ABSTRACT OF A LECTURE BY DR. DEAN CLARKE-AN ELOQUENT APPEAL TO LUKEWARM SPIR-ITUALISTS, AND TO DESERTERS TO THE RANKS OF "OUR FRIENDS, THE ENEMY," CHRIS-TIAN SCIENTISTS AND THEOSO-PHISTS.

Motto: Fidelity is one of the noblest of virtues.

It is already a trite saying that an important epoch has dawned in human affairs. It is an age of revolutions and of revelations. The struggles of all preceding ages have culminated in the changes and triumphs of the present hour. The labors and sacrifices of the by-gone millions have obtained the progress we now behold and glory in. The end is not yet. Still must the conflict between truth and error, justice and injustice, freedom and despotism continue New issues arise, old things are passing away, and must be replaced by new and better conditions, relations, and institutions. The Kingdom of Heaven or World of Spirits, is again at hand. The resurrection trumpet is sounding, and its clarion tones are awakening the nations to new life and action. A new dispensation of "spiritual gifts" and spirit power is rousing the dormant world to a realization of impending crises in the dominion of old beliefs and dogmas. An irrepressible conflict between superstition and reason, idolatory and rationalism, bibliolatry and science, is raging. Greek has joined Greek, and the tug of war between facts and fictions, new truths and old opinions, stirs the mental world like an earthquake shock. Mountainous waves of thought are dashing against the citadels of error, and these ancient strongholds of super-stition are tottering to their fall "Principalities and powers," thrones and altars, are convulsed by the onset of awakened mentality, and the stricken hearts of tyrants, both political and ecclesiastical, "like muffled drums are beating funeral marches to their The angels of deliverance have published their Emancipation Proclamation, and the oppressed are struggling to be free; superstitions are dying, bigotry is departing, conservatism is re-laxing, reason is triumphing, science is advancing to new victories, and more and more light from on high is illuming "the wide, wide world!"

To live in an age so rife with grand and startling events is no ordinary privilege, and to be an actor in the grand drama of world-moving events is a privllege that heroic souls well might covet.
But are we who now occupy the stage, fully conscious of the mighty import of events now transpiring, and of our great responsibilities to act well our part in the drama? Do we vividly realize that we are making history for future generations to read with admiraor disgust, and that not only are we shaping our own destiny by the part we are acting, but fashioning in a large degree that of millions yet to be? Such is indeed the momentous fact, and it behooves us each and all to ponder deeply upon the magnitude of our obligations, that we may not be held culpable for

neglect of Duty! This is emphatically "a time that tries men's souls." In the war of ideas already raging, all are enlisted by the powers above, and there is no evasion nor substitution; each must stand at his or her post of duty to defend it, or march on to new conquests. We repeat, ours is a revolutionary, as well as an evolutionary movement. The fundamental ideas and cardinal principles we cherish, are antagonistic to the popular orthodoxy of the age, and hence agitation and conflict are inevitable. "Men may cry 'peace, peace,' but there is no Truth and error cannot dwell together in peace. The wrongs of ages must be righted, for the divine fiat has thus gone forth and there is no escape we must meet the issue! Only devils and errors cry: "Let us alone!" r cowards nor laggards in our ranks.' Whoever enlists in our cause must be prepared to "fight it out on that line" if it takes a lifetime, and must say to the enemies of truth with the heroism of Fitz James:

"Come one, come all-this rock shall

From its firm base as soon as I!" Said the immortal and unconquerable Patrick Henry: "Victory comes not to the strong alone, but to the vigilant, the active, the brave"-and it is as true of the moral and spiritual battlefield as of the physical, and we must work unceasingly, sacrifice bountifully-pledge our fortunes, our lives, and our sacrehonor," if need be, to maintain the righteous cause we have espoused, else we are recreant to most sacred obligations, and will deserve the execration of those who follow us, and will have to

We need the heroic valor, the unflinching fortitude, and the sublime selfdevotion of the old martyrs, and the godlike zeal of all the illustrious champions of human rights and liberty,

"Whose deeds crowd history's pages," And Time's great volume make.

fight our battles for us!

We have the noble examples of the good and great of all ages before us who won renown by toiling and sacrific ing for truth, and it behooves us to emulate their illustrious deeds. In our veins runs the blood of a heroic ancestry, whose proud fame we cherish with profound veneration, because won by devotion to great principles, at the sacrifice of personal case and selfish interests. Is not our cause—the cause of truth, of humanity, liberty and progress, as worthy of our devotion? the old heroic fire gone out in our blood: Are we degenerate descendants of noble and valiant ancestors, who died that we might live in the enjoyment of civil

Answer me, ye who profess to believe in the living truths and soul-inspiring ideas that come to-day from "loved ones gone before," yet lack the moral courage to face a frowning priesthood, and defy prejudiced public opinion!

Answer me, ve anathetic inkewarm of ease, and do nothing (but find fault.)

and hug your coffers like misers, while veterans are in the field calling for your aid in vain, and your neighbors are sitting in the darkness of old Night, because you hide your light under the bushel of self-interest, and lend no helping hand to spread the "glad tidings" which angels bring from heaven to-day

Tell me, ye wealthy Spiritists who have means you do not use to spread this glorious gospel of Spiritual Dispensation, are you worthy sons of noble sires, and are you honoring the noble examples set before you by those who pledged their fortunes and their all, to gain the liberties you enjoy? Do you feel self-satisfied in the consciousness that they are hourly looking down upor you, to witness your selfish indifference, and miserly parsimony? If not, (and God help you if you do!) then listen to their stirring appeal as they come from their higher homes to rebuke their sucessors for the groveling thoughts, their sordid ambition, their craven spirit, and apathetic indolence; and as you hear their merited rebukes, arouse from your legarthy, awake to your duty and redeem yourselves ere you hear their deserved condemnation: "luasmuch as ye have not done it (your duty) unto your neighbors, and unto their would-be teachers, (the poor mediums and lecturers sent unto them,) ye have dishon ored us, your benefactors, and by your sordid, mercenary habits are so hardening your hearts and encrusting your souls with materiality, that we whom you profess to love are driven far from you! Verily you shall have your re ward, but you will not have it in the approbation of your spirit friends, nor will you find it in happiness in the spirit-world, till by a long course of selfdiscipline, you 'work out your own salvation' from the spiritual degradation and degeneracy you are now bringing upon yourselves by Selfishness!" Spiritualists, it is unbecoming, yea

more, dishonorable and cowardly shirk from duty we owe to humanity to let our light shine, and use every means in our power to spread abroad the benign principles of our philosophic rejoy privileges no other generation ever had; while blessed with all that science and art can add to the bountles of nature, we have superadded increasing communion with higher realms—beholding "what kings and prophets longed for but were not permitted to see;" while "reaping what others have sown," shall we refuse to sow in our turn, when we hear voices from above saying:

freely ye have received, freely give? With such inestimable blessings constantly showered upon us, will we prove recreant and refuse to share our abundance with our neighbors who are possess? Shall we desert a sacred and holy cause because unclean hands have soiled its shrines, and covet "the fleshnots" of reenactability and nonular for found in fashionable churches, which are really little better than

'whited sepulchers?" Because the name we bear has been too often disgraced by mountebanks frauds, and moral levers, that may be found among all classes, shall we forsake our nost of duty, and call ourselves by some misnomer that may be a little nore savory in the dilated nostrils of Mrs. Grundy?

Or, worse than that, shall we leave the ranks that Angels of Light are striving to lead "into green postures and beside still waters," where bloom fragrant flowers of love and truth, and give ear to the seductive platitudes of a mer maid siren miscalled "Christian Sci ence," that entices its followers from the terra firma of solid facts and demonstrated truth, into the deep sea of mysticism and transcendentalism, where reason and common sense are wrecked? Or, what is worse yet, shall we (as hundreds of our former asso ciates have foolishly done.) be enticed to desert the greatest and grandest truth this wonderful age of discovery and in spiration has evolved, by the blandishnents of an Oriental Sibyl called The osophy, who lures her victims into laby rinthian mazes of dreamy speculations in this world, and then launches them

Nay! brethren, to use the inelegant but very significant and appropriate language of "Holy Scripture," let us not forsake our scientific philosophy demonstrated as truth by phenomenal facts such as no other cult possesses to "go whoring after strange gods," whatever he their alluring claims and fascinations! Let us not forget that Recording Angels are taking note of our every thought and act, and that before their august tribunal we are arraigned very moment to answer for our "sins of omission, as well as commission: and let us vividly bear in mind that all the mighty heroes of the past, the great reformers of every clime, the noble martyrs of every age, uniting with the trusty godlike workers of to-day, will condemn and dishonor all who are un-

into a still more dreamy heaven?

rust. Great is our responsibility. The angelic host that draws near to bless us calls upon every one of us to arouse to duty, to "work while the day lasts," to act. speak, give for truth and humanity's sake; and with all the pathos of undying love, they beseech us by all that we hold dear; by the memory of the illustri ous deeds of the mighty men of old; by the sacred recollections that we cher for us: by the tender love that we cher ish for kindred and friends who from the spheres are gazing upon us; by our love of liberty, truth, justice and all that is exalting in our divine philosophy, that we "lay up treasures in heaven" by helping the poor of earth, who need the truth that shall break their bonds. that makes this world beautiful, joins earth to heaven, and

Spiritualists, remember your sacred

Great memories, which retain all in-differently, are the mistresses of an inn, and not the mistresses of a house .-Mme. Necker.

brings peace and joy to aching hearts!

Let us stand by our cause, firm and

faithful, and honor it by Living its Prin-

The instinctive feeling of a great peosupinely on beds ple is often wiser than the wisest man,

After examining the best authority we could obtain on the subject we believe that it is generally conceded, that sin is a transgression of what is known as the Mosaic Law. Now to simplify or make more plain, we will quote a few passages from the Bible: 1. "Thou shalt have no other gods be-

fore me,
2. "Thou shalt make no image like

anything in heaven or earth, and bow down to it.
3. "Thou shalt not take the name of

the Lord in vain. 4. "Thou shalt not do any work on the Sabbath day, because the Lord blessed and hallowed it,"

The above are quotations from the old Testament. To transgress any of the above laws was called sin. Any person who was guilty of the offence was condemned by and through the Law, and in the olden times, for a punishment, was cut off from among the people. Whole nations were sometimes ordered destroyed for refusing to conform to these commands.

Up to about the time Jesus came into the world, all who disregarded the law that had been given through Moses were removed from the earth as a punishment for the disobedience. We do not find that disobedience to laws given should affect any life beyond the present. Although we find there was a belief of a continued life and the departed could and did communicate with those on earth, yet it seemed to be generally accepted that any act of good or evil which was done in this world should receive its reward or punishment in this,

We find commands in the same list that apply to the moral status of the human family, such as: "Thou shalt not kill, steal, nor bearfalse witness against a neighbor." The penalties attached to the latter commands are the same as those of the former. This might be conceivable from the

standpoint of a personal and Jealous God. But as we are fully satisfied that there is no personal God, we know there can be no jealous God; therefore if we should disregard the former charges, it would not be sinning, for our great God of the universe would not care if we do make images out of gold to worship, or work on the Sabbath day. And as sin is the transgression of the Mossaic or Divine Law, and with a God who does not care for any transgression which does not affect Him, we have no offense that can be called sin. We have offences that we call crimes, such as thieving, and murder: to those we have a penalty attached, some of them similar to those of olden times.

The more modern definition of sin is: "Being ungrateful for gifts of Providence, by an ommission to fulfill a positive command given by God to man, to depart voluntarily from a path of duty prescribed by God, or any thought word, or deed, against the law of God." Now, without a personal God to receive gifts and adorations, how can we be ungrateful for gifts. We all know

that we have never received any gifts from God morethan we naturally would in following closely to nature's laws. Nothing that we poor mortals can say, think or do, can add to, or detract one single iota from, the standing or glory of an infinite God. The laws we find recorded in the Bible were written by men under an inspiration similar to what speakers of our day have, and are colored more or less to conform with the times. Moses being a leader, and wishing to hold his people under subjection, turned every transgression of the law he made into sin, which was nunishable with death.

And as we come down later, to the time of Christ and his disciples, we find they patterned after the olden laws. was a great stickler for what he called divine law, and original sin. We have not been able to make original sin a tangible thing. With the best explanation we can find, it is entirely too metaphysical for the human mind to comprehend, and as sin is the omission or transgression of the Mosaic or Divine law, we do not sin when, we refuse to follow a path which we cannot understand. Believing as we do, that if we should follow a course which the church fathers have lain down for us. we could add nothing to God's glory, and by refusing to follow we should take nothing away, therefore we have committed no sin when we refuse to accept that part of the law called divine

as a guide to our actions. The moral law should be followed, and every one should approach the teachings of the Golden rule, as near as possible, as well as the command to love one another; and the Higher law, do all for others. We do not say that the human family cannot commit wrongs, or crimes, but from our standpoint, we can see nothing we can do that would be a sin that should merit eternal pun-R. N. WILCOX. Avery, Ohio.

A NEW DEPARTURE.

The New York Herald says: "Mrs. L. Treadwell, a society woman of Emporia, Kan., has sacrificed a pet pogdle dog as a burnt offering, declaring she did so to propitiate an offended God, who had decreed the death of her two children. She says she saw the Lord face to face in a vision, and he told her to offer up a living sacrifice. The good woman has recently become deeply in-

That was pretty rough on the poodle, but a decided improvement over the sacrificing of children to appease God's anger. If acceptable to the Divine ruler -and it appears from the conversation between him and Mrs. T. it was sothen let the dogs suffer from this out, and spare the babies.

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SATAN IN FRANGE.

THE EXPOSURE OF SATANISM- case he appears to be wrong. The GREATEST FARCE OF THE AGE writer in the Eclair already referred to RIDICULOUS POSITION.

itely in France by two books published the letters which have been directed to in Paris entitled "The Devil in the Diana Vaughan and to which he has XIXih Century" and the "Memoirs of dictated the replies are in his possess. Diana Vaughan," purporting to give sion. A part of the farce was kept up descriptions of the supposed invocation and worship of satan by a secret body of Paladists or Luciferians, who were affirmed to have an organization which contact the manufactions over the Old World. spread ramifications over the Old World replies to the letters addressed to her

among some of the inguest officers in Paris, who for a small recommendation of the manner of the post letters entrusted to them for seeking to dethione the worship of the that purpose, from any town in the orthodox God and establish the cult of world, according to instructions. Lucifer as a God of light and freedom.

