces of and from the sun have created all living forms on the earth, and hence all the forces coming from the sun are embodied in their effects in man. Beyond these forces he nsks nothing, being their creature and work. Any influence or force outside would be out of unison, and either inconsequential or conflicting. If the Xrays are combined in the beams from the sun, these afford an exhaustless force, and in that form best adapted to

the wants of the organism. If the sunlight does not contain the X-rays, then as a force foreign to the organism, their insulation and employment as remedial can only be harmful. This does not apply to the use of these rays to observe the internal structure of the body, or as a help in surgery.

Dr. C. T.: Q. If all living things were swept from the earth, would the process of evolution again restore them? A. The theory of evolution necessithe spontaneous creation of the first forms of life, that is, the primordial or lowest living organisms. If this be not granted, then the only resort is that of special, miraculous creation. As the latter is not to be entertained, for the present at least, the former must be received. If these lower forms were at first, in the early ages of the earth produced; then as the same forces continue to act, when conditions are favorable they must be created at the present time. Protoplasm, as matter not organized into living beings, but capable of such individualization exists, and under right conditions becomes thus living forms. These are lost in the crowd of beings with which they mingle, and cannot go on in ascending evolution because the field is fully occupied with

forms of life adapted to their environnent by countless ages of evolution and

ience stronger and more resisting, If, however, all living beings were renoved, the new forms which would arise would have no rivals in the struggle for existence. There would be a new "beginning," and the path of development would be again traversed.

Yet it must not be assumed that the esults would be the same: that the ultimate species differentiated would be ike those which perished., In the present evolution, homogeneous life, that is life as a plastic speck of protoplasm, began in a homogeneous world—a world in which almost the same climate exended everywhere, and a thermal sea layed the equator and the noles. Its wonderful differentiation into species is wide apart as the mollusk and the liger, the snail and man, is mainly the esult of the differentiation of climatic

conditions.

If these were swept away, the new volution would meet a heterogeneous world, and under the peculiar condiions of each locality either advance or perish. The resulting specific forms would not be like those in the preceding evolution, nor is it possible to predicate what they would be.

"Universalist," Washington, D. C.: Q. (1) It is presumed that all infants go to heaven. Why, then, should God, who is infinite love, allow a Nero or a Judas to grow up and commit horrible crimes, which must be punished with everlasting torture?

(2) Is there an unpardonable sin, and f so, what is it? (3) Christ died for all, will not then his loving purpose fail if he cannot save

all? A. (1) These questions presuppose, in the mind of the questioner, the direct supervision of God, in contradiction to the rule of law; they presuppose the acceptance of the Christian scheme of salvation which is necessitated by man's "fall." If God had the power of the foresight to remove the Neros, Caligulas, and all who ravage, like wild beasts on mankind, it would be better that he went a step further back, and not allow such criminals to be born For even as infants the vilhtinous characters that they developed adhered in all its possibilities, and it is, if there rould be a choice, altogether best to be well born.

It is not true, in the sense intended by the questioner, that all children "go to heaven," or that all are equal. The taint of heredity and earthly conditions remain to be outgrown. Under the superior influences and away from the inciting causes, they do not manifest the depravity of the animal nature and with angels for teachers outgrow the shadows of ancestry and birth. History is the record of the struggle of the spiritual to ascend and control the animal, and to actualize its ideal in earthly life: a struggle which grows out of the plan by which life is evolved from the lower to the higher; reaching from the protozoon, to man, and through man to in-Alexanders, the hero-murderers and lauded assassins are by-products of this plan as it reaches on to saints and sages as the tiger and hyena are branches of the trunk of the great tree of life as i

(2) The "unpardonable sin" has created a great deal of discussion, and been hurled at the heads of recreant heretics and vet its character and meaning is in dispute. It is generally ac epted that blasphemy against the Holy Ghost, which means, if it means anything, the rejection of the evidences of the Christian faith, is the substance of this terrible sin, which leads untodenth and dying in the sin of this unbelief, forbids repentance and thus meets eternal damnation.

As we have no idea what the Holy Ghost is, or may be, and no authority has determined, this sin has no greater significance than would have our disbelief in the claims of a big medicine man, or an African witch doctor. Sin is the giving ourselves to the control of a lower instead of a higher law, sonering which mevitably fol lows is in no sense a punishment; but the means of forcing us to higher

Avenging punishment, in the sense of human laws, is unknown in the natural and spiritual worlds. (3) Christ died for all, as every mar-

grounds.

tyr has died, every sage taught, every poet ang. Everyone lives and dies for all. That he died as a vicarious atonement for the sins of mankind is a needless dogma, when it is proven, as is admitted by every scientific man in the world of any eminence, that so far from being created perfect and falling from that ligh estate, man is a creature of evoution from savagery and animalism. If he never "fell," why needs he a redeemer? If not lost from God, why a aviour?

All will, truly, be "saved," not by befor sight through the X-rays than lief, or by the "blood of Christ," but by through electricity. The X-rays are not condensible by a lens, and hence the will escape the animal, and that will be gondensible by a lens, and neare of gondensible by a lens, and neare of grace, the field of vision they would afford would salvation. As a means of grace, the ideal Christ, the perfect one, held aloft as a pattern of spiritual excellence, is a meaning for righteousness. power making for righteousness.