The first book included the most exwith the additional appeal to the public correspondence as a fitting conclusion taste for sensationalism, of blood-curding illustrations. The second book was presented as being the confession of an or high pulgates of Polledism, who had of Satan at which she had assisted, at pleasant to many who have given their which the arch-demon had appeared as ardent support to this fictitious persona handsome, sad-eyed young man, in lification. It would be disagreeable for

laid for them by the editors, and gave the edifying memoirs of the young contheir support to these works, quoting them in lectures, books and pulpit. A to her on December 16, 1895, that her conversion was one of the most magnificant displayment plants. The horned Devil of the dark Middle Ages horned Devil of the dark Middle Ages conduct the conquer the second the most magnificant to conquer the second to Bishop Villard, who as late and the most magnificant to conquer the second to Bishop Villard, who as late and the most magnificant to conquer the second to be second t

saw a fresh field for their enterprise in Bessonces who affirmed that they were this new sensation, and pushed full tilt convinced of her existence. Also to the at the slimy mouster with sharp pointed Vicar of Saint Lucca, who has stated pens. The Verite, the Libre Parole, the Matin, the Universi the Eclair, success Mr. Lantier, president of the Order of sively brought their detective ability to bear, and gradually the bubblecollapsed that he has lunched with her. in consecutive exposures.

contributed under the pseudonym of Dr. Bataille, as officer in a steamship line he had traveled in the East, and was thus able to contribute fantastic tales of Munchausen characteristics. He had been engaged as a journalist and had the requirements of the editor. He had always been a materialist, and absolute dishellower in the requirements of the editor. disbeliever in the supernatural. The whole enterprise was got up, he callous ly stated, to make money unfathomable stupfdlip of the Catholics whose silliness is such that they would not now believe'I had bamboozled them were I to tell them so." He referred to his renders in good-humored chaff as "a few thousand imbeciles." He had however, duly contributed to a part of when he found that the public wer taking his humbug seriously, and that personal questions were being entered into. He had made a good haul, any way, as his share, and had subsequently purchased a restaurant, which he re quested his interviewers to advertise. The leading editor is stated to be

M. Jogand, who wrote under the name of Taxil. This man had at one time been a freemason, when he wrote some pornographic, antic-clerical works, "The Secrets of the Confessionals," the tresses of Pope Pius IX." Being moved by grace, however, he became con erted and went over to the church which event was followed by the publication of some anti-masonic books but these remained a drug in the market, so something fresh and more to draw money from his new surround ings, as Dr. Hacks stated above. The lowed, and the enterprise proved a big financial success? 20,000 took in the monthly publications at franc a number, says Hacks. A write to whom the Eclair gives prominence says: "To have created a new religion to have described its ceremonial and rituals; to have named its priests and adepts; to have revivified the horned devil of the Middle Ages is no commonplace achievement. But when the author has had the satisfaction of sec ing the whole Catholic world follow hi lead and quote: his tales as facts of truth, he may indeed be entitled to claim to rank as the King of Char

latans. All this publicity, however, obliged the authorities of the Catholic church a last to examine into the basis on which the statements, made in these books rests, to which they had, alas, too willingly and too easily lent their support At an anti-masonic congress held, re cently at Trent, reports the Catholic journal L' Univers, Taxil was called upon by leading ecclesiastics, to submit proofs of the existence of Diana Vaughan. This Taxil evaded as long as possible, but finally engaged to do s under the seal of the confessional to under the seal of the confessional to Bishop Lazzaresch, but failed to keep his appointment. A commission was subsequently constituted at Rome, be-fore which he however again failed to

Meanwhile another of his ex-partners, Margiotta, quarteled and published an exposure in La France Libre, of Lyons, in which he withdrew his statement previously made, that he had met Diana Vaughan at Naples, and affirmed that it is Taxil's wife who is the real Diana as Jogand is Taxil, and Hacks is Ba taille. Madame Jogand, says: I Mery, not having been "converted" by grace like her husband, has continued to sell pornagraphic anti-clerical works from under the same roof, all the time that he wasdeluding the Catholic world with his "Diable" mystications. Whether Margiotta has himself been skillfully mis-led by Taxil, or whether his statement is made to throw the reporters off the track, is difficult to estimate. In any miss the opportunity.- Chasles.

-ROMISH DIGNITARIES IN A states that the real holder of the role of Diana Vaughan has been discovered; that she is a woman in the employ of Much attention has been attracted Taxil who acts as his secretary. Al

and the New.

This organization was stated to be governed by a secret society existing among some of the highest officers in the sympathetic believers in this skillfully-imagined personage, to an agency at 29th Passage, de l' Opera, Parls, who for a small fee undertake

If it should happen that Taxil should become re-converted to some other betraordinary gruesome tales, baited lief, and should decide to publish this ex-high-priestess of Palladism, who had written the voluminous correspondence pecome converted to Catholicism. She of the Passage de l' Opera at his dictawas supposed to describe the evocations tion, the consequences would be un-

Cardinal Rampolla, who wrote to her The church fell into the trap artfully that the Pope had shed tears on reading walked forth revisited to conquer the world afresh in the XIXth Century. world afresh in the XIXth Century.
Some wide-awake reporters, however,
Bishop Fava, Abbe Mustel and Abbe

Taxil does not think that the time has M. Gastave Mery, of the Libre Parole, yet come to show his own hand, to summed these up in a little pamphlet judge from an interview reported in the entitled the Truth about Diana Matin, and still hopes to make bluff pay. Vaugah." A series of interviews with But the writer in the Eclair appears to one of the writers of the first book, by different journalists is included. This not soon throw up the game, he may gentleman. Dr. Hacks, by name had find himself forced to do so. QUAESTOR VITAE.

A THEOSOPHIST PANTHEIST.

A very old woman had a very old

In summer 'twould thaw, in winter 'twould freeze; Rut a grub reincarnate once appeared in its middle.

When that cheese froze again, this grub was no more; His soul, now decarnate, floated off in the cheese; But this theosophic grub had left mill

ions of spore; grubs came from these. Thus, year after year, grubs went and

grubs came; Till tradition e'en failed to expain their beginning; But a scientific grub, reincarnate, now came.

Born again in this cheese, to atone for old sinning. For ages and ages he'd floated in

all through this great cheese—so surely All the time looking out for a suitable which to incarnate and further un

fold.

Being now a wise grub, far wiser than Like Blavatsky, or Olcott, he resolved to advise;

And the many wise doctrines h preached to his brothers There received with great joy, and with wide-open eyes.

So he called a convention, most solemn

and odd: Big grubs, little grubs, grubs of all age The question to discuss was: What and where's God? This question he answered-this sci-

entific sage. Quoth he: Silly grubs, in learning I'm skilled; been born and have died many

hundred times o'er. Now to you I declare that all space is With God-which is cheese-there can be nothing more.

There exists but one substance, and that is pure cheese; As cheese you can see it, but as God it

(Just here this sage stopped until he could sneeze) and they all said they knew about God very well.

Now we're in the cheese, and the With cheese we are filled, and we fil the cheese; I adjourn this

further fuss. -gnaw, and be happy-you are all God and cheese. K. D. WISE.

The one prudence in life is concentration; the one evil is dissipation.-Em-Bad habits are as infectious by ex-

ample as the plague itself is by contact. -Fielding. There was speech in their dumbness language in their very gesture.—Shak-

There is no gain so certain as that which arises from sparing what you have.-Publius Syrus. There is nothing so likely to produce

peace as to be well prepared to meet the enemy.-Washington. . The sure way to miss success

TEST EXACTIONS.

CION AND DISTRUST.

phlegmatic temperament; and in consequence of such healthy stimulation, the writer's mental digestive powers have become so unexpectedly active, as status of the sitters at a seance, deteralready stated, thoughts have even mines the purity or impurity of the been evolved by a due assimilation of manifestation, and have an influence on upon the pages of The Progressive medium. Thinker.

May the philoxera of time deal gently with its guiding spirit, and preserve flowing and implicit confidence in their both from its dread ravishes until overripeness removes them from their earthpaper, are somewhat of a mixed breed. They sometimes take on a complexion of sad soberness; but oftener are born isfy ourselves as to that person's honwith the bright wing of the oriole and humingbird, and joyously flutter in, and make brighter the sometime eclipsed sunshine of my life.

Somber thoughts have always been to me an abomination. I never allow gator. them houseroom longer than it may require to evict them from the mental premises. Yet they, too, are useful to man, when made to serve as the shadows and half-tones of the landscapes of human life; but when misplaced by the unskilled and unphiloising landscape of human existence.

While perusing and mentally digest ing the varied contents of The Progressive Thinker, as well as the daily papers, the sad uncomfortable convic tion forces itself upon my mind that "Humanity has lost entire confidence The integrity of its units is suspected by the whole, when such units attempt to present to the rest of humanity a new thought, or truth.

This distrust of humanity in itself. cems to have reached a greater intensty among Spiritualists than any other class of people. The great demand for crucial test conditions at seances, for so-called physical spiritual manifesta-tions, for hishes but one of the many expressions of distrust; and it is this with which we intend to deal in this letter. Mediumship at the present day-especially that of a physical characterrascality and inborn knavery. No

world become informed of certain phenomenal developments through the mediumistic channel of some heretofore unknown unite of humanity, than the ry: Test! Test! Test! resounds through the land. Gyves, chains, ropes, a shes, flour, squirtguns, darklanterns, etc., are specedily prepared, and the goes forth with the grand consciousness that on him alone depends the purity or impurity of the phenomenal atmosphere; and the unsuspecting, but honest sensitives, newly entering into the field of psychical labor, are at once made to feel the keen stings of the "Thorns of disappointment;" by having their best and holiest motives impugned By being required to practice their par icular phase of mediumship under con ditions to which we subject only the most hardened criminals, the sensitives if possessed of but a moiety of native pride, with consciousness of purity of motives, are driven from the field of

spiritual activities. Or, should the honesty of purpose and zeal in his labor overcome the scruples of inherent pride and the medium continue his or her medial service amid the atmosphere of distrust with which these so-called testers must necessarily surround them, and knowing them selves to be treated as criminals read to defraud their fellow beings, such mediums must at last become callous to the welfare of such investigators whose relationship to them is a standing insinuation of guilt; the medium's sym pathy for his fellowman must propor lionately dry at its source, and medium ship becomes merely a means to supply the wants of the physical man. The result is easily foreseen. A short season will suffice, and the ending is a dis graceful exposure.

I do not wish to be understood as con doning the perpetration of fraud by so called mediums at their seauces; for consider such a most cruel and repre hensible crime, for which punishment cannot be too severe; but let us not lay the whole blame upon the sensitiv when deception is apparent unless proof positive, pointing to premeditation on the part of the medium, is found.

A medium, with manacled hands and feet, or wound about with cords, and tied to his seat; enclosed in a bag tied securely about the neck; or with bare filled with rice or fine ashes, does not must come to me. make a picture to impress the investicausative of painful reflections in the minds of sensitives and noble minded sifters at such "Test seances," and must tend to lower the medium's personality not only in his own mind, but also in the minds of those seeking his services.

As a medium, he becomes intensel sensitive to the thoughtworld of his surroundings and appreciates at their full value those acts or thoughts which in the least degree reflect upon the honesty of his motives. And feeling himself prejudged as guilty of crime be cause of his mediumship, and the honest desire to use the same in the interes of humanity; he soon awakens from the roscate dreams of the holiness of his mission, to the stern realities of his pro saic relationship as a unit, to the rest ladder adown which the sensitive is une.

being thrust, until the lowest level of mediumship is reached, his powers becoming but a commodity to be bartered MEDIUMS AND THEIR TREATMENT-RESULTS OF IMPOSED
CONDITIONS-EVILS FLOWING
Of microst a commodity to be bartered for a certain amount of lucre per hour; till at last—and worst of all!—his former spirit guides, finding their efforts fruitless to penetrate the dense atmosphere FROM PAINFUL TESTS, SUSPI- of mistrust surrounding their instrument with whom they had hoped to accom-plish great and noble results, reluctant-To the Editor:-I have been thinking | ly abandon their charge for other fields but this need not occasion you serious of activities, and leave their medium to alarm nor surprise, while you are aware the mercies of less scrupulous spirit opthat I am a reader of your paper, whose | erators; and the result of all this is seen weekly contents will awaken into in the disgraceful exposures which are healthy and progressive activity the eagerly chronicled by the daily press mental digestive powers of the most over all the land.

My experiences of nearly twenty years with phenomenal phases of Spiritualism have convinced me that the mental the good things always found spread the moral or immoral tendency of the

We do not ask crucial "test conditions" of mediums because of our overso on account of a great respect we ensphere of usefulness. The thoughts tertain for their person or powers evolved, like the weekly menu of your | The fact that we are willing, and even auxious, to subject a fellow being to selfdebasing conditions in order to satesty, which we have arbitrarily prejudged, precludes the possibility of respect, confidence, or even a care for the present welfare of such person, having any mental houseroom with the investi

teaches me, do not always constitute the happiest hours of the medium officiating, even when no test conditions are required. Often these hours-which should be looked forward to by the medium as moments of holy and exquisite sophic artist, the picture is marred in its | pleasure—become an eternity of torture happiest and brightest coloring, and mentally and physically. And when may prove disastrous to the most promtions are not in accord with the expectations of the investigator, the sensitive is doubly punished, and to the tortures of the seance are added insinuations fraud or immature mediumship; though under favorable conditions the manifestations may be of the best.

Nature expresses itself best when left untrammeled and free. Attempt to enforce "test conditions" on the varied avenues through which Nature seeks expression in myriad forms of beauty, would be disastrous in the extreme. Malformations and imperfections of a multitudinous variety would result from such interference.

Man, in order to produce the highest and best possible results in the varied departments of human activities, cannot be fettered in his operations by so-called "test conditions" in order to prove his ability in a particular ca would lessen the power of pro sooner does the so-called spiritualistic ductiveness to the extent of such ap-

plied tests. Had the "flour and rice tests" been applied to the mental and physical hands of Edison, Roentgen, or Tesla, would the useful inventions and discoveries, humanity enjoys to-day, have materialized in as perfect form as we know them? No! Nature, in all her operations will not be hampered. Should we attempt to do so, she promptly resents our presumption by refusing to accede to our demands.

Spiritual phenomena can occur only

along lines of least resistance, and

strictly within the realm of natural domain; and with any attempt on our part to abstruct the varied channels through which spiritual intelligences seek to express themselves with crucial test conditions and presume to enforce conditions other than those which these intelligencies find best adapted to their purpose, it seems to me that as intelligent and rational beings we ought not to expect any other result than utter failure, or, at best, but a poor travesty, on the products of unshackled Nature. If we are unwilling to entertain special considerations for our mediums, to which their great sensitiveness should entitle them; let us at least treat them with that respect we accord to all other members of our common brother and sisterhood, until by some volitional act of their own, uninfluenced by insinuations of guilt or mistrust on our part, they shall have forfeited our esteem as honorable units of the community.

A HELPER FOR THE OBSESSED. To the Editor:- I am happy to lay before those readers of The Progressive Thinker who are suffering from the torment of evil spirits the following letter from a veteran medium, who has vested with power to cast out demoniac-CHAS. BETTS. spirits.

Calcium, Pa. HERMAN DERSH.

"Brother Beits: Any person or persons, suffering from obsession, no matter if they have to be bound and shackled; no matter if they are in the coils of a legion of devils, if they will come to me I will cure them. I have been given the power to cast out devils, and in the future I intend to use it. I feet in a pan of flour, and both hands am too poor to go to the people; they,

Without money, and without price, gator with the highest and noblest shall these devils be cast out and sent thoughts. It is a picture that must be to their reward. The power is with me I cannot send it to relieve those obsessed, hence they must come to me.

The more desperate the case the better. I say this, that the world may know that the power that Jesus possessed is again upon the earth, though the people know it not. Truth will again be offered to the inhabitants of earth, and well will it be if they accept it, Jesus is coming in Spirit and in Truth, to finish his work, and wee unto those who shall do violence under his name, or his truth." G. H. MILLER.

537 Monroe St., Springfield, Mo. HIS IDEA OF HADES.

A Michigan evangelist is inspiring unwonted zeal for salvation among his of mistrusting humanity. His mind multitude of hearers. He portrays hell once disenchanted; and the holiness of his mission fading into the uncertain walking match is going on, while at the mists of obscurity, every consecutive other "Bob" Ingersoll is delivering a test seance will become a rung of the lecture on "Genesis."-New York Trib; which was of three minutes, duration the lens was "stopped down," with the

smallest diaphragm, to give the clearest

his body was probably drawn into the

vortex of the magnetic lines of force

exerted by the electro-magnet. After

this experiment the subject was so ex-

hausted that it was fully forty minutes

siderable extent, yet, as we know, it

has many properties which fluids de

not have. For instance, it will travel in

any direction with equal velocity, re-

gardless of gravitation, its greatest re-

tarding influence being an imperfect

conductor. Animal magnetism travels

with no other conductor than ether it-

it may or may not be immediately-dissi-

I have talked with many photog-

which they were unable to account for.

Several mentioned the significant fact

of a face or a head and were at times

Spiritualism has its truths, as well as

people, let the student visit the seances of the sensitives and the somnambules,

and the psychological research societies

and, with due study and patience, the knowledge of occultism will be revealed

to the scholar when he is ready to receive it. A. FREDERICK COLLINS,

LYCEUM LESSONS

As Presented by Hudson

Tuttle.

GOLDEN THOUGHT.

SUBJECT:
What is the highest rule of human

Leaders of the older groups: The

Golden Rule is, Do unto others as ye would they shall do unto you. The

All the heroes and martyrs for truth

exemplify the practical application of

not what they dod! down the long line

and the passengers overe saved, and

The veneration of the world is bestowed on those saviors, who by show-

ers before their own, have pointed the

way which when all follow, will usher

As we are not to become spiritual be

ings at our departure from the earthly

body, but are spirits now, clad in fiesh;

spiritual beings now as much as we

shall be in the future; walking in the

courts of heaven, in the presence of

God as much as we shall in any higher

ideal although we may not actualize it.

in the antagonizing conditions which

Leaders of the younger groups: Illus-

trate these rules by examples and drawing out from the children stories of

kindness to their pets and companions.

All desire to become perfect and our

ideal angel is free from selfishness and has love and charity.

Do unto another what you would have

him do unto you, and do not unto an-

other what you would not have him do

unto you. You need this law alone; it

is the foundation of all the rest,-Con-

We should conduct ourselves toward

others as we would have them act to-

wards us.—Aristotle, Greek philosopher,

Avoid doing what you would blame

others for doing .- Thales, Greek, B. C.

Act towards others as you desire them

What you wish your neighbors to be to you, such be also to them.—Sextus,

Do not to others what you would not

ike others to do to you.-Hillel, the

great Jewish Rabbi, B. C. 75.
All nature cries aloud, shall man do

less than heal the smiter, and the railer

Bridle thine anger, and forgive thine enemy; give unto him, who takes from

thee.—Al Kornn. a hot never re

venge injuries.—Confucius. Return not evil for eyil.—Socrates.

Speak evil of no one, not even of your

enemies.—Epictetus He who gives to the peedy loses noth-ing himself.—Hindgo.

We need a preaching of the gospel of self-conquest, of the positive power and supremacy of the soul over the senses, of the spirit power, within over perverted appearing and according to the spirit power.

ed appetite and passion.-G. B. Steb

The search after truth should not be

discouraged by consequences. Grumble not in the night of calamity, but remember the coming of Joy.—Arranged by Hudson Tuttle.

The smaller the drink, the clearer the

head and the cooler the blood, which

are great benefits in temper and business.—William Penn.

by Hudson Tuttle.

bless?—Hafiz, Mohammedan.,

act toward you.-Isocrates, Greek,

fucius, Chinese sage, B. C. 551.

surround us.

R. C. 385.

B. C. 338.

Greek, B. C. 406.

sphere, the angelic rule should be our

Angelic Rule is, Do all for others.

Do all for others.

conduct?

absolutely grotesque.

SPIRIT PHOTOGRAPHY.

ONE OF THE MULTIFARIOUS PHASES OF SPIRIT PHENOMENA, ILLUSTRATING THE WONDER-FUL YIBRATORY FORCES THAT PROJECT IMAGES ON THE PHO-TOGRAPHER'S PLATE-EXPLOR-ATION OF A DOMAIN THAT EN-TERS THE SPIRITUAL.

Like the invriads of meteorolites that are drawn constantly to the earth's surface by its own magnetism, unobserved by mortal eyes, or like the multifarous atoms of animal life continually occurring which are so infinitesimally min-wonderful than oxygen. The name, atte that they live and die unseen by "fifth visual phase," is so-called by virman, are the metaphysical manifestations taking place everywhere and all physics called spiritual that can be obthe time (says the Chicago Inter-Ocean). One of the best illustrations of the fore- pictures may be traced back to angoing is the phenomenon of spectral or tiquity. Thus, at many feasts during spirit photography; also called psychic the pristine reign of Rameses II, the or anomalistic pictures.

perts capable of producing spirit pho-

grounds on July 10, 1893, The picture over 50,000 actual adherents in Chicago, was taken on the spot by Mr. Fallis. In with, perhaps as many more seeking to

ORITICAL EXAMINATION OF tasteless, odorless case, which INN OF THE MULTIFARIOUS we pass through without difficulty. Cogether, they can be so acted upon as to draw them into a visible, tangible liquid, that can no longer oppose gravity, and form a barrier capable of resisting strength. This change is brought about by pressure. A second metamorphosis will result in a hard substance we call

THE FIFTH VISUAL-PHASE.

The fifth visual phase of Spiritualism,

or spectral photography, depends upon a refined matter and forces not more tue of its being the fifth degree of metaserved with the organs of sight. These while the devotees are many, those by the god Apis. Archeology reveals to who practice it as a profession are few, us the fact that ecclesiastics would for it requires one who is gifted with gather in the temple of Apollo, at Del great magnetic properties to be reason-ably sure of success.

This is an an expectation of the picture, seeing. With the advent of the chicago can boast of perhaps ten ex-Christianity the prevailing notions that these pictures were the result of contographs, and among them may be trolling influences of the gods ceased, mentioned Mr. Chalmers Rose, Mrs. S. and the sozeerers were regarded as be-H. Tripp, Mr. M. M. Jackman, and Mr. ing in direct contact with the evil one. W. Clark Wilson.

Mr. S. W. Fallis, engraver and photog-witnessed a remarkable change in pubrapher of this city, has devoted many lic opinion, but there are as many years to spirit photography, and has the creeds concerning the pictures to-day as tinest collection of images of these dentrements of the occult world in Chicago. A ylonian kings. Out of this nuclent strange photograph pro- knowledge has evolved the doctrine of duced by him shows the burning cold-storage warehouse at the World's Fair seen when it is stated that there are



the clouds of smoke and fire appear the know positively if their spirit friends apparitions of the fifteen who lost their can really return to the earth sphere lives in this disastrous fire. It will be and can be seen, conversed with, maniremembered that many reliable wit- fest themselves in other ways, and be nesses claim to have distinctly seen in photographed. warehouse the captain of the fire de- offer its devotees? It assures its follow-

Spirit photography is an abnormal dephotograph. Effects of various unthe direct cause of superstition. Usualing all to be a sham. This is at the out- reincarnated life. set; but at the conclusion of their inquiries all agree that the phenomena have had the spirits of their dead phoare real, but many differ as to the tographed regularly.

attention, study and experimentation to other forces acting as mysteriously of the world's greatest scientists, who on a photographic plate as the cathod have reached their conclusions through ray? the agency of the best mediums.

EMINENT INVESTIGATORS. associated with Cyrus Field in the laytographing thought; W. T. Stead, the linga sharira, the former empirical, the well-known newspaper man of London latter esoteric and indefinite. and editor of the Review of Reviews and Borderland; the dramatist, Victorien the night-born names of Spiritualism, Sardou, who has written the play "Spir-hypnotism and theosophy, were the itisme" as his endorsement of the be-identical latent influence that during lief; and in our own country of Dr. the last quarter of the seventeenth cen-Robert Hare, the eminent Philadelphia tury was the witchcraft which stirred chemist: Mme. H. P. Blavatsky, author the fanatics into a barbarous frenzy. of "Isis Unveiled," and Colonel Olcott, It is true, science has done and is doing the founder of the Theosophical Society much to clear away the mystery that and co-worker with "H. P. B."

to the spiritualistic belief, classifying it which needed condemnation, admitting with spirit power; others have explained truth for truth's sake, until at last what If by the existence of a fourth dimen- was formerly and is sometimes now sion of space, and, again, others by ani-considered to exceed the laws of nature mal magnetism; but many ascribe it to by the overzealous or superstitious is the combination of these two. This is shown to be due to perfectly natural probably the correct solution for all laws, though those laws deal with the matter so transcendentally fine exists interjacent medium of the ego and the

Egyptians that were conceded by anti-guarians to be unsolvable, yet were sud-study of the mediums have made a study of the tests, with the result that dealy made clear by the discovery of instead of producing a fleeting image the Rosetti stone, which proved to be upon a brightened metal surface they the key, so animal magnetism has been employ the latest photographic instru-Many theorists want-aye, demand-the ing silver prints of faces and forms groof of "sense seeing;" that is, to per- whose etheric molecules are not comwe by one of the five physical senses pact enough to be visible to the naked altri-matter and forces that act-eye but sufficiently so to act upon the lt. They accept, however, the fact light waves. oxygen is not an imaginary but a A spectral photograph is not different matter; yet it is an impalpable, from an ordinary one, except for the

As a religion, what does Spiritualism

partment, his twelve brave firemen, and ers, as does no other system of faith or three other men who lost their lives at philosophy, the continued life of the soul or spirit of man, capable of com-Spirit photography is an abnormal demunicating with those dearest in earth yelopment in an otherwise ordinary life, with the everlasting punishment of hell left out. To a family bereft of known-or, at least, unseen-forces are a loved one the Spiritualist finds as much comfort in the thought that, ly-seekers who set out to find the though the body is gone, the spirit is established principles underlying the ever near (and for this reason they long list of spiritualistic tests are skep- speak of one dead as having "passed tical even to the extent of claiming for over") as a Christian does in the ultithemselves non-convincing minds, hold- mate heaven or a Theosophist in a new

I have known several families who Is it spirit power by which these spec-

Spectral photography has claimed the tral photographs are made, or is it due

ANIMAL MAGNETISM THE FORCE. We believe it due to that subtile vi-Among the former are such men as bration, animal magnetism, and claim Professors Wallace and Crookes, the these pictures are made by psychic great physicists of England; Professor forces that can be controlled by the cor-Varley, the famous electrician, who was rectly cultivated faculties incarnated in man. For every one cannot be the ing of the Atlantic cable; Professor Ak- medium through which a spectral phosakof, the well-known scientist of Rus- tograph can be made, but it is possible sia: Professor Wagner an associate to develop the power to do so, which is with Professor Zollern during the lat- accountable for its growing tendencies ter's remarkable experiments with Mr. Our object is to reasonably account for Slade, the American medium, these pictures that both Spiritualists and both scientific investigators of re- and Theosophists explain by methods nown; Dr. Baraduc, the brilliant French equally convincing individually, the scientist, who, through his experiments former by the very doctrine of the ex-in spectral photography, has been able listence of the photographs themselves, to demonstrate the practicability of pho- the latter by the Buddhistic tenet of the

The etheric vibrations employed in and co-worker with "H. P. B."

Some of these have been carried over the true facts. It has condemned that in the fourth dimension of space, as material body. From a scientific stand-well as the co-related forces.

Like the hieroglyphics of the advance of those of a century ago. index of occult manifestations. ments and appliances and obtain last-

on albumen paper by the regular photographic process.

Diotographed Insugant every case dages and forms appeared, but always Before taking up the scientific side of distorted in the direction of the magnet, the question at will be well to explain the spiritualistic theory of spectral photographed Insugant was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritualistic theory of spectral photographed Insugant to the magnet was the spiritual transfer to the magnet was the magnet wa tography. Briefly, it is thist We are constantly surrounded by spirit forms invisible to the eye, except under certain conditions, yet at times presumably definition. The plate was developed and found to be covered with peculiar markreal enough to change by some un-known chemical property the nature of a sensitized photographic plate, the medium bringing the shadowy visitant beings. Again, the magnet was held near the sensitive, and no results were ob-tained. The magnetism emanating from fore the camera at the proper time. The photographs prove the forms exist, but science says the forms were etheric molecules compacted in human form, but through the agency of actinic light the chemical nature of the plate was changed.

Nearly every phase of Spiritualism has been explained away by the philosophy of hypnotism or the science of suggestion, but the spectral photograph goes not affect the mind of the observer directly, but can alone cause an im pression upon it by the sense of vision,

DAGUERRE'S DISCOVERIES.

Authentic memorials show that when M. Daguerre discovered the cunning process of fixing the image of the camera obscura in 1838 blotches frequently occurred, sometimes assuming the shape of a head. Like instances are recorded while the collodion process was still in vogue. From 1855, the time Dr. Taupenot introduced the first dry-plate process, the number of spiri photographs constantly increased, al though but little was heard of them owing to the prejudice against Spiritual

Spirit photography was not known to England until 1872, when Mr. Hudson, who, by the way, was not a Spiritualist succeeded in producing on the plate a tall shadowy figure, finely draped in white, gauzy robes. Therefore one does not need to be a Suiritualist to be a me dium. As the following of the Fox sisters began to assume enormous proportions, and as no scientific conclusions were reached by those interested in this new wonder of photography, and as those of spiritualistic faith were ever on the alert for new phenomena in Spir-itualism in what is now the fifth visual phase, they found a test exceptionally convincing, especially when the investigator uses his own plate and camera and develops the sensitized plate in his own dark-room.

The spirit photograph seems to have

no practical value, yet investigators continue to experiment in the hopes of making some important discovery. From a scientific standpoint it demonstrates the possibility in the future of wonderful achievements. More is known to-day, after sixty years of spirit photography, of the force and etheric matter employed than was known of electricity the first hundred years after its discovery by Thales. About twelve years ago Mr. Battle made a number of experiments in electro photography, using a static current of electricity of very high potential surrounding the camera but obtained no result other than some lateral markings on the negative. Mr. Battle's theory at the time was that the force which caused the duplicate or multiple heads or forms to surround the the angelie; from degus murmuring on material head of the person whose photograph was to be taken was of a nadeath: "Father, forgive them, they know ture analogous to electricity, and he becould obtain photographs to the Howards, Nightingales and Clara without the intermedium of a lens. The Bartons, (Examples given by members, fallure of Mr. Battle's experiment seems | as of the sacrifice of the three hundred to me to be of sufficient evidence that Greeks at Thermopylae; the pilot of the an electrical current is too coarse a burning steamship standing at the form of etheric vibration to get the fine | wheel until the vessel toughed the shore results we see in spirit photography. and the passengets overe saved, and Since the introduction of the cathode then fell back into the flames; the minrays, which is a much finer degree of ers who go down into the shafts to resetheric manifestation, several wonder-ful photographs have been made, and

The highest aim should be to bestow had it been found possible to photograph through solid substances without a Crookes tube, but with a human radiator or sensitive instead, the photographs would have undoubtedly been after the sum of happiness of all, and avoid giving pain; thereby do we reach the strongly to the heart, no one seemed attention of the expense of heaven. So accustomed were we to his vagaries his goin was unnoticed, and so intense the quiet that follows the enjoyment of music which appeals so much that we see and know and strongly to the heart, no one seemed disposed to break the spell. graphs would have undoubtedly been sphere of heaven. known as the sixth visual phase in Spir-Itualism. The method of procedure in obtaining a multiple or spirit photo- ing that they placed the welfare of othgraph by the cathode rays is being kept secret by its two discoverers, who have been working on lines entirely dif- in the reign of love-the millennium. ferent from other experimentalists, so

far as the observations of those concerned are known. They believe they have nearly arrived at the final solution of natural-color photography, and also a new and quick way of duplicating photographs. If it fails the pictures will probably be known as the cathode spirit photographs; if found successful enough to become of commercial importance, this phase of Spiritualism will be lost in the depths of utility. Some

graphs will have a practical value. NO SPECIAL APPARATUS.

day in the near future spirit photo-

Ordinarily no apparatus is necessary to obtain a spectral picture other than the regular appliances to be found in any studio, although a good medium ! required. Where the medium or sensi tive is employed, the phase produced is termed intentional, but frequently, as before stated, the photographs are found with forms outlined upon them while neither the photographer nor his patron was known to be mediumistic This phase is called involuntary spirit photography.

When the spectral picture is desired the medium takes his position at a dis tance of four or five feet from the per son who wishes photographic proof of spirit life. It has been found that bet ter results are obtained when the light falls upon the sitter directly from the top-due, in all probability, to the etheric lines of force coming in contac with the waves of light.