SPRINKLING BARES

AN EARNEST PROTEST AGAINST IT "The Spiritualist church in Pittsburg were duly sprinkled on the 13th inst., Mrs. Ida Whitlock being the officiating minister. Alderman Klotz says he hinks it is the beginning of a new era. No doubt of it.'

To the Editor:-I see by the above clipping from Light of Truth, that an association calling itself the "Spirituaist Church" (which is certainly a misnomer), has committed what I call an outrage against our cause.

I am not inclined to rush into print. I have always left matters like the above to our literary giants, that they might express their scathing rebukes against the offenders of our cause: but they have failed to take notice of this case and I thus call their attention to it. I would also ask: Is this the beginning f the end of Spiritualism? Has it come to this? Is this what we have battled for? Is this the goal which we have braved social ostracism in order to at tain? After our hard-fought battles against the common enemy, must we how in reverence to that silly orthodox custom of water baptism of innocent

I for one will say: No! a thousand terests of the N. S. A. thought, in view times no! If this is the natural result of their experiences in this direction; of organizing. I say for the love of also what many others present thought heaven don't organize any more. Don't who have had severe object lessons drag our grand, noble cause down to both of defending and being defended the level of orthodox forms, rites and from these Jesuit enemies of Spiritual-customs. It is better to let Spiritualism ism and mediumship. sleep till the day of doom, than have it sacrificed upon the cross of dogmatic

So let the press turn her heaviest guns mon the camp of our enemies, until the last vestige of orthodox falsehood is removed.

I hope to hear from others, Columbus, Ind. JAMES M. BOYER.

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VIVID PORTRAYAL OF THEIR PER-NICIOUS INFLUENCE-THE OPINION OF J. J. MORSE SHOWN TO BE ER-

At the last convention of the N. S. A. listened with deep interest to the able cause of Spiritualism in England and United States. The report concerning the cause in his native land, was not only very interesting but quite encouraging. The tidal wave of Spiritualism having had its rise in this younger country, nearly half a century ago, seems to have swept over England with results similar to that found in the history of the movement in this country."

There is, however, one section of Mr. Morse's report to which I wish to refer at this writing. He says in reference to Spiritualism in the United States other thing has struck mesomewhat With surprise: it is the fear of Catholic-Jes uit Spirits that I hear so much about in this country."

This remark proves to those who have had many years of experience, in rescuing and defending mediums from the persecution and thraldom of this class of spirits, that Mr. Morse has had no experience in this direction. It seems at least unfortunate for so able a writer as well as so prominent an exponent of Spiritualism as he has been, to speak as flippantly as he did in his report under this head.

On this question Mr. Morse stands with the majority, as there are but few who realize the power and effect of the work carried on by Jesuit Spirits in retarding human progress. He calls attention to the spirit patriots of '76, the heroes of the Revolution-Washington, Lafayette, Paine and others-as well as the Immortal Lincoln, saying that doubtless they are as watchful as ever over the destinies of this glorious country. Quite true, but did the watchful care and constant efforts of those patriot sires, prevent the consummation of the work of Jesuits in both worlds? Facts prove to the contrary. Was not Abraham Lincoln the foremost American of his time, murdered through the baneful influence of Jesuit minds in both worlds? So Mr. Lincoln informed me through the lips of Mrs. Nettie Maynard, about two years before she passed to spirit-life.

This testimony, however, only confirmed from the spirit side, what was known to be true here. We may be sure that the spirit patriots are doing all in their power to counteract the subtle schemes of the Jesuit Spirit hordes, in their endeavors to prevent the onward march of progress, but in view of the ignorance of mankind upon this subject, they can make but very little headway at present. While the spirit fathers and saviors of our Nation, are watchful as to its interests, as Mr. Morse suggests, does he suppose that the Jesuit Spirits who have always been opposed to liberty and progress, and especially to Spiritualism, are idle and inactive? If so, no greater mistake could be made in this connection. If the Spirit fathers of this Republic are looking well to its safety: if they are laboring to unfold. the truth (including Spiritualism), to the ninds of the generations they have left behind, is it not probable that Jesuit spirits on the other hand are doing every thing in their power to sustain their position? In both worlds the is against liberty, against our Republican form of government, and igainst Spiritualism, because these different factors in our civilization, are not of them, and they are determined to crush them out. In many cases they freely admit this to be their object. Jesuits do not cease to be Jesuits when hey pass the boundary line of mortal

I pass on now to consider further the remarks of Mr. Morse. He says that evil influences, the fear of Catholic machinations, mortal and spiritual, with has adopted the rite of baptism. Three obsession and similar affairs, have been babes belonging to Alderman Klotz done to death. Are they not idle fanobsession and similar affairs, have been cles? Such statements and queries as these from a teacher, only confirm the ignorance of the people concerning this vital question. Indeed these are not idle fancies, but facts proved by experience, the outcome of which is of the most serious importance, and the nature of which, all should understand, espe cially sensitives, that they may be prolected and directed by the truth.