In a test seance that occurred on the afternoon of Oct. 25, 1896, at my resi dence. Englewood, and at which severa prominent mediums were present, number of spectral photographs wer made by Dr. Daly, with the aid of the above-mentioned gentlemen. The sen sitive did not go into a trance, but said he would concentrate his thoughts in the vicinity of myself. He was very negative in electrical action, while I. as a hypnotist, was the opposite, or tive, or both negative, no result will follow on the plate. An extreme concen trativeness of desire by a magnetically gifted person often causes the iner fluid to travel to the point thought of with marvelous velocity, for time and space control the living material body to an extreme measure, but have little effect on the magnetism of a being and abso lutely none upon the soul. While a ser sitive can traject the magnetism of his own body, he may not have a knowl edge of how he accomplishes it. Who the forces of the sensitive and the sit ter come in contact, a reaction takes place which causes the etheric mole cules to compact sufficiently to act upon netism emerges from the sitter. it is no strange that the forms and faces should be recognized by him, although, of course, all of them are not. "Thoughts are things" as real on the plane of thought as matter is real on the phys ical plane, and undoubtedly thought is the motive power which shapes the outlines of the spirit photographs. Adepts can see this force as it comes from the bodies of sensitives, and Colonel Olcotl mentions an instance where he had seen it "ooze out of the left side of the

vague images outlined around the mate. A large electro-magnet was suspended rial head that had been projected upon in the air, while the medium concenthe plate in the camera and reproduced trated his thoughts of it. It was then Studies in Spiritual Thought

NERS, ACTS AND SPEECH.

before he entirely recovered. This maginto the inside of the being of this won derful person, and see behind the soft and full of sorrow as that of Orscenes, the wonderful machinery and pheus for his lost Eurydice. netic force, which every one possesses to a greater or less degree, is the medium, I believe, that connects the purely spiritual man to his material body. its movements, the operators and the playwrights behind and within the ac-Animal magnetism is a force so infinite ly much finer than electricity that a comparison could be made only as between electricity and water. We speak of electricity as a fluid because its ac-tion resembles that of fluids to a con-

Virginia to Elway, the hospitable home come for the music lesson." Having or Gen. Bethune, the quondam owner been previously coached by the hostess,

self, always returning to the body that gave it forth, until death ensues, when season of rest, play, and general sensitive designs and isposition, it was thought are the children and your husband?" raphers in Chicago, and 50 per cent have declared that they have negatives spoiled or disfigured by "fogged" spots best to give him a cabin all to himself, but within call of the family dwelling, and there, with his magnificent grand plano and small cot bed, the only fur- and wants of the Flaherty family as niture for which he had any use, he prethat these spots often took on the shape sented a very strange and incongruous long-suffering mendicant. picture. We were singularly permitted MRS. FLAHERTY AS MUSIC to visit Tom in this queer home of his, and in having him play for us his theosophy, and, if one is seeking that knowledge which is hidden from most great and original piece de resistance, "The Battle of Manassas," with its wonderful story of war, its roll of drum, its

> one of his performances en famille I was presented to the great per-former, who conversed as best he could with us, in his broken and half intelligent manner, and wishing to satisfy my-self as to his blindness, a fact which, while enhancing the interest, added considerably to the mystery surrounding him, I asked him the color of difeach of the queries he gave very correct replies, and, regarding, apparently, it. This performance, in its entirety with great intentness one of the ladies present, he slowly said, "I should say had one present addressed him out of her eyes are rather, rather blueish, her time or place, great would have been his hair is rather, rather brownish," and so on, in halting, spasmodic manner, he continued to make invariably correct "professor," and vice versa, and no "professor," and vice versa, and no criticisms or most accurate guesses. If neither, then Tom must have been endowed with another sight, as unerring and inscrutable as his musical comprehension and wonderful execution, thus presenting an additional but no less interesting subject for scientific study and investigation.

LEFT HIS PIANO ABRUPTLY.

brilliant appearance, and one quiet, playing for us so divinely, so exquisite-ity, that every soul had become attuned to his more than earthly melodies, and lowed with avidity of a starving, savage was lost in the eloquence of the silence which followed, the unsightly performer abruptly arose from the plane and left the room. So accustomed were we to panied with the protruding of the expectation of the protruding of th

ways had when moved by emotion), then again commenced the wild dance of exaltation, if not of genius, which compels to the performance of many wild, undreamed of possibilities and

of this poor idiot. HIM.

Tom's inspiration was upon him, we tion they cannot describe. waited his next move. In a little while as if he had absorbed all the feeling he prove the power of spirit to rise above could express from the heavens and its earthly embodiment, and soar away nelody from the moon, the Professor to fields untrod by purely mortal feet, as he insisted upon being called, act- and receive inspira ually tumbled into the room; he did not to ordinary mortal ken. walk nor run, but simply was there, all In the midst of the physical and menin a heap, a confused mass of head, tal darkness the soul sees a light and gained his perpendicular, he announced:

"I will now tell you-what-what the not nor can comprehend. stars-have-said to me." Seating himself at the plane, with a prelude of Is it th most exquisite chords, he suddenly thought? burst into such brilliant, such wildly gay, at one moment, and at the next such heartbreaking melodies as never before or since the days "when Music. heavenly maid, was young," was heard below the stars. It was as though his genius, for one night exalted from its oor miserable environment, had found green earth. It was the only Spiritualits way back to its Creator—as if the then liberated soul on wing to heaven carried the enraptand wandering senses ington. It covered three pages of the into the presence of God's "choir in-

He ceased as suddenly as he had begun-and silently glided from the room. whether back to the customary darkness, or bearing into the night with him any rays of consciousness of the beauties he had seen and heard, whether into the region of the brute or the realm of spirit we knew not, nor could say. LLD. A most excellent and very valu-Among the possessions which appealed to Tom's sense of pleasure, and of Fine Forces, and author of other imwhich was apparently dear to him, was portant volumes on Health, Social Science was apparently dear to him, was a very handsome silver-mounted crystal fute which had been given him by a musical celebrity of the old world.

The Gospel of Buddha, According to His great enjoyment seemed to concen- Old Records." Told by Paul Carus trate in playing at midnight beneath the windows of the sleeping rooms and, dents of the science of religions, and to

when all the household was, or wanted all who would gain a fair conception of to be, wrapped in slumber and sweet Buddhism in its spirit and living princidreams, the wild weird strains from ples. Spiritualist or Christian can this crystal flute murdered sleep in the most shameless manner, until the very Frice \$1. For sale at this office, stars withdrew their light in kindly prowith the disregard of genius for the desires of others, he continued his uncanny concert, for a most unwilling audi-

DANCING ABOUT IN MOONLIGHT. body."

During the scance above referred to, Post. W. J. PIEE, F. B. . I Code St. Mew York ever shifting moods, very different from this office.

ence, until driven to his cabin by the

breaking day.

THE LIFE WITHIN AND THE LIFE the softer spells which were so often WITHOUT DUALITY OF CON upon him, and while I lasted, he was SCIOUSNESS—EXEMPLIFIED IN THE CASE OF "BLIND TOM"—WIDE DIVERSITIES IN HIS MAN-NASE ACCOUNTY AND SERVICE. balls from their sockets, made a most In preparing this series of studies, I direful setting for a most unusual have thought well to vary the method scene, accompanied the while with inof presentation, by giving at this time a describable strains from his flute, as study of the thought and life of a sin-1 though in protest against the deformgular and well-known character-Blind ities and limitations of his physical be ing, with notes rising into a shrick of If one could but enter-so to speak- agony against what he was and was

tor-what a world of wonder would be comprehension of a dual state of exseen, bearing upon the rich field of spir-itual study. listence, as the following incident will illustrate. It was his fancy, during his itual study.

A well-known lady, of Washington presents some facts that will prove of much interest, concerning Blind Tom.

lilustrate. It was his fancy, during his vacation, to give music lessons to one presents some facts that will prove of the young ladies of the house, and much interest, concerning Blind Tom. She states, as given by a Washington he would make his appearance in the parlor or sitting-room, with much grav-Some years ago while on a visit in ity, announce: "Mrs. Flaherty

of Blind Tom, I had an opportunity to closely observe off the stage that remarkable musical prodigy.

It was during the summer, and Tom Flaherty," asked: "Do you know your flaherty," asked: "Do you know your flaherty," asked: "Provided by the lostess, we were not surprised at what followed, which was the invariable dialogue. The "professor," who was also "Mrs. If aherty," asked: "Do you know your flaherty," asked: "Do you was at the old home for his customary lesson; are you ready?" to which was season of rest, play, and general self- replied as usual; "Good morning, Mrs. After having been presented formally to all present, Mrs. Flaherty would give

such detailed account of the sufferings would do credit to a professional and TEACHER.

These, preliminaries, observed, the music lesson proceeded, during which "Mrs. Flaherty" was quick to detect erboom of cunnon, and rush of marching and, upon the conclusion of this part of the program, this individual, in Tom's discarded identity, took her leave. Very shortly thereafter the "professor," with his accustomed leaps, antics, and other gymnastics, percipitated himself into the room, saying as he did so, in his usual sharp, jerky manner: "I saw Mrs. Flaherty driving over the hill; has she been here?" Then followed an account of the visit, he intently listening, as if ferent objects held up before him. To for the first time hearing of it, and asking all sorts of questions in regard to was repeated each day yerbatim, and

"professor," and vice versa, and no smile or suggestion of improbability was tolerated.

The professor at the table was a most unsightly spectacle, not to be desired of gods or men. He was there to eat and for nothing more, and his methods were more those of a wild and ravenous animal than of anything human. In fact, his habits were so repulsive in this It was in August when I was permitted to see this prodigy so closely. The to him apart from every one else. The heavens then presented an unusually presence of food affected him so much as the smell of blood does a savage beautiful evening when Tom had been brute. It was an instinct to be gratified

enjoyment of music which appeals so so much that we see and know and disposed to break the snell. After awhile, walking to the low-message of the stars as they reveal to railed balcony which surrounded the him their wondrous story? The voices old country house and overlooked the which whispered in the long ago to the flower-filled garden that lay below maid of France her instigation to great glistening with blossoms in the radiant deeds of valor and of fame perchance glory of the full bright moon, we could may, in another tone and time, have plainly see, dancnig in and out among ministered in happiness and music-comthe rose trees, a dark, grotesque figure, pelling power to this poor idiot boy, con-ill-formed like that of some evil gnome veying solace for the woes he knew and or wicked spirit. Leaping from bush to in his great magnetic genius compensabush in perfect eestacy and abandon, tion for the joys he missed. Perhaps pausing an instant, with vacant orbs being only a human phonograph, who turned intently on the heavens, as if can tell whether the angels themselves perforce to penetrate the mystery of blue and of stars, then hopping wildly about melodies divine, which at the Master and of stars, then hopping wildly about melodies divine, which at the Master as if satisfied with what had been revealed to him, and to him alone, with both hands he pushed the enlarged eyes knowledge and with power, with sweetalmost out on his cheeks (a habit he al- ness and triumphant joy so far exceed ing aught of ours?

What a world of strange wonder and mystery is wrapped up in the spiritual and mental nature of Blind Physically blind, mentally idiotic, ver antics quite as untranslatable as those with a spiritual nature that senses the color of a lady's eyes, and listens to the PLAYED WHAT THE STARS TOLD gers translates what the stars tell him into such instrumental strains as inspire Knowing from past experience that cultured listeners with awe and admira-

This case seems to illustrate and

hands, and feet. Only having partly re- hears a voice that others, gifted with physical sight and mental power, know

Genius! Well-what is genius? Is it the embodiment of spiritual thought? JAS. C. UNDERHILL. Hammond, Ind.

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ANIMALS IN SPIRIT-LIFE.

THE SOUL OF A DOG-JEFF.

I say "the soul of a dog," because I had not been able to draw the dividing grandpa's buggy to the office each morn-line in Left's case, between reason and line in Jeff's case, between reason and instinct at the time I was in his surroundings, nor have I since he passed

Jeff was a little dog, a cur, about the size of a good big fox; a sort of sandy color, with stiff, bristly hair. Where he came from no one seemed to have any very clear idea, but that he was there, especially at meal time, no one could

Jeff lived on the plantation of a friend whom I was visiting; that was his home. The plantation was in Louisiana, not far from Baton Rouge. There were two dogs on this plantation; one, Jeff; the other, a big, playful but watchful Newfoundland dog, vicious only where food was concerned; then very vicious. Jeff was the best coon and possum dog in all that country; and could run a wildcat keener and quicker than a hound. One day, along towards that after a six hours' chase. The cat. in his death-throes, had torn Jeff's scalp The surgical operation that restored Jeff's scalp to its place had not been skillfully performed, which left

dog a sort of rakish air.
When he was coaxed on a coon 'possum hunt, at night, against his in-clination, he would start off through the canebrake into the woods with every token of joy. In a little while his well known howl would be heard a half mile off in the wood. Off! pell mell, we given of his own physical condition. go in the direction of the sound, tearing through the brake and mire and who had preceded her to the other brush; then a halt, and silence. Then as far again, in another direction came inorning when the snow was falling and the familiar howl. Off again, and the wind was calling, and whining and again, as the howl sounded near or far. Finally, when ready to drop from fatigue, would come a succession of short barks that sounded like "ha, ha, ha," and were so in fact, for they reached town. our ears just as Jeff crawled under the veranda. This was one of Jeff's blind, revengeful leads to avoid an unpleasant

I had not thought much of Jeff's soul till one Sunday after dinner his master the air with melody from the top of a leafy magnolia, a bird, by-the-by, that often caused Jeff no end of uneasiness by whistling him from one end of the plantation to the other.

The conversation drifted in a lazy noaccount manner, for it was a lazy day. Rover, the Newfoundland, was chained to his kennel, and in its shade was dreaming away the time. Over by the fence, whose growing shadows just suited him, half lying and half leaning against the lower board, in a sort of idle, brown study was Jeff; when the cook, having cleared away the things, came out with a big meaty bone which she threw within easy reach of the now thoroughly awakened Rover, Jeff rushed for "first base" as it were, but he was too late; Rover had the bone between his paws, and was on the defensive, showing the full armament of his jaws. Jeff sat down to think. Then he walked unconcernedly off around the house leaving Rover in apparently undisturbed possession. 'What do you reckon he's up to

now?" asked my host. "To getout of temptation," I answered.

"Not be, suh! He's placed his heart on that, an' I reckon"-Just then we heard a growl and a yelp. Jeff had gone clear around the ouse to steal up behind Rover, who was too quick for him, and Jeff sat down to think again. Then with a yelp away, w quietly and dejectedly to the fence against which he had been leaning, and, as if completely disgusted, crawled through into a cornfield which divided a neighboring plantation from my friends, and disappeared like a shadow and Rover gnawed at his bone in a nervous uncertain way, as one that watches for an attack that is sure to

"That's the fust time, sub, I evah saw Jeff done foh!" said my friend, "I reckon he's gone oven t' th' neighbors foh consolution. Roveh, yo' stingy brute, yo' ought t' lose yo' dineh!" Now the neighbor referred to was the

come, yet knows not in which direction

owner of a little, undersized Dalmatian hound; that was like one of the seven lean kine of Egypt; the more he ate the leaner he grew, till he looked like a shingle with four clothes pins for legs He was totally devoid of anything but appetite, and that served, when glutted to give him the appearance of great

"It do beat all! I gave that Jeff credit foh-why that ugly lookin' cur 'd fight my host began apologizing for Jeff's lack of grit in this particular instance, when the most dismal discordant howling and yelping came from the direction of our neighbor's

"Jeff," continued my friend, "an' he's pesterin' that poo' little houn' out.o' spite!" As he was speaking the sounds of the dogs grew nearer and louder, and even Royer, who, in the interim, had recovered his nerve and had settled down to full enjoyment of the bone stopped gnawing to listen.

In a moment, through the fence crawled Jeff followed by his inoffensive friend the hound, and trotting to with in easy distance of Rover, sat down, and turning to the little hound, began licking his chops as contentedly as you please. (as one would say "that's a lovely bone.") The bound, who had taken his position within still easier distance of the bone seemed to be trying to think over what Jeff had been saving to him before they arrived on the battle field. Jeff then rubbed his nose against the Dalmatian and licked his chops and the of the master minds of all nations to doubt me, your friend. I tell you I've deep and grand.
eaten to repletion."

What would Edison say were I to tell

This was too much for the poor, forlorn and ever-hungry hound, which tricity for "one solid hour;" that I had walked deliberately up to Rover and watched him in all his new discoveries seized the bone in his teeth; Rover in and appliances, and because I could not turn seized him in his teeth, and, both comprehend the magnitude of the won-

was under the veranda in a wink.
Was it instinct or reason? If reason, is not that an attribute of soul? I am contending neither way, I am relating.

THE SOUL OF A DOG-PRINNEY. I will let a friend tell the story of Prinney, a friend, whose veracity I have

every reason to trust: is some years since the simple events I am about to relate happened. and most of those, directly concerned

have passed away. We were a superlatively happy family in those days; father, mother, and into the mysteries and yet find thought the little one-my little one:" and her eves filled as she mentioned the "little"

one," and me: for I was a widow then. an animated toy for Sarah, he was a century, but I am a little surprised that fluffy little ball of white, which in after one hour's investigation forty years ago years turned to a silky flax; for Prinney should sour my complimentary friend was a Scotch terrier. He was a good forever against wisdom and truth.-W.