Mr. Morse takes a hopeful view of the situation, and thinks that this Jesuit question rests upon an exaggerated fear, instead of a solid foundation of fact and reason. The general trend of his report upon this subject causes the writer to understand that he has much to learn concerning this question. Very little knowledge may be gained by speculation or supposition as to the psychological power of Jesuit forces against Spiritualism, and the mediums through which we receive its truths, ex-

perience is the test. While this portion of Mr. Morse's report was being read I wondered what President Barrett and a number of others closely allied with him in the in-

The writer has had a most thrilling experience with this grade of spirits, in the past twenty years, in different parts of the country, sketches of which might be forthcoming if time and space would

A communication from Spirit William White, late of the "Banner of Light" is in point just here, and may be interest ing and profitable to the reader. It was received in 1881 and was as follows: "My brother, it was foreseen long before any demonstrations had occurred on your plane of life, that the so-called Christian church, both Catholic and subscriber. Read the announcement on differ in several important respects Protestant would become alarmed at fifth page, headed "Fifteen Cents," and from every other race of people on the the spread of Modern Spiritualism, and then act in our behalf.

we also saw that/they were preparing to subjugate it to their selfish ends; fail-

ing in that, to crimb it.
"We have watspied the power being exerted on the spirit side, and observed how subtle their provements were, and how sure they were to accomplish their object, until a power above them, saw fit to step in and protest with a "thus far." This Jesuit power began to bperate by visiting spiritual seances, com-ing in the guise of the friends of truth and in this mannier they have deceived many. We also say the medium Jennic Leys and many others whom we might mention, surrounded by these spirit enemies in the interests of the Catholic church, Their first move was through psychology, to cause them to think they were surrounded by a band of spirits so high and holy, that they could not say or do anything that was making true the saying. 'when ye think ye stand, take heed lest ye fall,' Jennie Leys was in the toils of the enemy before she left the East for the West. The moment she accepted the statement that the Nazarene was her guide, that moment she was hopelessly enslaved and obsessed; and all that has transpired since has been the strongest corrollorative proof of this She long ago discarded all spiritualistic aid, and has been the most ardent devotee of the band of Jesuit spirit priests around her, that ever did

penance before patron saint.
All in time will be forced to believe yea know-the fearful danger to which every sensitive is exposed, especially those who through their mediumship, must necessarily convince the world of the truth and cause of obsession.

This remarkable communication from our ascended Brother White, in itself is a most potent answer and rebuke to the unwarranted and unwise statements of public teachers, concerning hostile influences.

The writer could bring forward a volume of evidence gained through experience if opportunity offered. I am reminded, however, just now, that I must not weary the patience of the editor. and will close briefly, by saying, that we should not fear Jesuit spirits as Mr. Morse suggests, but become intelligent in regard to their movements . If we ook for their trail, we shall find them busy at work as spirits, in ways acceptable and familiar to themselves, as yore, when they inhabited this plane of ife. We shall also find that the results of their work among mediums and Spiritualists, explains many things which seem very strange to the superficial oberver. To all who entertain the views expressed in the report in question, viz., that this is a subject done to death, and one that rests upon idle fancies, with no solid foundation of fact or reason, the writer would say, this is a very important subject, as well as one of profound nterest to every one interested in Spirtualism and the general progress of mankind.

No class of minds better understand the subtle power of Jesuit organizations in both worlds, than the heroes of the Revolution who souled with their blood the compact of our freedom, from kingcraft and priestcraft, as well as from the religious persecution of Jesuitism. These immortal patriots before mentioned, look to the upon this material plane, for intelligent co-operation in defeating the wicked schemes and pur-poses of these deadly foes to freedom, progress, and the chilghtenment of the people. Shall they took in vain, or will we meet them, to do our part in the contest, armed with the truth, before which all must finally boy? Those who have will be required to answer this quirey now, and in the future. B. B. HILL.

SPIRITUALISTS, ATTENTION. The following contains a commend plan for the spread of spiritual truth in Kansas and Missouri:

To the Editor:-I wish to lay before the readers of your excellent paper a plan which has been impressed upon me for the advancement of our cause in the

Having been in public work for the past two years in these States a considerable portion of my time, I am in a position to know something of our status. To tell the plain facts in the case, Spiritualism is not making much headway here at the present time. There are a large number of Spiritualists in Kansas and Missouri scattered up and down, but I believe I can safely say the number of societies holding regular public meetings may be counted on the fingers of one hand. On the other hand there are a number of speakers able and willing to work for the spread of spiritual knowledge, who have altogether too much time to rest; they lack encouragement for want of concerted action. Now our plan is to get these workers (if possible) to work in co-operation with each other instead of working as rivals, and to so arrange the work that the expenses of traveling may be reduced to a minimum. First we would like to hear from

every Spiritualist in the two States who would assist in any way to arrange regular meetings, either by providing full houses every Sunday. Mrs. McCall a suitable hall or large room, or by providing entertainment for workers or in any other way. We would then arrange these places in regular routes so that a speaker could visit each one with the smallest possible expense. Regular dates would be arranged for each place. Next we would enroll all speakers willing to join the Bureau with the headquarters in this city and send a new speaker each meeting as long as the supply might last. The advantages to be gained by this plan are many.

First, the speakers could work har moniously together without any feeling of rivalry which is a feeling much out of place in a spiritual worker. Second, the societies would have a

variety of speakers which would add to the general interest.

Third, there would be a great saving of railroad fare and incidental expenses.

Fourth, the Burgau would be in a position to furnish a speaker on short notice for funerals, or special meetings by wiring the nearest available speaker. Fifth, a temporary home might be provided at headquarters for mediums needing rest needing rest.

ing stamp for repliff and would like to be literally swamped with letters for a while. I want in hear from every Spiritualist in Kansas and Missouri, giving the names of every investigator they know of. I want to hear from every

start the work for the year of 1897 with who made a successful visit to Alaska all the energy we possess. Now sit down and write to yours

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THE CAUSE IN YONKERS, N. Y. To the Editor:-As the holidays came on Friday this season, the day we usthe Friday meeting, and held a joint session with the Lyceum December 27 and January 3, and we had an enjoyable holiday festival I assure you, Mrs. Helen T. Brigham was the speaker for

the occasion. First on the programme was the dristening of five infants by Mrs. Brigham: Ethel Aleon Rogers, Susan M. George, Hebron Embree Kimball Syble Ruth Potter, and Edith Potter (wins), Mrs. Brigham using flowers hyacintles, roses, etc.

One mother said to Mrs. Brigham: Some of my friends think it will not be much of a christening without water." when she brought her infant to the platform, Mrs. Brigham dipped the flowers in a vase of water, and as it Iropped upon the infant, said: "May thy teachers and instructors that assist in thy unfoldment, be as pure as these drops of water untouched by mortal hands."

In another instance she said: "The lower stems of these roses have thorns. Loved one, grasp it above the thorns (the child complied, and placed it to its nose quitegracefully), "May thy earthly journey be so guarded as to avoid the thorny pathway and rugged hills that many of earth-children have experi-

I have given but a faint idea of the beautiful, happy expression she gave in her usual poetic style, differing in each case and still appropriate. I regret that we did not have a stenographer to have taken the exact language. While giving each child its earthly name, she also gave the spirit name and its significance without the least hesitation. Our hall was well-filled. Many strangers were present who expressed their admiration for the unique proceedings, and contrasted it with the usual stereotyped

Veritably, "thoughts are substantial spiritual things," and when used in wislom's ways, produce good results. Some of our friends in Yonkers and in

the Greater New York entered a demurrer, stating that we were following after church customs too much. May not some of the forms be worthy of im tation when it is made apparent that they are understood to be sympolical of some important spiritual principle.

I wouldlike to hear from some of your able correspondents on this subject. The Children's Lyceum Festival under the management of its able conductor Mrs. Mary H. Mosher, was a creditable affair, and would have pleased our earnthrough the spiritual press, in regard to the Spiritualists' system of lyceums for children, had they been present. The singing, silver chain recitations, and especially the marching with banners, children from three to seventy years of age, were in harmony with this progressive age. Then followed the distribution of Christmas presents.

On the third, in addition to the usua exercises, Alfred Andrews, president of our Society read from The Progressive Thinker of the 2nd inst an article en titled "Experiments in the Production of Thought Photography by Dr Bara duc. Something similar appeared in the New York Herald one day later. Thanks to The Progressive Thinker for its timely presentation of new achiev ments in science, and especially when it points so plainly to the spiritual. The subject brought out commendable

comment.

Mrs. Gale rend her poem, thanking the old year for all it has given us in human progress and asking of the New what it has in store for us TITUS MERRITT, Sec.

NEWS FROM THE PACIFIC COAST. To the Editor:-Ifind that Spiritualism is on the move in the Northwest, and that much good was done by the introducing of the camp-meeting at Port Blakely last summer, by Brother Love, of Portland, the people being very anxous to have another one next year From that place Charles Andersonthe Boy Speaker-and myself went to Seattle, where we held forth to large audiences for six weeks. There are at resent three meetings held each Sunday evening, which means several hundred people listening to exhortations from the "Spirit-world." There is also a good lyceum under the auspices of the "First Society.." On going to Tacoma I found there had been no public meetings held for about a year and under the direction of my band, I set to work at once towards opening one. I found Mrs. L. Gifford a most worthy woman and earnest worker there also. The Boy and myself held a Sunday afternoon meeting to a fair audience, and Sister Gifford and Sister McCall also had a good meeting in the evening. Charles Anderson and myself held another meeting to a packed house the following Thursday, he then going into the country for a rest, and Mrs. McCallwho has done a noble work as a home medium for three years at Tacomaand myself kept up the interest, having continued the meetings after my departure and I hope the people of Tacoma will never allow the doors to

be closed again. On my return to Portland, which was about six weeks ago, I found plenty of work, both public and privately. Each Sunday evening the hall has been well filled with most intelligent audiences. not withstanding very inclement weather. Next Sunday I hold my farewell meeting. Sister Westlake whose sweet soprane voice thrilled the souls of hundreds of listeners will continue the neetings, as it is the intention of her band to keep her henceforth in the work as lecturer and test medium.

Charles Anderson, the Boy Speaker is at present holding forth at Rainier, Ore., where he is interesting the skep tics and believers alike. He and myself leave in a short time for California, he to work at San' Francisco, myself going to San Jose, where I am under engagement for the month of January. From there I go to Summerland for a month's rest, then to Los Angeles and San Diego, which finishes my work on the Western coast, for the present, my-Now I am willing to start the ball self and husband expect to start on an rolling by answering all letters contain. self and husband expect to start on an

ever there is work to do. I forgot to mention the good work done by our noble sister worker Mrs. Lanont, of Seattle, who for several years has been a most untiring worker at that place, and the present growth speaker now working on our rostrum in of Spiritualism there is due much to this section of the country.

Let us get right down to business and who is comparatively a new worker. in the interest of our cause, during the summer months. Thus you see Spirit ualism is honey-combing our Western const from one end to the other and I feel it will not be long ere we will stand upon a level with the Eastern coast. May every earnest worker ever have the support of all true Spiritualists. Will be open for engagement for so cieties and Eastern camp associations

after March, 1897. GEORGIE GLADYS COOLEY. Portland, Oregon.