Prinney formed habits that were not to be broken when he reached middle "dog" life. He had a habit of following alone, by which time Sarah would be up and ready for a romp. His office inspecting habit did not hold good Sunday, for on that day he was as orthodox as any of the family. Yet on week days no amount of coaxing or threatening could dissuade him from that regularity of action. His other habits were those of blind devotion and anexcelled affection for Sarah, and that of barking like a maniac at nothing.

"When Sarah was taken sick for the last time, Prinney knew it though we did not. For, from the day she took to her bed he forgot to bark, would not bark; no amount of coaxing could get him to leave his tender vigil just outside her bedroom door, not even to go to the office; nor to partake of food enough to keep a little kitten alive. Every time any one of us tiptoed into night, he treed a wildcat, when a full her bedroom to give her medicine or pack of hounds had lost the scent, and smooth her fevered forehead or her pillow, or to give to her any of those count-less attentions that are the prerogatives off as slick as any Indian could have of the sick, Prinney would come in done, leaving it hanging only by a quietly, put his little paws up softly on the edge of the bed, look so sadly into her dear face a moment, drop back to the floor, with a sign and going as softly the hairy covering askew, giving the out as he came in, would take up his vigil just outside the door.

Though suffering from inflammation of the membranous covering of the brain, and only nine years old when she passed out, 'her mind was as clear' our physician said, and her diagnoses of her pains as correct, as he could have

"Yet she saw and spoke of so many shaking the windows, into a region of eternal summer. "Into the Summerland," as she afterwards wrote through a strange medium and in a distant

"The night before she passed away she said quietly, tho' she had not closed her eyes for nine long days and nights: 'Mamma, who are those at the foot of the bed that keep beckoning to me all the time? I tell them I cannot go toand I were seated on the shady veranda listening to a mocking bird that filled go in the morning." And in the morning to a mocking bird that filled go in the morning.

ing she was gone.
"Prinney would not, could not eat nor sleep; he could only cry. The day of the funeral we supposed we had fastened him up in thehouse, but when we got home from the cemetery he was gone. We went back to the cemetery; we searched everywhere; we advertised in all the local papers offering a reward tempting enough to any one that might have stolen or coaxed him away, but all to no purpose; we never saw him after. My Sarah's departure from earth was my entrance into Spiritualism, and I was led there by her dear little soul-in what way, I will reserve for another time.

One evening while sitting in a circle with strangers and a strange medium, the medium said: "There is a little girl who comes to you; she says her name is Sarah and you are her mamma. Following her closely is a little, shaggy poodle dog. They both jump into your lap, and the dog, who seems as wild as can be with joy, the little one says to is Prinney." Was it-the soul of a Dog? CHAS. NEVINS.

A PONTIAC MAN VIGOROUSLY AT-TACKS THE CLAIMS OF SPIRIT-UALISTS.

Pontiac, Ill.,-I have been a constant reader of The Chronicle from the first year of its publication and if that entitles a man to any claim upon your columns I would like to pay my compliments to the man in Streator who defends Spiritualism. He has not yet discovered that exposing a fraud is one thing and "persecution" another. I am now nearly seventy years of age. I lived near and well remember the Fox girls, who produced the first sensation, known as "spirit rappings," and for a long time the whole community was in a state of confusion. I caught the fever and made a journey to a place where the chosen ones were prepared for spiritua! communications. I was one of the chosen. I visited the medium in charge and sat there for one solid hour keeping a solemn face and receiving communications from "father," "mother," one "uncle" and one "sister," all of whom were alive and in good health.

Since that time-the summer of 1854 -I have been a constant watcher of the stupendous humbug known as Spiritualism, and the number of times me have been exposed ought to be liums enough for sensible people. The number of weak-minded people or those in rouble who have been led into this death trap and driven insane is the only thing that makes the subject worthy of any attention whatever.-TRAVELER in Chicago Chronicle, Feb. 1.

W. H. H. TUCKER OF STREATOR HA., ENTENDS SYMPATHY TO "TRAVELER."

Streator, Ill.,-I want to thank Mr Knisely of Benton Harbor, Mich., for his timely article in The Chronicle of February 5, in which he refers to that "70-year-old child of ignorance at Pontiac, Ill., who did not dare to sign his name to his article in The Chronicle of February 2, in which he attacks my claims to the truth and reality of Spir itualism, and gives his experience."
"Traveler" admits his ignorance of the true philosophy when he states he has "spent but one solid hour" in the inves tigation of a phenomenon that has required years' hard study and research hound's as well, asemuch to say, "You solve, and yet there remains learning

him I had studied the science of elecbeing occupied, Jeff seized the bone and derful science called him "weak was under the veranda in a wink." I surmise he would look up on me in pity as L do "Traveler."

You will find more in our philosophy than you have even dreamed of. There are fraudulent human vampires seeking to make money out of Spiritualism under the sacred name of media,, but are all men frauds and fools because a few are? I am surprised that "Traveler should so expose his ignorance by telling us that he had solved the philosophy of psychic phenomena in one hour when many of the brightest intellects of earth have spent years delving deep

worthy of consideration, Every age has produced its wise men (?) and I am not surprised that one ex-"When grandpa brought Prinney to be ists at Pontiac, Ill., in the nineteenth playfellow for Sarah, and a good ratter H. H. TUCKER, in Chicago Chronicle. sale at this office.

WHAT IS RELIGION?

THE QUESTION ANALYZED FROM VARIOUS STANDPOINTS.

To the Editor:-While the discussion "Is Spiritualism a Religion?" seems a waste of words, yet like Banquo's ghost or Barleycorn, it refuses to be buried I beg to suggest that nothing is a religion by itself. It strikes me that this is very similar to the "sound" question Since sound is made dependent upon a tympanum for its existence, so religion could not exist without the presence of certain emotional feelings in the minds of those using it as such. Were there none but atheists in the world, could any one conceive of that miserable wreck of superstition, called Christianity, as a religion? Could a collection of the thumbscrews and machines of tor ture, together with memories of a ficti tions Jesus, be construed into a religion? The milkman calls the three-legged thing upon which he sits "a stool." The savage who might use it as a weapon would speak of it as a club; while the shepherd who should use it as kindlingwood at night might speak of it as fuel.
If I cut a stick from the thicket to aid me in walking I may call it "a walking stick." The urchin that finds it next day and uses it as a horse would no doubt speak of it as his "horse." If I think it a duty imposed by Deity to get up in the morning and strike my head three times against the wall, and bow towards the rising sun-then, if I really do this, I am making it a religion.

The philosopher who experiments with our sublime facts, and finds truly that the so-called dead do live and re turn to us with love, and then turns to other matters, is not making Spiritual ism a religion.

But if we believe it a duty to make the grand teachings of Spiritualism a life code, and live up to them, thereby purifying our lives—then, to us, is Spir itualism a religion.

The conclusion, then, is that nothing is a religion by itself—that anything may be such, if we make it so. B. R. ANDERSON.

Concordia, Kan.

SPIRIT TELEGRAPHY.

To the Editor:—By your kind indul-gence, I will offer a few facts and comments of and on phenomena witnessed with the medium, John H. Disler, of Carthage, Mo., something of which I published in this city, which was copied, by my request, in the Thinker a few weeks ago. I will say at first that the phenomena occur in almost total darkness but under perfect test conditions. The medium is always held between two persons in the circle and joins in the singing and often plays a mouthharp whilst some of the performances are being had, and does a great deal of talking, so that we always know where he is and what he is doing. He does not always give successful scances, which is the case with all honest mediums, but sometimes is bathed in perspiration when others in the room are comfortable, yet the spirits are unable to produce results. This is when his mind is perturbed by some personal matter. I have sat with him some tenor twelve evenings and once or twice there have been almost complete failures. The passing of musical instruments and other ponderous articles round the room and over the heads of the sitters I deem the smallest part of the performances. It is intelligence tions with the denizens of the unseer spheres. The giving of messages by the use of the bare telegraph key and sounding board by an unseen hand, writing the words in the operator's (telegraph) letters, dots and dashes, is one of the most beautiful and striking methods of communication that has been introduced by the spirits. I have heard long sentences and a series of them given on the little machine flying round over our heads going tick, tick, tick, as fast as we ever hear those marvelous sounded a railroad office when I had my hand on the medium and there were two other operators in the circle whom I knew to be as honest and anxious investigators as myself, and who were reading the spirit writing.

medium, who on this occasion sat opposite me and across the table from me We had just stopped singing. My mother who died in '73 expressed a desire to communicate with me. After some expressions of affection, I asked her if she could give me a test which I could send to my brother in Boston Dr. J. W. Daily. She had the operator write on the telegraph machine the following: "Ask him if he remembers the time when you two were little boys playing with switches and that you put one in the fire and held it there till there was a coal on the end, when you punched it against his flesh and burned him, and that I (mother) took it away from you and chastised you with it." This was a fact of long ago. She gave two other beautiful tests of identity. At Stiles' residence, on last Sunday evening, there was held a family seance myself and two or three outsiders being present. The writing was first-class and most of the sitters got unmistakable messages from friends. Mr. Stiles received a message from his father who had been gone for fifty years, giving his name. Several sphrit talked through the trumpet, and one spoke on the mouth-harp. On one occasion a spirit held the harp for nearly half an hour and spoke very plainly giving somewhat lengthy and intelligent

At one seauce held at the house of

Mr. Shade, of this city, the table on

which sat the machine was moved from

the center of the room to a point where

I could reach it, and farther from the

messages to friends, and giving their This talking on the mouth-harp is both weird and charming. There is a spirit comes to these seances who gives his name as George Monk. When he comes he announces his presence by rapping on the table like chickens pecking in the bread tray. Have heard him dance to the tune of that name, playedby the medium, so loud that you would think it was a regular negro clog on the table. Your readers must know that these occasions are interesting, when I tell them we sometimes sit for four hours. Mr. Disler has had materializations, but has never sat for such phe nomena as a specialty. Hoping all who read what I have here written will banish any idea of deception from their minds as connected with the medium or any of his friends and associates, we being intimately acquainted with him and his kind and estimable wife, we beg to say that all the phenomena, but most the clear and cheering messages from our loved ones bid us tally one more victorious home run for our be loved cause that is soon to enter the prison city of Babylonish orthodoxy to free the captive race and place their

SAMUEL JOSEPH DAILY. Joplin, Mo.

"The Universe." What Force Is. The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments: Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of

A GRITIGAL ANALYSIS OF THE BRAIN.

MARKABLE "STATEMENT RE- were kept before the thinker. PERIMENTS 'SHOWING THAT tact. PSYCHOMETRY IS A FACT, IN SPITE OF SCIENTIFIC DISBE-LIEF.

Professor Crookes has startled London with some strange and wonderful theories. Although the eminent Professor has not, to the best of my knowlterrestrial sphere since his birth, he are, which was three floors above. In makes a statement that should properly come from the ghost of Newton or Huxper ether. In short, Professor Crookes says that

if a man, presumably a theosophist, could lift himself above the influence of terrestrial gravitation he could pre cipitate his thoughts through space to another man on any given star with force, accuracy, and many times the speed of light. Of course, this cannot be contradicted

as no material body has yet lifted itself from the earth's surface to heights beyond earthly gravitation. If Professor Crookes has been there, he has concealed the trip from his friends, and cobliged to perform an order, but as if has brought back a mere notebook full he had received a strange mental im-Well, it may be so. Who knows. If according to Professor Crookes, a man

in order to project his thoughts with any degree of speed, or to any distance should be beyond the attraction of the earth's surface, he would be compelled to visit the cold, dark and dismal mid regions of ether, beyond the orbit of the It is really not worth the while. Why

not stay right here on earth, fast and deny yourself, train your mind as a pugilist trains his muscles, refine your thoughts, keep them above the earth, earthy, and then sit right down and commune through space with kindred minds by means of your aura, or trained still rail at the impossibility of it. Some years ago, at four o'clock in the mornmental atmosphere?

It can be done. At least, this is what theosophists and learned men say. Gross minded men of science have tried it and failed. Then they have sat down and have written pamphlets on the impossibility of the thing. SOME QUEER THEORIES.

Bah! They were mental blacksmiths, fit only to hammer cold and arithmetical facts into visibility for the masses There is that within the brain which cannot be mastered by strength of scientific intellect. Let Sandow, the strong man, sit down at the piano where Chople has played. The chords are dead, the dreamy interludes are not awakened, the beautiful soul of harmony still sleeps-and Sandow pounds and smashes and fumes and pronounces the thing a failure.

Why should Professor Crookes get be yond earthly gravitation to precipitate his thoughts? It can be done right here on the earth-it is done every day, and ninety-nine one-hundredths of thought transferrence is done without conscious volition on the part of either agent or percipient. You think intently of a far away friend. If that friend's mind be ntterly passive and unoccupied the chances are that he will respond and think of you.

How this transferrence takes place has never been ascertained. Neither Mr. Sanford came home that evening has the physical reality which underlies he was told of the circumstance, and, the terms mind, consciousness and impression ever been fathomed. No authoritative theory has ever been postulated as to the nature of thought transferrence, although many and varied have been the theories relating to nervous induction, muscle reading, brain waves, etc.

Muscle reading is easy and requires no explanation, but nervous induction and brain waves are things which science has never been able to master. And they exist. Thealrisas full of brain waves as it is of sunbeams and starlight. They are sent abroad uncon sciously and with varying force. They are received unconsciously, as I have said, ninety-nine times in a hundred.

The mental apparatus for sending out brain waves is all right. The mental apparatus for receiving them is as crude as the present feeble flying machines, the first telegraph, or the first locomotive. They beat unheeded upon ger, Clara Watson, and our Sister across the shores of a dull and neglected eighth sense, which in the slow work of evolution has not kept pace with the grosser physical senses that nature has

In the interior economy of man there is a dead organ called the vermiform appendix. It is a useless reminder of those prehistoric times when we slid and crawled through the mud of the early world. Is there a sort of vermiform appendix in the brain-the dead cell of a lost sense? Or is the sense just beginning to develop? One thing is certain-if Nature finds that mankind needs the sense, she will provide him with it.

I have said that no authoritative theory of the nature of brain waves, or thought transferrence, has ever been postulated. 'All analogies have been rough and crude. It is known, of course, that the brain is the organ of consciousness, but is consciousness located in the brain? Ay, there is the rub.

The energy of an electric current, though apparently in the wire, is certainly not altogether in it. So it may be that the sensory consciousness of a person, though apparently located in the brain, may be also conceived of as exly too busy and preoccupied to notice it.

cipient. The former concentrates his mind upon a figure, number, color or PROF. A. B. SEVERANCE, anything he may select, and forms his visual image of it, generally, at a short distance from his face. Then by volition he drives it to the percipient, in

had fixed his thoughts. At first his success was very indiffer ent. After keeping it up, night after night, for months, success began to predominate over failure. At first the simplest objects in the room were selected. Then the names of towns, the names of people, dates of months, cards this office. from a pack and lines from different

room. The other children knew nothing

of the object upon which their father

poems. The children, after once getting the succession. A good deal seemed to de- price 25c.

WONDERS OR THE BRAIN-RE- pend on the steadiness with which ideas

MARKABLE ISTATEMENT RECENTLY MADE BY AN ENGLISH
SCIENTIST—ARE THERE BRAIN
WAVES?—FOLMS, IDEAS AND ABCENTLY MADE BY AN ENGLISH
CENTLY MADE BY AN STRACT SENTENCES READILY too, became adepts in the art of read-TRANSFERRED BY THOUGHT- ing brain waves. All these experiments. SOME QUEER IMPRESSIONS-EX. were conducted without physical con-

TRIED IN YALE.

No less wonderful were the experiments conducted in the Sheffield Scientific School of Yale College in 1874 by Professor W. H. Brewer and his colleagues. On this occasion the participant was Mr. J. R. Brown, a student. ressor has not, to the best of my knowl-edge and belief, been absent from this tograstial subsequences have been been been by by by by connected by a wire with the cellar be-

Professor Porter had told two of his colleagues who were with him that he ntended to fix his mind upon ordering Mr. Brown to go to the chalk box at the blackboard, get a piece of chalk and place it on his desk. In the amphitheatre Mr. Brown, after

sitting with his eyes closed in front of the disk for fully ten minutes, arose slowly, walked to the blackboard, picked up a piece of chalk and placed it on the Professor's desk. He did not pression and was carrying it out. When Professor Porter and his col-

leagues entered the room and the result was announced all Yale was astounded. Could this have been done without a wire? As easily as with one, say the heosophists. This experiment was in the very simplest class of psychometry, however. The transferrence of direct tions is regarded as far easier than the transferrence of mind impressions, sen sations, words, names or abstract

The instances of involuntary though transference are innumerable, and it is strange in the face of all this indubit years ago, at four o'clock in the morning, a young man in Texas, in attempt ing to get off a moving train, had his left leg cut off below the knee.