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This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LVON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and Instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal intellects; Purity; Salvation: Discords; Good and Evil; Unnatural ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entities; Justice; Impregnation of the Virgin; This Science of Death; Epiritual Death; Immortality; Mourning; The Confounding of Language; The Spiritual Organisms; Born Again; The Key; Spiritual Bogard, Phy; Goes to Heaven A Slave Master; etc., etc.

The author says; "Each individual partakes of both physical and mental or spiritual alment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour inhuncat of which I individually partake and digest, says and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour inhuncat of which I individually partake and digest, says and that is different cacher or pupil. Wy physical expands by virtue of the soul essence which I individually partake and comprehence or digest." For sale at this office.

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Ingersoll's Great Address On Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents GOES AS FAR AS 4 POUNDS OF PURE COFFEE.

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"SOUL'S LIGHT." (Continued from page three.)

be added that other, that the images of creative spirit, what I call psychicones, form a sort of background to my soul pictures.

I may therefore safely affirm that the human soul is movement, light and creation, and that its experimental demonstration easily enters into the positive sphere of science accessible to

DR. HIPPOLITE BARADUC." The friend of Dr. Baraduc to whom this pamphlet was sent is a prominent professor in one of our largest universities. He has known Dr. Baradue abroad. He states that Dr. Baraduc did not impress him as at all visionary SPECIFIC or impractical, and he says that Dr. Baraduc has the ear of the most conservative and learned of European sci-

And thus it is that the world is advancing, and the secular press is help-LUCRETIUS. New York.

MATERIALIZATION.

gree he wonders why none of his loved ones:come, not knowing that he has set up an impassable barrier by his attitude of "investigation" (God save the mark). The Christ so truly said, "Except ye become as a little child ve shall in no wise enter into the kingdomof Henven," the investigator must hug thattruth home to his soul till it becomes a part of himself. When it does, he will see Heaven open" in a way that will delight him. Unselfish love is the soul of all spiritual phenomena, whether seen or unseen and, given that condition in a circle, there is absolutely no limit to the power of spirit for demonstration A Wonderfully Cifted Man in the material.

In the search for truth no half-way allegiance will be accepted. If the truth is worth anything it is worth all the searcher can give. "He who seeketh (findeth" is the promise and it is true, I know beyond "belief" or "doubt." Under conditions as they are now the expenditure of both time and money is with unselfish desire in the heart and money in a search for this truth. I will gladly show the way I have trod to find it and will guarantee a perfect result to the honest searcher, Poverty of means is only pleaded by the person who is too indolent to do earnest work, for earnest work and poverty do not

room in the same house SOUTHWORTH. Chicago, Ill.

A SPIRITUALISTIC CHRISTENING. Very elaborate and beautiful services accompanied the public christening "haptism and giving of name) of the infant daughter of Eric L. Ihle, at the church of the Students of Nature, 1052 Milwankee avenue, on Sunday, December 27. Mrs. M. Summers, the pastor, officiating.

The occasion was introduced by an invocation and an impressive hymn. Six girls, dressed in white and decorated with cut flowers, holding also a bouquet in their hands, stood upon the restrum and each in turn cave short recitations The child to be christened, having been brought forward by its parents, with accompanying decorations of cut flowers, was presented. The pastor then

"Since the term 'christening' signifies only a dedication to Christ, and we think it far more noble to dedicate a child to the highest sympathies of human nature, we here perform the simplest act that we can, accompanied with appropriate words, to show to the world and yet there are physicians who have what we recognize as our privilege and a thorough medical education, and are duty with reference to the rising generation. The privilege is the greatest liberty of each individual compatible with the like liberty of all others, and the duty is to work for the highest and sweetest sympathics of which our na-

"As 'christening' is a resolution to bring the child up in the Christian faith, so this natural dedication is a resolution to let the child grow up into a normal development, believing, yes, know ing, that such a course is the surest method of perfecting the human species and producing the greatest happiness, which indeed is the only thing we all should strive for.

"How cruel it is, therefore, to prejudice a child in advance of his mature years in favor of any disputed creed, thus warping his mind and unconsciously dwarfing it as it were within a prison for life. Naturalism is our only creed. and this does not consist of dogmatic itements but a life of freedom, norhal development and health, as indeed e imagine the birds of prairie and forto enjoy."

Taking then the babe in her arms, minister proceeded to say: "Reautiful as a flower from heaven. this babe is to bless your wedded life. May the ministering spirits accompany

ber as the years go by. "On thee, dear child, I strew these petals, symbol of the baptism of heaven, sick unto death, telegraphed her sympwhere the flowers never fade. I christen thee for this world. Martha Evaline, three the Flower of Life."

the minister in charge, expressed anelic sentiments concerning her holy function, appreciating her as the be-S. wed pastor.

The Babylonians, according to tradibecame a nation under Belus, the mrod of the Book of Genesis.

IMPORTANT!

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-THE-

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Send age, name in full and two 2-cent stamps and leading symptom, and we will send you'a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor for that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so. but we do not. .

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

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DR. C. E. WATKINS.

Something About the So-called Quacks, and Something About the Regular M. D's.

The first and prominent desire of man inceessary to the speedlest proving of the truth of what I have written. If any man or woman will come to me sought, the preservation of health and warmly attached to children. He had life occupies a conspicuous situation in the hearts of men. Health is of the first importance to the human family. What treasures can indemnify us for the least what treasures can indemnify us for and test mediums of Vermont, labored and labored its loss? What is the nature of that life which is passed in pain and suffering? Of what use can a diseased man be to his fellow-creatures, to his wife, to his children, to himself? If it be possible, patients should choose the physician who has the greatest success in curing disease-not the one who has he greatest number of diplomas. Medienl diplomas cannot cure the sick; they cannot even be used for a plaster. Many quack plasters are far better, especially an old-fashioned mustard plaster; yet medical education is of the greatest importance, if for no other reason than to liscover the harm certain drastic drugs are doing. There are thousands of medical quacks who are practicing medicine to-day; some regular graduates, and some the seventh daughter of the seventh daughter, who would make better blacksmiths and better dressmakers than physicians.

There are without question a great many who have some kind of a psychic gif:, who can diagnose a case correctly. These are called clairvoyants, but unless they have a medical education they seldom cure the sick. There are the regular "M. D's", who have no intuitive powers; who cannot diagnose correctly and not knowing what is the matter with their patients, they fail to cure also gifted with the power of correctly diagnosing a case. To cure disease one must have a correct knowledge of the discase; this knowledge combined with a medical education is what makes the physician we find in Dr. C. E. Watkins, the famous chronist. His gift of psychic power by which he correctly diagnoses disease is marvelous, and his sick where all others fail. Dr Watkins diagnosing a case he would not practice intedicine a single day. A great many M. D's have this gift, yet they, through fear of their medical brothers refuse to acknowledge this gift. Dr.

Watkins, on the other hand, claims boldly that he is a firm believer in this psychic power of diagnosing. We this sentence from his book on chronic We wish all to understand, disease: however that it is our honest belief that we are guided daily and hourly by some power higher than ourselves. We feel that it would be an act of cowardice on our part to deny this fact, yet we do not ask others to believe it.

Dr. Watkins has a most wonderful power or gift, different from most phy sicians, and the world knows it to be a fact, as he has time and again demonstrated this fact. Once one who was, toms, thus: "Portland, Maine, Septem-ber 24.—Dr. C. E. Watkins, Ayer, Mass.: and for the heavenly name we will call Severe pain in head. Telegraph pre-tice the Flower of Life." scription at once. Mrs. L. Brown." The The girls dressed in white, encircling Doctor telegraphed: "Will give you psychie treatment at once"

Two hours after the answer came: "Pain all gone."

We find seven such cures made in the past year by the Doctor. One poor wo-man suffering from a complication of diseases, walked some seven miles to Belgil, who are first named in "Caesar's nation at the foundation of the present man the Doctor. Her own friends did Commentaries."

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medical experience, they use those best
adapted to each case with unvarying success.

If undreds are joy fully writing the Doctor:
"I am better," or "I am cured." "God bless
you."

THEY TREAT THE FOLLOWING: Dyspesia, diarrhae, drops, epileps, eczema, eryspeia, falling sickness, rhoumatism, scrofula, nervous spism, gravil, gout, headuches, heart disease, kindey compilata, female weskness, liver difficulty, neuralgia, paralysis, biceding piles, bronchitis, asthma, biadder affection, cancer, catarth, rimples upon the face, uterine diseases, weaknesses of men, harrenness, insunity, drunkenness, constipation, in grippe and all chronic diseases. And further, they furnish

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not know where she had gone. She had faith to believe the Doctor could cure her, and he did in five minutes' time, and sent her home in his carriage, and she has been well ever since. The touch of the Doctor's hand relieves pain at once, and that he can cure disease without touching his patients and without medicine is also a truth. This phase he calls psychic treatments; and Dr. Watkins psychic power is no new gift with him, as the world knows that his gift of psychic power or mediumship is fact that he has demonstrated for twenty years. Dr. Watkins puts up himself all of his medicines. He leaves this to no one else. He is always to be found at his office from 8 a. m. until 10 and 11 p. m., hard at work for his JOHN STRONG.

PASSED TO SPIRIT-LIFE.

MRS. ANNA ORVIS. Mrs. Anna Orvis, a favorite speaker and medium of Chicago, passed to spirit-life at San Jose, Cal., December 31, 1896. Mrs. Orvis was a highly gifted lady, and leaves a large circle of friends in this city to mourn her untimely departure to the spirit side of life. It was hoped that her removal to California result in her recovering her health, but unfortunately such was not

A little bud now blooming in the Sum-merland. Eddie, 6 years old, son of C. L. and Jennie Dean, has received the eternal reward which awaits innocent childhood. The writer laid the little form in mother earth, December 29, JOHN W. RING.

Galveston, Texas.

Passed to spirit-life, from Braintree; Vt., November 10, 1899, Mr. Geo. Pratt, aged 70. His last illness covered a period of several months and was of a very distressing character; but he was devoutly cared for by Mrs. Tarbell, his. only surviving child. Mr. Pratt was loyal to his convictions and outspoken in his opinions; but tolerant toward others; hospitable and generous to a fault: kindly affectionate to his friends and zealously and unselfishly for the advancement of its cause. May the blessed assurance of its religion outweigh all earthly loss to his near relatives and many friends. E. L. PAUL.