At almost the same moment his brother in Chicago, a thousand miles away, aroused his wife and told her that he had had a terrible dream. "I dreamed," said he, "that my brother fell under a train and had his leg cut off." He was bathed in cold perspiration and was very much excited. At noon he was in his office, when the

message in his hand. "Mr. S—," said he, "I have bad news for you."
"I thought so," said Mr. S—; "my brother is injured." Both brothers are still alive, and one of them is stumping

telegraph operator came in with an open

about on a wooden leg. On another occasion a man named Sanford had left his house, ten miles from London, in the morning, and was on his way from Victoria street. Westminster. In attempting to cross the road near Buckingham Palace he fell and narrowly escaped being run over by a carriage coming in the opposite direction.

At his residence his wife was at that moment drinking a glass of water. Suddenly she dropped the glass on the floor and exclaimed, hurt!" The servant heard her cry out, and saw the woman's fright. When remembering his own narrow escape. became an immediate convert to the theory of thought transferrence. And still the scientists who admit the possibility of such a thing are few and far bet ween. The above from the New York Herald

should be read by every Spiritualist, mystic or thinking mind.

NO ORTHODOXY.

DOES NOT WANT IT MIXED WITH HIS SPIRITUALISM.

To the Editor:- I have just been reading your paper, and it seems to me that it grows better and is truly what it claims to be, a "Progressive Thinker." the Ocean, Emma Hardinge Britten are to my mind most excellent, and I feel like exclaiming "Those are my sentiments."

I have thought for a long time, the way our meetings are conducted, that Spiritualism was tending towards orthodoxy more and more, adopting all its forms and ceremonies, and I am glad that there are those that do speak boldly and bravely against it. To me the forms and ceremonies of

the church are in line with their teachings-are a part of their worship of an inknown God-which to me is all a superstition, and to see the Spiritualists Irifting that way seems deplorable. The first twenty-five years of modern Spiritualism, as Dr. Conger says, we did not have anything of the kind. And why should we now? The more they pray and sing "Nearer, my (lod, to Thee," the more orthodox spirits they draw around them, and that is the kind of inspiration they give us in their

In Mattie Hull's write-up of the Baxter funeral, she says that Mr. Baxter ignored all old orthodox customs; and then she got up herself and made prayer or an invocation, as she called it. Now it is a "custom" with orthodox peo ple to have prayers at their funerals. isting like a faint echo, in space, or in and seems our good friend was inconother brains, though these are ordinarisistent in her statement. Mattie I consider is one of my best friends, but I Thought transferrence is a study and think she is slightly orthodox. I recoga development. As practised by the nize everybody's right to pray-do not osophists, two persons are necessary question the right, but like to see them for its successful accomplishment. One consistent. To me prayers made by is called the agent, the other the per-

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's mastin thought transperse with his four to sixteen years. Each, in turn, went out of the room, while Professor Creery fixed his mind upon some object which they were to name of the content of the room.

For full particulars read the an-nouncement on the 5th page headed "Fifteen Cents."

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at hang of the mental requisites, seldem the present time, and it is here treated structive and valuable work. It should made a mistake. One of the girls in a way to interest and instruct all have a wide circulation, as it well fulinteresting matter. Price 25 cents. For named seventeen cards from a pack in readers. For sale at this office. Paper,

I have never heard a good reason for

the belief in reincarnation in matter,

for the progress of the individual spir-

PROGRESSION OF INDIVIDUAL LIFE-OR WHERE REINCARNA-TION ENDS.

it after it has grown to the state of consclousness and thought-which state of thought is the result of breathing in the elements of space, outside of our in-dividual being-which chemical affinity with our individual spirit produces or sets up this force in mind, of consciousness and thought. It seems to me that this has been the ultimate design of nature in the development and progress sion of the atoms rejucarnated and making up all physical forms below us to progessively reach that state of spirit quickening, when its individuality would awaken into personal growth of a larger form and individual unfold-ment; that would make consciousness the end sought for with nature, in union with matter; and matter would be no longer necessary to our being after this new force in mind, of thinking, had been attained. For it seems to me that it is by the union of mind with something outside of us, that we inhale from the air that is a property in space, that by inhaling it responds to the activity of thought by this chemical union produced by so doing.

For all life that breathes seems to possess thought. You might say trees breathe through their leaves. But they live without breathing after dropping their leaves-hibernating life is as natural to vegetation as breathing life. So we are, and all animal life is higher de veloped in spiritual consciousness, than vegetable organization.

I am only after fruth. And I have never yet seen as good reason, to me, of future advancement of mind, again to be reincarnated in matter as many think; as by going out into the realms of space and spirit worlds in nature's laboratory of quickening spirit where thought is gained, and where God's mind is universal in substance everywhere creative with life in which we live; where we can continue to breathe in its elements, producing thought more easily than now; for breath is the motion of life, moving within us responsive to that motion. Breath is simply a mode of expansion and contraction; this is a life motion we must take with us to leave the body breathless at our departure from the physical body at death.

There should be a reason that some believe in reincarnation in matter again. after consciousness has been attained in mind, that they can express, aside from feeling it. For how do we know but what we sometimes become so in at-one-ment with our spirit guardians that we feel their memories as a part of our own, seemingly; or that we may have some thrill of places and forms we have been in before in our atom exist-We certainly often think so extremely

that the atoms of our physical construction thrill in responsive unison to the exhibaration of that thought. If so, a sense of that emotion must afterward be a part or attainment of their atom existence; to feel and respond to the same again in a higher call when touched by the law of love for the same emotion in some stronger force or mode of attraction calling it into formation of life in some other physical body. In this way atoms progress by re peated reincarnations in matter until i

becomes next to thought itself or the formation of thought substance, when it is able in the next condition to thrill with the emotion of personal life and attract by the creative power natural to thought in fetal conditions a physical body, through which involuntary force of activity it next attains personal growth in the realms of silence and se curity, and mind emotion, when farther advancement calls for something more to feed the mind activity. Having attained personal growth, the force of mind is still persisting, onward beyond ting onward beyond this hibernating or subconscious condition of life, and when it can no longer find that for the needs it has developed personally and has not attained, its higher call seeks the birth into the realms of air, where through the same law of expansion and contraction, the lungs inflate that have been developed by the expansion of the spiritual lungs in the life-ego; the material lungs inflate with breath, take in something new i finds in the elements of surrounding space, and a new force and impetus to life motion has persisted into consciousness and power of living life and thinking is its product.

Then why should we need longer the environment of matter to subvert the power of mind and hold it in check of security until it had reached personal growth; personal unfoldment to consciousness?

It seems to me that we have then outgrown the uses of matter, for mind is fed with thinking from the air of space and is now free to choose and learn through pain and pleasure what before nature had protected carefully with the shell of material, as she binds her seeds in the shells of security until personal growth is attained.

Now this state of conscious earth-life seems to me to be the border land of the two eternities-subconscious life, before this in atom existence, and continued conscious existence, hereafter in personal depths of mind growth, for mind is never filled as to room and space, its nature is eternity. And we stand here upon the borderland, from subconscious ness, to the hereafter of consciousness. L. A. SUNDERLIN NOURSE. Moline, Ill.

> MARRIED VARNEY-FROST.

Monday evening February 15th, a quiet and very enjoyable wedding took place at the home of Mr. and Mrs. Victor Vogel, 5034 Cottage Grove Avenue, Mrs. Edith Nickless officiating in uniting ir holy wedlock, Mr. Merritt F. Varney and Miss Lola Frost, sister of Mrs. Emma Vogel. The guests consisted mostly of the near relatives of the family. The

presents were quite numerous.

Upon the conclusion of the ceremony. short musical program was rendered by the home talent of the participants and a tasty lunch enjoyed by all, after which Mrs. Nickless gave a very interesting address upon the subject of Spir tualism, which fairly sparkled with gems of truth and many wonderful lests, and was greatly enjoyed by all. All present joined in best wishes for their welfare.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his ctures 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.

"Human Culture and Cure. Part First. The Philosophy of Cure. cluding Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very inhave a wide circulation, as it well fulfills the promise of its title. For sale at this office. Price 75 cents.

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BY LOIS WAISBROOKER. THIS IS BY LOIS WAISBROOKER. THIS IS a novel written with a purpose, and that purpose is not merely to enable an unthinking, idea mind to while away the time in a state of ide blessedness, devoid of earnest thought or care for either self-improvement or the good of humanity. It is a book designed especially, primarily, for mothers and those who are to be mothers; and secondly, through the mothers, to effect the well-being and happiness of the race. It brings atrongly and clearly to view the result upon the child of proper surroundings and inducaces bearing upon the mother previous to maternity, incidentally the author touches upon various things in modern social and business life, which are unjust, and fix unequal burdens upon the individuals composing society as a whole. The book is trenchant, instructive and very interesting, even when regarded merely as a novel, and is especially commended to "women everywhere," to whom it is dedicated. It also thoroughly shows up the Jesuitical spirit of the Catholic Church: advanced deas relating to the Spiritual philipsophy are introduced it contains a fine likeness of the author. It contains 35 pages, neatly bound in doth. Price by meil, prepaid, st.

MAN

PAST, PRESENT, AND FUTURE.

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This work is one of the Library of Liberal Classics. No author was better qualified to wrise an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intenedly interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents. THE REAL ISSUE.

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--- OR THE ---Future Life According to Science.

BY LOUIS FIGUIER. TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

A VERY FASCINATING WORK.

This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is written in that peculiar interesting style in which French writers excel when they would popularize scientificablects in adaptation to the needs of the general reader. The author is not a Spiritualist—he even mentions Spiritualist as "devotees of a new superstition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a true and respectable idea in Spiritualism," and regards as proved "the fact of communication between superhumans and the inhabitants of Earth;" and he goes on to relate instances of fact in evidence, There is, to a Spiritualist, a manifest discrepancy in the suthore's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author bolds the theory of reincarnation. Price \$1.50. For sale as this office. A VERY FASCINATING WORK.

The Evolution of the Devil. By Henry Frank, the independent preacher of New York City. The most learned, accurate, acclentific and philosophical analysis of His Satanio Majesty eyr published. The book contains 65 pages, and is beau-tifully bound, with likeness of author on title page. red at Chicago Postofilco as second-class matter. TERMS OF SUBSCRIPTION.

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EATURDAY, MARCH 6, 1897.

A GRAND HEARING.

Instead of silencing Col. Ingersoll, as the Catholics hoped, by tearing down his posters, he had such a welcome at the peculiarly advertised meeting as was never given him before in New York. The audience was simply immense. Among the other things he discussed, says the report, he said:

"The Halls and Buckleys, the Eatons and Abbotts and all who have been called to preach the gospel should throw poor, were neither guarded by walls grounds of disturbing a religious meetall the miracles away. They ought to nor protected by privileges. Every man ing held for the worship of God, as know that this is a natural world; that | was obliged to depend for safety on his the endless chain of cause and effect has never been broken. They ought to know that all the miracles are the children of ignorance, cunning and mendacity. These ministers ought to know that there are many interpretations of the New Testament. When they find a passage inconsistent with the character of Christ they ought to denounce it as a mistake, an interpolation. Some of ministers are advancing—are really thinking. The Dr. Halls, the Talmages, the Moodys, the Bishop Doanes and rear. They all love the absurd and glory in believing the impossible. They are also as conservative as though they the supernatural. Then the pulpits will ers, with thoughtful, brave and honest during the course of these expeditions, Science is the only possible savfor of the human race."

NOT INFALLIBLE.

Rev. Dr. Jas. M. Buckley, editor of that low elergymen, held at the Methodist Voltaire computes the people who perfew days ago, advanced the opinion that the Euglish version of the Bible is not infallible. A press dispatch says:

Strange to say, he is unanimously ters who so far have talked on the sublect." Some of the opinions expressed vere as follows:

"Bishop John Fletcher Hurst-Dr. Buckley is unquestionably in accord with the advanced thought of the Chrlstian church to-day. No advanced theologian admits to-day that the Bible, as translated into English, is infallible. Rev. Robert Collyer, Unitarian-It is true there are not now as many thinking people as formerly who hold to the dogma of the church that the Bible is infallible. It has never been claimed that the Bible is infallible, except as a dogma of the church.

"Dr. J. H. Rylance, St. Mark's Episopal church-It is absurd to talk of the nfallibility of an imperfectly translated Bible.

"Dr. Lyman Abbott, of Plymouth church, Brooklyn-The action of the Methodist ministers in disavowing belef in the infallibility of the Bible as t stands in the English version does not surprise me. It would surprise me to find a single one believing in it."

FALSE PROPHETS.

Is it not barely possible that it would be better for Spiritualism, better for truth, better for the nerves of the credulous and the sympathetic, and better for the fame of the mediums who have wakeful visions of impending calamities, if they would withhold their direful forebodings from the public until the awful events transpire which they claim to see in prospective? The modern Jeremiahs, with their lugubrious predictions, lack the coveted "bead of waters" and the "fountain of tears" of the ancient prophet, to give even the semblance of sincerity to their doleful lamentations.

Predictions of earthquakes, the submergence at the same time of widelyseparated continents, or parts of the same, are neither philosophical nor It was once taught that a great giant had his home under the arth, and when he rolled over he profinced terrible consequences to those who dwell on the surface; but we are happy to announce the monster is dead! And so are those who invented him. Does anyone believe Christianity was

the gainer by the prediction that Jesus was to come in the clouds in great glory, and all the holy angels with him? True, it has been the capital for revivals, but every time the prediction failed new stock of infidels were generated. Let us leave these scare-crows to the churches. They have need of them, but we have not.

DESERVE PITY. Michigan will be a good State to avoid

ind fice from, if the medical bill, now pending in its legislature, shall become law. If the medical profession has that profession as to need it for their then the contempt of all the outside sanity, but unjust to call it drunken-

CHRISTIAN CIVILIZATION. No doubt some of the readers of The Progressive Thinker were almost shocked some four weeks ago with the statement that the Crusades paved the way to our present civilization. We are told almost continually that ours is a Christian civilization; that it is the result of the teachings of Jesus, and but for them the world would still be groveling in barbarism. The subject is a fruitful one, and volumes could be devoted to the question without its ex-

haustion. We don't live many years in this world without learning that sectaries, with all their fine-spun theories of superior morals, are frequently guilty of gross exaggerations. Perchance this

claim is one of them. Take any good history of the Middle Ages and inquire as to the condition of Europe prior to the Crusades, and what do we find? A people ignorant, brutal, vicious, pillaging and plundering each other, constantly engaged in strife and violence, the nobility without education or refinement, while most of the priesthood were unable to read or write. The homes of the masses were caves, or the cents-cheap enough! But in spite of rudest huts, while the castles of the censure Mr. Ayer ran his show and rudest huts, while the castles of the great were merely fortresses, destitute gathered in many shekels, a noisy and of all modern comforts, built by forced labor for the protection of the chief and a set speech assuring the audience of his clan against the raids of neighbor- the genuineness of the spirits and inviting clans. Might made right, and the Buck's Theological Dictionary, article Croisade, gives a very correct representation of the condition of things at that period:

"At this time [1096] Europe was sunk the observances imposed on them by abject superstition which now precome the general passion of the nations governed by feudal law. All the great lords possessed the right of peace and war. They were engaged in continual hostilities with one another; the open ple. country was become a scene of outrage and disorder; the cities, still mean and was held in esteem, or gave one man the pre-eminence above another."