Passed to the higher life, in North Dorset, Vt., on the 10th day of August. 1896, Frank Maynard, aged 73 years. Like most mediums, Mrs. Maynard is blest (or cursed) with a sensitiveness which has made her life peculiarly trying; but her husband has been to her a tower of strength, and his patience and

good nature never failed. None of us, to whom their house was and is the very gate of heaven, will ever forget his hearty welcome, his pleasant face and genial words. His neighbors. among whom he walked visibly for fifty years, held him in the highest estimation as an honest, kindly, peace-loving man; wise in counsel, full of neighborly

kindness, and active in good works. And although to Mrs. Maynard, her loneliness and the desolation of her home seems more than she can bear, vet the constant care of the angel world ismore apparent, and almost every hour they give her proofs of their interest and un-S. A. N. failing love.

MEMORIAL SERVICES.

Memorial services were held Sunday evening, December 27, 1896, by the People's Religious Spiritual Society of Cincinnati. Ohio, in honor of Mrs. Susan Cassel, one of Cincinnati's best mediuums and workers in the case of Spirit successful physician of to-day; such a malism, Mrs. Heckman, of Covington, Ky., delivered a noble invocation, after which Mrs. Mary Garrett, organizer, of the society, made a few appropriate remarks, portraying the true and noble cures are most remarkable, curing the life, the many acts of charity and kindness of our departed sister, to which is a regular graduate, yet he says that all who knew her could testify. The hall if he did not have the gift of correctly was crowded, as it always is when our medium, Mrs. Garrett, is on the platform. The table was decorated most beautifully with flowers, and a memorial card placed upon it, with the foleternal home. She will be missed, but not forgotten by her sister medium: Mrs. Mary Garrett." Sister Cassel's career as a medium was of many years standing. Quietly she performed her mission, and as quietly ended her earthly labor, passing away very suddenly in the stillness of the night, to the intense surprise and sorrow of her many dear friends. BARBARA BECHTOLD.

Dr. E. J. Worst, of Ashland, Ohio, will mail any reader of The Progressive Thinker one of his new Aerial Catarrh Inhalers with medicine enough for one year free. He will allow you three days as a trial, perfectly satisfied, send him \$1; if not return it to him in the original package. Catarrh, asthma, colds in the head, bronchitis and tuberculosis immediately relieved and speedily cured. Don't pay big prices for worthless inhalers. Ad-. 376 dress above.

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Healing powers are being repeated over and over again through the meillumship of MRS. DR. DOBSON-BARKER, who, for the past year and

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of all diseases that fiesh is helr to, and will give you proof of her powers, by sending requirements as Per small advertisement for diagnosis of your case. Here is one of her many cures: MY DEAR MRS. DOBSON:—I herewith enclose MY DEAR MRS. DOBSON:—I herewith enclose \$1.15 for another month's remedies for my sister kinnin. I can't tell you how much good these medicles do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distens in the bowels and stomach, but after a week sho was relieved and we are convinced if she had not the my dictine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything seems is good order, still we feel as if more medicine will eventually cure all her all meats, we thank you sinceful for prompt reply, and when you all the success you so well merk.

With affectionate regards, very truly.

8331 Laclede ave., St. Louis Mo

THE LYCEUM QUESTION AS VIEWED BY W. H. BACH. I see that I have been called down again. This time on the Lyceum ques-

Brother Tuttle thinks my "statistics" would be interesting reading. Yes, Brother Tuttle, I have quite number of statistics that would be interesting reading but they would be more interesting to our enemies to use against us than they would be for us to take. The worst part of them is that they are true and have been gleaned while out in the practical work of upbuilding Spiritualism and when coming in con-

tact with the Spiritualist societies of the

United States.

My figures on the number of Lyceums were from Mr. Barrett, who has trav-cled all over the United States, and has taken pains to learn the number and as much as possible of their career. Perhaps I ampeculiar, but I prefer to accept the statistics of those who are engage in the practical work of Spiritualism and coming in contact with the people than the statistics of those who stay at

home and theorize. . The fact that Dr. Peebles and mi critic published a "year book of Spirit-ualism" which listed but seventy-three lyceums does not constitute statistics Anyone who has attempted to secure statistics of Spiritualism without going for them personally realizes of how lit tle importance such a work is.

The census of 1890 was a case in hand. The papers assisted and sent out hundreds and perhaps thousands of blanks to be filled out. The interest was so great that out of the boasted ten or twelve millions of Spiritualists but 45,030 were reported and the records as shown in the census bureau today say that the Spiritualists number fornia. 45,030 and have property valued at \$573.050, with 334 corganizations. Several attempts have been made

within the past two or three years to secure a complete list of the societies and mediums in the United States and until the matter was taken up by the president of the N. S. A. and made a permatter, gathering statistics wherever he went, which has been in, I think, forty states and territories, no definite figures could be given. These attempts have failed for the reason that response could not hethad from the people. I was connected with an effort to learn the number of Spiritualists in a certain section. We gave it up for the same reason. Therefore, unless responses were more prompt and complete in former days than they are at present, I think that if returns were received from seventy-three there must have been over twelve hundred.