And who were they who were preanswer:

"Nobles, artisans, peasants, even priests, enrolled their names; and to decline this service, was branded with the reproach of implety or cowardice. The nobles were moved by the romantic Corrigans are several centuries in the spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time Even women, concealing their sex unwere dead-good people-the leaders of der the disguise of armor, attended the those who are going backward. In a camp; and often forgot their duty still give up the idea that the Bible is an in- army. The greatest criminals were spired book; will deny the existence of forward in a service which they considered as an expintion for all crimes; be filled with teachers instead of preach- and the most enormous disorders were committed by men inured to wickedness, encouraged by example, and impelled by necessity.

Still copying from Buck: "Though these Crusades were effects of most absurd superstition, they tended wards of two millions. Many were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entersupported in this belief by the minis- tain some taste for a refined and polished way of life. Thus the BARBA-RISM in which Europe had been so long immersed, began to wear off soon i

after. Further down the page, after telling of the horrid cruelties committed by As to the other count for which these these ruthless savages, Rev. Mr. Buck been committed only by barbarians inflamed with the most bigoted enthusiasm.'

This article is already too long, but it is well to place in contrast the difference between Christian savageism, and the civilization it attempted to efface. We copy from Draper's Intellectual Development of Europe, Vol. 2, p. 136; "But what a scene awaited the zeal-

ous, the religious BARBARIANS-for such they truly were—when Constantinople, with its matchless splendors, came in view! What a scene when they had passed into Asia Minor, that garden of the world, presenting city after city, with palaces and edifices, the pride of twenty centuries! How unexpected the character of those Saracens, whom they had been taught, by those who had incited them to their enterprise, to regard as no better than bloodthirsty fiends, but whom they found valiant, merciful, just! When Richard, the Lion-hearted King of England, lay in his tent consumed by a fever, there came into camp camels laden with snow, sent by his enemy, the Sultan Saladin, to assuage his disease, the homage of one brave soldier to another. But when Richard was returning to England, it was by a Christian prince that he was treacherously seized and secretly confined. Even down-to the meanest camp-follower, everyone must have recognized the difference between what they had anticipated and what they had found. They had seen undaunted courage, chivalrous bearing, intellectual culture far higher than their own. They had been in a land filled with the prodigies of human skill. They did not melt down into the populations to whom they returned without imparting to them a profound impression destined to make itself felt in the course of time."

It was felt in giving to the Western nations what churchmen now falsely term a Christian civilization.

A SPECIES OF INSANITY.

President Jordan, of Stanford University. California, in an address in one of the churches of Berkeley, is reported to have said:

"Stimulants produce temporary insan Whiskey, cocaine, and alcohol bring temporary insanity, and so does a revival of religion, one of those relig ious revivals in which men lose all their reason and self-control. This is simply a form of drunkenness no more worthy of respect than the drunkenness which

lies in the gutter." The position of the learned lecturer is hardly correct. sed of such a law for its protection, or revivals are as effectually hypnotized the people have become so servile to as are those manipulated by a professional mesmerist. It would be just to protection, they deserve the pity, rather pronounce such cases a species of in

AYER'S TEMPLE CASE.

Decision That the Raiders at the Temple Were Right.

END OF THE TRIAL OF THE AYER'S TEMPLE CASE-ACTION OF THE SIX YOUNG MEN WHO MASS., WAS JUSTIFIED, ACCORD-ING TO JURY, BY THE RESULT-FRAUD PROVEN-LESSON OF ITUALIST OF CHELSEA, MASS. For several months, Marcellus Ayer, who built with his own money, and sev eral thousands donated by Spiritualists. the Temple on the Back Bay, has been giving materializing seances on the show basis, at this edifice, charging twenty-five cents at the Many intelligent Spiritualists were scandalized at having what they deemed the highest and holiest functions of their religion being dragged before the public and peddled out to the madding crowd at the low rate of twenty-five promiseuous crowd attending each Sunday. Before each seance, he made ing persons to come up on the platform principle was enforced to the letter, and examine the cabinet, either before or after a seance. On November 29, six young men in the

audience who noticed that a wig on a supposed female spirit, did not adjust act of perpetrating a fraud. They were itself properly, thus showing the black arrested, the trial held with the result hair of the male medium, and knowing in the most profound ignorance and su-perstition. The ecclesiastics had gained money under the false pretense of bethe greatest ascendancy over the hu- holding genuine spirits, rushed upon man mind; and the people, who com-mitted the most horrid crimes and dis-and exposed the male medium naked and exposed the male medium naked ive Thinker can reflect. It is due them orders, knew of no other explation than to the waist, as he was peeling off his white robe. The raiders did not lay their spiritual pastors. But amidst the hands on the medium; they simply seized the paraphernalia and fled with valled, the military spirit had also uni- it to the police station. Hundreds of and want to know what is going on in versally diffused itself; and, though not people saw the medium naked and testi-supported by art or discipline, was be- fled to it in court and some of the Directors and Trustees of the Temple were obliged to acknowledge on the witness stand, that they were in dis favor of Ayer's proceedings at the Tem-

Mr. Ayer sued the raiders, and won his case before Judge Forsaith, on the many Spiritualists took the stand and own force, or his private alliances; and testified that, on the day of the raid, by and Robert Harley.

valor was the only excellence which they had gone to the Temple to wor. When Judge Fessenden came in at ship God, This would be laughable, some, a hope of seeing a loved one; with others, wonder and amazment that spirthe medium and her band of operating a seance for the worship of God, as God does not produce the materializing. In fact, Mr. Ayer testified on the stand, that King Agrippe who died four thoureplied that he had often seen the spir When asked if he had literally beheld the spirits who performed the operation, he was obliged to confess no.

The raiders, who were backed by several wealthy Spiritualists of Boston, appealed to the highest tribunal, and those back of them, paid the costs of a trial influential Methodist organ, the Christian Advocate, at a meeting of his felMultitudes, indeed, were destroyed. M. ligion of Spiritualism to be gauged by volved were of great importance. Nice the indecent materializations at the questions as to religious worship were ished in the different expeditions at up- Temple, which east discredit upon it. men of intelligence and well advanced in years as well as mental development.

and they listened intently to all the

Judge Fessenden said, "The statute relating to the worship of God, means what it says; it does not mean the worship of phenomena substituted for God. It means reverence, worship, the paying of divine honors to the supreme being. defendents were prosecuted, namely says: "They were such as could have the disturbing of a lawful assembly people have a right to assemble for the purpose of listening to addresses, or for amusement and entertainment. The defense says this was not a meeting for amusement, but to give assistance to

> of testimony and all is to be considered by you.' The trial was conducted with great fairness and deference to Spiritualists and it is ridiculous for anyone to declare that Spiritualists can never get a fair hearing or justice in a court of law. for if we respect the religion of Spiritualism and do not make a farce of it ourselves by placing it on the level of a show, we will find that the public will

fraud. There has been a great deal

respect it also. The jury acquited the young men on both counts, that of disturbing a religious meeting for the worship of God. and, second, for disturbing a lawful assembly. The male and female mediums were absolutely proven cheats of the deepest dye. The public theatre is no place for the phenomena of materialization, which requires subtile laws and the privacy of the home circle for its best and truest development, and the sooner we understand this, the better for our faith.

Materialization is not the thing itself. Spiritualism—beaven help us if it is; Spiritualism is a belief in the continuity of the life beyond and embodies a study of the souls' progress through the different paths leading up to infinity. There are thousands of Spiritualists who do not believe in materialization, and for that reason, it cannot be said that materialization constitutes Spiritualism. The fact that materialization is possible induces hundreds of charlatans to adopt it for a livelihood and the spirit world stands aghast with horror at the ready acceptance of these frauds by the Spiritualists themselves. Some of the spiritual avenues have been closed by sorrowing intelligences—who, rather than stay in an atmosphere reek ing with the grossness of such deceit have wended their way far above it, there to wait until the people of earth shall acquire wisdom and drop their gullibility. If Spiritualists only knew the extent to which materialization has been adopted as a livelihood, they would recoil in horror; if they only knew the frauds which exist in their very midst, posing as mediums for this phenomena, they would be overwhelmed with the ease with which these charlatans carry on their trade. And even we Spiritualists aid and abet them by believing and declaring that test conditions, or an investigation into the genuineness of our mediums, will "disturb the conditions," etc. If we stop to think a moment, we will realize that the spirit world do

not require blindness and credulity in

they desire us to profit and learn by

their teachings and phenometa, they

proper investigation of their phenomena, I know they are fraudulent. Honesty of purpose and a desire for truth, when putting a materialization medium under test conditions, will never disturb any conditions, sexcepting the conditions of fraud the medium is seeking to conceal. It is an insult to our intelligence, for such medium to produce so-BROKE UP A MEETING IN THE called spirit forms, and expect us to be-SPIRITUAL TEMPLE, BOSTON, lieve it without giving us ample opportunity to prove their statement. As persons of intellect and common sense, we should resent the idea put forth by these mediums and their guides, name THE EPISODE-LETTER FROM A ly, that we are fools and must accept PROMINENT MEDIUM AND SPIR- blindly as the truth, in hatever comes forth from their cabinet in the guise of a spirit. As persons of logic and reason. we have a right to expect and demand from the spirit world, that they shall give us the proper conditions for examining into the truth of these manifestations. Instead of mortals "disturbing the conditions," by investigation, it more often is the spirits who refuse to allow that investigation, and thus "disturb the conditions" necessary for we mortals to prove or disprove their phenomena. After a constant investigation of materialization, at the hot-bed of Spiritualism, Onset Bay, for the past fifteen years, I am convinced that twothirds of it is fraud, and that we help without proper investigation. Chelsen, Mass. EVA A. CASSELL.

Several weeks ago, as is well known, six young men made a dash for medium Concannon at Ayer's Temple, Boston, and caught him as they affirmed, in the as given above by Mrs. Cassell, who is sult of the trial, as a matter of news, over which the readers of The Progressto know what is going on, and each one can believe or reject, as they may deem proper. Spiritualists as a mass in a great measure have ceased to be babes. this great movement. We Mr. Aver's letter shortly after the raid occurred, and now we give the following from the Boston Herald:

"Not guilty" is the verdict of the 12 good men and true in the noted case of the government, on complaint of Marcellus S. Ayer, proprietor of the First Spiritual Temple, against George B. Gates, Clifford S. Estes, Edmund C. Wood, Dudley G. Kimball, Robert Rig-

9:30 o'clock this morning the seal of were it not ridiculous; every sensible the envelope delivered by the foreman Spiritualist knows the feeling or emo- of the jury last night, after he and his cipitated on the East at that time, and tion which impels him to attend a fellows had deliberated for 1½ hours, what were their motives? Let Buck scance. With some, it is curiosity; was broken by the clerk, and the verdict was read.

Only a few Spiritualists were present its can materialize, and still others feel to hear the judgment; interest in the overwhelmed with gratitude towards case having waned since the trial in the lower coure. Mr. Ayer was absent, but intelligences. But no enlightened Spir- he learned the verdictrin the corridor itualist would claim that they attended on his arrival five minutes later. The Spiritualists left the court house quickly. There was one Spiritualist on the jury, but he was quickly convinced by the evidence of fraud at the Temple. sand years ago, produced the spirit The jury deliberated most of the time lew years the really intelligent will more by prostituting themselves to the forms. When the Judge asked him if on the second count of the complaint, it was usual for mediums to be naked alleging that the young men had disin the cabinet, Mr. Ayer unblushingly jurbed a lawful assembly without lawful excuse. They decided that the fact its disrobe a medium to nakedness!!! of fraud and the invitation of Mr. Ayer to investigate were lawful excuses.

The first count charged that the defendants wilfully disturbed a religious meeting. The jurors did not consider this worth discussion.

This case has been widely quoted all considered, and much light was shed on The twelve jurymen were evidently the proper course to be pursued at meetings of the nature of those at the First Spiritual Temple.

> In his charge, Judge Fessenden very clearly noted two questions for the judgment of the jurors to settle. One was as to whether the religious character of the exercises had ceased when the demonstrations of the existence of a future life began-and the other, as to whether the young men were justified in acting as they did in the light of the more or less cordial invitation to investigate which Mr. Ayer gave.

> Spiritualists will be interested now to know if they can conduct their demonstrations by alleged spirits without fear of the more or less athletic attentions of credulous spectators. They do not appear to be safe from investigation when they employ common and notorious frauds as mediums.

A great deal with regard to this case has been printed, but some of the facts have been kept in the background when their publication might have set at rest widely-circulated gossip that the young men were a band of irresponsible mis chief makers. Mr. Gates, the principal defendant, is a student of phrenology and occult science, and first went to the temple for the innocent purpose of studying the bends of the tendants there. He and Mr. Wood, another of the defendants, strolled over to the temple one Sunday morning, at a time when Mr. and Mrs. Concannon had been flaunting their trickery in the eyes of great gatherings for six weeks Concannon, as the impersonator of full form ghosts, was exceedingly bold then, walking from the cabinet to the edge of the platform and occasionally stepping down the short flight of stairs leading to one of the aisles. The intelligence and shrewdness of Gates and Wood re ceived a rude shock by such an exhibition, and they made up their minds to expose the fraud which, after more thor ough investigation, they had no doubt existed. The exercises at the temple are pecu

liar in that the conductor of them vouches for the true worth of the ghosts rappings and other manifestations. The purpose, it is stated, is to convince skeptics by indisputable evidence. Nevertheless, the ordinary, common sense precautions to prevent fraud that occur to the average man are not taken Every fraudulent medium has his pro gram of so-called "test conditions," when these conditions are analyzed the are found not to constitute a true test Mr. Concannon adopted "conditions" which when looked into, were found to aid rather than to obstruct his trickery A great show of appointing an investi gating committee was made every Sun day, but it was very evident that Concannon would not invite a committee of strangers to the platform without leaving a loophole for his trickery to escape, and this loophole consisted wholly in the aid which he received from hi wife. It was plain to Mr. Gates that the problem could not be solved without seizing Concannon in his white robes and the only way to do this lay in a sudden rush to the platform.

Mr. Gates found eight or ten young men among his fellow-workmen and us, when investigating phenomena. If other acquaintances who, after attending the Concannon exhibition, were as will give us every chance to investigate eager to put an end to it. On the Sun at this office. Paper covers 25c.

sad thus prove that are spiritual teachers are above reprosed. Whenever methey were in their seats ready to act, diums, loud-mouthed, cry out against a but Concannon had grown wary, and did not give an opportunity. When they did make their exposure, it was complete. Some of the spectators who weve, and still are, true Spiritualists, saw Concannon pull off his white robes, revealing his naked form, and watched alm pull on the clothing which he had discarded before downing the white garments. Mr. Gates captured a white robe, whiskers, wig and rubber mask. Mrs. Concannon ran into the cabinet, scooped off the floor the lace which Gates railed to get, and, going behind the organ, tucked it up under her dress.

In spite of this disclosure, which was so plain and convincing that only a handful of the temple Spiritualists remain under the temple standard, Mr. Ayer stuck to the Concannous and kept them at the temple three weeks after the exposure. If he had renounced them, he would have retained the sunport of his right hand man, Mr. Fred O. Emery, and others of the believers, not to speak of the hundreds who were attending the temple, anxious to hear from their departed relatives and friends, if it were possible to receive such tidings. His prosecution of the six young men attempted to prove that Gates took the robe and other articles into the cabinet and threw them over Concannon.

In the lower court, Mr. Ayer, aided by along that fraud by our silly and credulus skill and decided cleverness of Lawlous conduct in accepting phenomena yer Charles W. Bartlett, secured a conviction of all six of the defendants on both counts. Judge Forsaith ruled that was a religious meeting, and also a lawful assembly, and imposed fines of \$25 on each count on each of the defendants.

THE JUDGE'S CHARGE.

Judge Fessendon, in charging the ury, talked for half an hour, his singularly clear array of the law and the evideuce being followed with close attention. In beginning, he explained that the charges must be proved beyond reasonable doubt, or the defendants acquitted. He directed the jurors' attention next to the first count in the compinint, alleging the wilful disturbance of an assembly of people for the wor-

"There is no controversy," he went on, "as to there having been an as-sembly of people. They met, but it is a question whether they met for the worship of God. The burden is upon the government to prove that they so met The statue means what it says It doesn't mean the worship of a substituted God. It means reverence, worship, the paying of divine honors to the supreme being.