The Lyceum movement has flourished been a Spiritualist for more than forty in England and Brother Tuttle knows it as well or better than I do. Thirty years ago there was but one lyceum in Great Britain, which met in the town of Nottingham. According to the statistics given by Mr. J. J. Morse there were eighty-four the first of October 1895. But the conditions are different. We must remember that England contains

but 50,840 square miles, or a little more than our one State of New York, and, if I am correctly informed, the Spiritualism of Great Britain is practically confined to England. If this is not a healthy showing compared with even the reports as given by brother Tuttle, what is it? My statistics come from a personal experience and observation and the ex-

nerience of veteran lyceum workers Mr. J. B. Hatch, Jr. who belongs to a family of three generations of Lyceum workers and whose hand is always movement, before a meeting in Boston said: "You say the Lyceum is progressing. Yes. It has progressed point where there was not a hall in the city of Boston large enough to accou modate the crowds that attended, and when we postponed the march because there was no room to march in, until the conductor can count every person in the hall. The number of Lyceums

has "progressed' the same way. Certainly the Lyceum movement is circumstance to what it should be. The greater proportion of the larger cities have no Lyceum. A good organizer could do much to remedy this. Personal experience proves it to me and

to other active workers. While I honor the lady spoken of by Brother Tuttle in an article recently published in which he stated that "sh proposed to start a lyceum with herself. her child and a Lyceum Guide as members," it must be understood that one mother, one child and one book do not

make a Lyceum. If my memory serves me right, an other article said: "tiwas while conducing a lyceum of four hundred members that Mrs. Tuttle saw the necessity of a Manifestations and Mediumship. Spirlyceum-Guide, and the present work is itual Planes and Spheres. Given inspithe result." Now it would be interesting to us to hear of the 'progress' of that ly-three volumes, 8vo. A remarkable lowing words in gilt letters: "Susan to us to hear of the "progress" of that ly-Cassel, aged 64 years, passed to her ceum. It had four hundred members several years ago. I How many has it W. H. BACH. now?

WHAT WE WANT TO DO. .

We desire to illuminate the minds of every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteer cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full pariculars in reference to this remarkable offer read the communication beaded Fifteen Cents," on our fifth page.

Golden Laxative Coffee cures consti pation 50 cents by mail. Golden Laxative Coffee Co., Ayer, Mass.

A Good Offer.

If you are sick and have failed to find relief, send your name and address to duced from 25 cents to 20 cents. Dr. J. R. Craig, 1346 Market street, San Francisco, Cal., and he will send you a Francisco, Cal., and no correct diagnosis. Stamps for reply.

The Burmese are mentioned first as a dynasty, in 1750 A. D.

SPECIAL READING NOTICES.

Mothers will find 'Mrs. Winslow's Soothing grup' the best to use for children while Syrup: the best to use for children teething. An old and well tried remedy.

SPIRITUALIST BADGES. EVERY SPIRITUALIST SHOULD WEAR THE SUNFLOWER JEWELRY.

As the Sunflower turns it face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstitlen towards the Sunlight of Truth and Progression. PRICES:

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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.

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

The First Spiritual Society of the

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

at 1 South Hoyne avenue, 7:45 p. m. Mrs. Sarah E. Bromwell, pastor. Spiritual Gospel Temple, Hygeia Hall, Washington 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 2p. m. People's Home Association, Bricklay-er's Hall, 93 South Peorla street. Serv-ices at 7:30 p. m.

South Side Christian Spiritual Society, Kenwood Hall, 4308 and 4310 Cottage rove avenue. Conference meeting at 3 p. m. Lecture at 8 p. m. The Spiritualists Church of the Stu-

dents of Nature meets every Sunday evening at 7 p. m., at Monson's Hall 1052, Milwaukee avenue, corner Lincoln street. Mrs. M. Summers, pastor. Spiritual Advancement Society, 684 West Madison street. Services at

7:45 p. m. Dr. Hasenclever will lecture and give spirit messages, assisted by other prominent mediums. Brown's Hall, Forty-seventh and State streets. Services at 8 p. m. Lecture

and tests by Dr. Harry Abbott of Cali-Seciety of Spiritual Truth, 887 West Monroe street. Services at 8 p. m.

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

ciety, 4308 Cottage Grove avenue. Serv ices at 3 and 7:30 p. m. Mrs. Lee Norie Claman, pastor. The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, G. V. Cordingley, pastor. Services at 3 and 7:30 p. m. Harry W. Miller, soloist. Children's lyceum at 1:30; Bible class

at 2:30. German Spiritual Society, Hansh man's Hall, 384 W. Division street. Services 2:30 p. m. Mrs. Caroline Drews medium.

Mrs. Caroline Drews, German trance nedium, holds services a Hanschmann's Hall, 384 W. Division street. The Church of the Star of Truth meets

every Sunday evening, at Wicker Park Building, in the large lodge hall, on North avenue, near corner Milwaukee 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 street, South Side, every Sunday at 2:30 and 7:30 p. m. Lecture and tests by Mrs. Edith E. R. Nickless.

Spiritual Church of Love, Faskin's Hall, 3012 Archer avenue. Mrs. E. J. Hanson. Children's lyceum, 2 p. m., followed by developing circle. Spiritual science at 7:30 p. m. Tests at all meetings.

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

Valuable Books and Pamphlets. We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philonow looking up. But it is not even a sophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related neld of natural science. are truly remarkable for their depanded clearness. These books and pamphlets constitute of themselves a noble Spirit ual library, of sufficient intrinsic value to worthly engage the study and thought of the wisest students in spiritual science.

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

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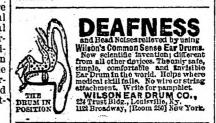
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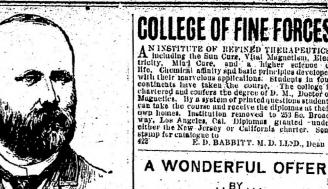
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