"The worship must have been in progress at the specified time of the disturbance. If the worship had ceased at the time the disturbance took place, there was no disturbance of a religious meet. ing. It is for you to decide what God or divine being is. The courts are not competent to give instruction in that particular. The particular form of worship is left to the conscience of the one who worships. If you find there was no worship of God, the defendants must be acquitted.

"The second count is based on another clause, namely, that a lawful assembly of people was disturbed. People have a right to assemble in a peaceable manner, according to the Constitution, for the purpose of listening to addresses or witnessing certain forms and ceremonies. The government claims that it was a lawful assembly, but the defence says it was an assembly for witnessing bogus acts.

"The people have a right to assemble for amusement, but to give assistance to assembly and not the performers or lecturers had in mind is the question. There has been a great deal of testi-mony, and all is to be considered by No one has a right to interfere this complaint, the defendants should

be acquitted. "You have next to consider if the assembly was wilfully interrupted. This does not mean necessarily that the sole purpose of the defendants was to create riot. Was the disturbance by making loud and indecent noises' and without lawful excuse? The phrase 'without lawful excuse' is in both counts. Try to get at the situation. The government claims that nothing was said or done to lend any one to feel that he was invited to investigate in the manner complained of. The defence says there was such an invitation. The suggestion was made that investigation was courted. If persons had a right to act under the invitation, there would not be a disturbance, but one of the things which the director of the exercises had suggested. This is a battle of evidence, and it is for you to say if the invitation was ex-

tended to the spectators.
"The case is of some consequence. It is a question as to the disturbance of a lawful meeting, and also as to whether persons asked to perform acts should be allowed to do so. It is not proper to convict on both counts, and therefore you are to inquire as to each count, also to each defendant."

Now, Spiritualists, you have Mrs. Cassell's statement, the judge's charge, and the decision of the jury, and the whole matter is left with you for your consideration. We published Mr. Aver's statement long ago, and it due our readers to now have the other side.

TO BE REMEMBERED.

Kansas have determined to secure a marble statue of the late Charles Robinson, the first governor of Kansas under the State organization. It is proposed to place it in the chapel of the State University at Lawrence. Governor Robinson was one of the most Influential leaders of the Free State party in from the pro-slavery usurpers who flocked over by thousands from Mis-

souri, and for a time did its voting. He

was an earnest believer in the teach-

ings of Spiritualism, and a gentleman

commanding ability, and great moral

and social worth.

MASS MEETINGS. Grand mass-meetings under auspices of the N. S. A., will be held in Buffalo, New York, March 19th and 20th. President, H. D. Barrett, Mrs. C. L. 7. Richmond, Hon. L. V. Moulton, Mr. Homer Altemus and other eminent

talent will be in attendance.

FRANCIS B. WOODBURY.

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

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Koenigsberg. A scholarly and appreciative historical review of the prophets strongly convinced of, fraud and as of Israel and their works. For sale circumstances, Firehas no effect upon a nighted prisoners. All around, like an

SOLON AND MARY.

A SEQUEL TO

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

BY CARLYLE PETERSILEA.

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

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llum, to the men and women of earth; life; in fact, as you well know, magwill you impart some of your wisodm to netle flame, or elementary fire, is the me that I may give to those of earth vehicle in which our souls ride; magand are you willing that I should say, netic flame is the covering of our souls that such messages are from Jesus of its clothing—in other words, our spir-Nazareth direct?" "Perfectly willing," he replied. He then bowed his head thoughtfully, for a short time, and raising it, he said:

"I do not know that I can say any-

thing better than I did say when on the

earth. I will repeat some of those sayoftentimes my true meaning has been whatsoever. A beautiful flower withers wings, but ye would not.' gathers her chickens under her wings that she may warm and protect them from all harm, also impart a large portion of her own magnetic life to them. desired to gather all nations and tribes together in one common belief; that truth, that they might love one another in brotherly love, and not war, slay, to-day. I was nailed to the cross be-

cause I freely expressed my views, and when they mocked and spat upon me. saying, 'Art thou the king of the Jews? if so, come down and save thyself,' I I can say no more." answered: "Thou sayest it; not I. They Marah and Jesus supposed that I meant to be a king or ruler of the Jews, who were then held in bondage, lead them out of their bondage and make war with Pilate, to destroy his kingdom; but this I had never thought of doing. I said to those who were crucified with me: 'This day shalt truth a thousand times better than the thou be with me in Paradise,' and most old error? assuredly they were. They had called to me, saying: 'If thou art, indeed, the king of the Jews, or a messial'-which means one who would save them from their bondage—'save us and thyself, from this terrible death.' But they had spoken mockingly, or in a sarcastic manner, and I meant them to understand that a better fate awaited them life would be a Paradise, compared spheres, that St. Peter holds the keys of with the earthly one, and we three heaven. We shall not here discuss the would soon be there; and now I would question learnedly; enough for our

than they supposed; that the spiritual any worse for me to be crucified, than firmly believed it, together with thoua whit, and yet, my image hanging on derstanding the art of soul telegraphy, and that image, alone, is the cause of to see him and would he meet us on the thousands upon thousands having been way? He replied that he would be tortured, burned hanged, walled-up most happy to do so; and joyfully wingalive, brokenon the wheel, smothere and ling our way, we met him shortly, and were for amusement or entertainment. The defence says this was not a meeting other horrors too drendful to mention. Ceived a large bunch of keys bangloss. other horrors too drendful to mention. ceived a large bunch of keys hanging It has caused wars, plunder, rapine, and from his girdle, and certainly he looked the carrying out of a fraud. What the murder. Where I would have all men somewhat as he is represented to look love one another, they have instead, in in pictures on earth. my name, committed all these fearful crimes; and when any would have noble and generous in their expression fallen at my feet and called me master, He wore a flowing robe of cream-white, I said unto them: 'See that thou do it faced deeply all around with opals

thyself?"
"O! I want none to worship me," he hand. "I would that I could destroy all gold. His eyes were really the color of such images and paintings from off the the changing opal, and were shifting face of the earth; they lead to guilt and from one tint to another with every mocrime of the most fearful description. Was my death more than another man's? a hand. His hands were large and Were my sufferings more than millions warm, and his clasp was most friendly of others? No; my sufferings were light and affectionate. compared with those who have suffered on my account. O! mistaken world. How long—how long shall such things upon, Peter smiled: be? Write my brother! Write, Solon! "Ah!" said he, "your earthly teaching be? Write my brother! Write, Solon! I would control the aforesaid medium is not entirely without foundation, as

direct, but at once the cry would be: we hope to prove to you presently." Fraud! Delusion! Trickery! and so I Saying this, he selected a key from desist: but do thou write, and tell the bunch, and held it up between his people the words which I have said un- thumb and finger. to thee," and he arose weeping! weeping for the sins of the world, as he had done when in the body. Beautiful, lov- He soon paused before what appeared ing, wise soul. I felt almost like falling to be prison walls, and we gazed in down at his feet myself; but his stern: See that thou do it not. Am I not thy which seemed to be of iron; and to look brother? Still rung in my ears, and I at these walls and at this door, one embraced him, instead; he kissed my would think that from this apparent lips as he said: "Solon, thou caust do more for man-

for: the very ones who call themselves Christians, or my followers, would not believe me if I were to stand in their midst to-day: for where is the rich man who will sell all that he has and give it to the poor? Where is the man who who will love all other men as he loves himself? Where is he who will bless and not curse? When on earth I desired to bless all mankind, to remove all suffering: Who could have dreamed that I would have any cast into hell, because go free." they could or would not, believe me to himself. I never even dreamed that my birth was any different from other men yet, I had supposed Joseph to be my father; my mother, at that time, not being willing to make it known to me who my real father was.

"Solon, go thou, together with thy Mary, forth, and sow the seeds of truth wheresoever thou canst find ground souls do not desire to be free; on the its arduous struggle to wrest Kansas that will receive it. Peradventure, a contrary they would that the walls new harvest of greater value may were higher and stronger, without arise, and my bleeding heart thereby doors or entrance of any kind, and if soothed. My heart bled on earth for they could rob me of my keys and de the woes and sufferings of my kind, and stroy them they would only be too for many centuries my heart has bled glad. for the wees and sufferings inflicted up- We had not advanced more than a few on mankind in my name. O! when will yards whenother great walls obstructed men perceive the truth as it is?"

degrees more than mine."

Upon this he stooped down, and wrote lastingly? How is it possible for earthget children, if they fully believe that, perhaps all, or a number of them will be consigned to everlasting torment? How menning of the words: "Spirits in is it possible to concleve of even one Prison! Souls in Prison"—needlessly creature burning in flames forever? Would not man, woman or child relieve even the lowestanimal from such a fate? But fire cannot hurt a spirit under any spiritual being in any way, except as a amphitheatre, were cells, barely large

CHAPTER VII.-Continued. | spirit feels joy and pleasure because of its purifying properties: Yea; a spirit A VISIT TO THE SO-CALLED MOTHER which heat and fire perform. But for the flery rays of the sun, which in and SOLON AND MARY VISIT JESUS of themselves are fire, not a green thing would be upon the face of the earth; man AND MARY, HIS MOTHER, WITH- nor beast would have any existence what-IN THE HEAVENLY SPHERES. ever; there would be no spiritual "It is my intention, I said, "to write spheres about the earth, and you and I, book by the aid of an earthly me my dear Solon, would never have had itual bodies; as matter on earth is the covering of spirit and soul."

He arose, and spreading forth his hands toward all the beautiful verdure

around, he said: "Heat or fire alone brings all this here from the earth to us. Heat is the ings and give you their meaning; for, only vehicle that fetches us anything

perverted. 'I would gather thee, as a on earth; heat at once takes the essence hen gathereth her chickens under her or spirit of that flower and brings it A hen here, and leaves it, a beautiful, imperishable thing. God or wisdom has created all things that they might live in joy and gladness forevermore; and if through earthly bad conditions or ignorance men and women commit that which is called sin, how glorious and which I knew to be wisdom, love, and worthy of all wisdom is it, that in a few months or years at most, they will outgrow such conditions, and as and plunder each other. I desired that beings, go on with joy and gladness forall men should be free and equal. I ever and forever; and that all souls are would that they were so, on the earth marching straight on into greater joy and brightness at every step they take. Ah! they do not go downward into hell, but straight onward into heaven. And now, my Solon, thou caust go thy way.

> Marah and Jesus embraced us, and we went forth from the garden.
>
> My Mary had now visited the socalled Virgin and the so-called Savior of mankind. O! how different were they from what she had expected to see; but, my dear reader, is not the

CHAPTER VIII. A VISIT TO THE SO-CALLED ST. PETER.

SOLON AND MARY PAY A VISIT TO ST. PETER WITHIN THE

HEAVENLY SPHERES. Now it is supposed by many Catholics on earth, also within the spiritual like to reason with those on the earth. present purpose to say that my Mary 'Come, let us reason together!' Was it had been taught this in her youth, and for those who were crucified with me? sands of others, therefore we desired to Did I suffer more than they? No; not pay St. Peter a visit; but now fully unthe cross, is all over the earth to-day, we sent word to him of our great wish

His form was majestic, his features because he disagrees with the reader not. Am I not thy brother, like unto changing tints. He wore a crown of or lecturer. If you are left in doubt on thyself?" continued, covering his face with his with the bunch of keys, were of shining

Mary, on perceiving the bunch of keys, looked utterly amazed; where-

tion. He approached and gave us each

"Will you accompany me a short distance?" he asked; and we followed him astonishment at a door set prison none who were once incarcerated there could ever escape. Really we kind now, than I can; for many will re- were at a loss to at once comprehend ceive thee, who would not receive me; the meaning of what we were gazing

Peter smiled benignly at our puzzled looks, when there flashed out above the door, in letters of fire, the following words:

"Strong walls of prejudice, surrounding the city of obsolete ideas." "If I have not the keys of heaven," said Peter, with a smile, "I hold many keys wherewith to unlock the gates of

Whereupon he inserted the key within We are glad to note that the people of have been miraculously conceived by God the lock and threw wide the great iron door, that we might enter.

"Wherever there is prejudice, and false ideas," he said, "there is unhappiness, whether on earth or within the spheres. We are now within a city of prisons wherein are incarcerated thousands of souls, and yet we are not on earth, but within the heavens, and these

our way; but St. Peter took another key 'Can you not tell me," I asked, "the from his bunch, and unlocked this door best way to reach mankind? for you as well; and thus we with difficulty have been in this world many hundred pressed on, every few yards coming in years longer than I have, consequently, contact with huge, strong walls, and your wisdom must be many, very many St. Peter's golden keys were always called into requisition.

Upon this he stooped down, and wrote at length we seemed to have gained upon the ground, the following words: the interior of this vast inclosure. We "How is it possible that an all-wise were exceedingly weary, feeling as peo-God, who can see the end from the be- ple on earth do when exhausted and ginning, if he were as good, perfect and perspiration breaking from every pore. merciful as wise-how is it possible, we We sank down on some hard stone ask, that he should create man for the benches near us, and gazed curiously express purpose of torturing him ever- over this vast prison. Truly, no modern improvements ever found their way inly fathers and mothers to willfully be- to this place, or improvements of any kind whatsoever.

Ah! we began to understand the there, as we were soon to understand. As our eyes swept over this yast assembly of many thousand souls, we uttered groans of sympathy for these be-

cough to hold a single spirit, for of fled the flesh and the devil that being course no angel dwelt bere, and there were cells, and cells after cells, rows upon rows, each one containing a hu man spirit. Really the place reminded me of the honey comb of bees-walls ppon walls, cells upon cells. The cen ter of this vast circle was somewhat like a vast arena wherein moved the forms of hundreds of human spirits: these appeared to move about within this enclosed space freely; but the floor was of iron, solid and strong.

In the center of the arena was, what

appeared to be, a large well with a thick stone curbing, and many spirits were huddled about this well, gazing down into it, and as they looked some would turn away shuddering, others would laugh and jeer, while others yet would continually push back within its depths spirits who appeared to rise up out of it as though desiring to escape from the depths of its darkness and despair. Occasionally we observed that a spirit would rise, and after a short struggle with someone who would try hold it down, emerge from the pit and leap into the arena, free, so far as | me, to see if I were worthy, withstand the dark depths were concerned.

Now within the arena we saw women bowed nearly to the ground under the weight of enormous burdens; men who appeared to be toiling in misery, drunkenness and filth; little children were wallowing like pigs in a sty. Of the sight was too dreadful, and we covered our eyes with our hands. Peter looked at us with a smile, and I said: "How can you smile with such dread-

ful sights before your eyes?" He answered not, but shook and jingled his keys merrily. Most of the spirits within the cells appeared to be scourging and torturing themselves in every conceivable way. Huge, brutallooking keepers, went from cell to cell with scourge and whip-cords; others with all manner of curious contrivances to strangle, behead, burn, sock out eyeballs-O! there was no end to the dreadful sights and sounds. Around, within the arena, were standing a number of guillotines, worked by monstrous spirits, and a writhing victim, at every one, undergoing torture; then there were many gallows with struggling victims hanging from each. O! dreadful-dreadful sight! and, lastly, a chair wherein was strapped a struggling wretch, undergoing the tortures of electrocution.
"You perceive," said St. Peter, "we

have it all here. Earth does not hold all sin, all error, all misery, but it is perpetuated within the spiritual spheres; this is one of the prisonhouses of hell, and there are many such within the heavens; but, as you can readily death cannot ensue from any of these horrible instruments of torture, neither can the spirit be actually hurt by them; they are but suffering the tortures of preconceived ideas or prej-

And now we observed that the guillotined spirits rose up from being apparently beheaded, carrying their heads on their shoulders as before: those from the gallows, after being cut down were precisely as they were before: yet, some hore a scarlet mark about the throat; those whose eyes were apparently gouged out, still retained

Ah! this was the most awful pandemonium that our eyes ever rested upon! but Peter jingled his keys lustily and called out with a loud voice: "Let all those who have ears, hear:

and all those who have eyes, see;" and he held aloft the golden keys, ringing an alarm with them.

'If there is a man, woman, or child. who desires to escape from this hellish city of prejudices, let him follow the sound of the golden keys!" and he rang them one against the other louder than before. A number of the inmates of the city raised their heads and looked in our direction, and then stolidly returned to their former ways.

'Not one of these prisoners need remain here," said Peter. "No one compels them to. These walls are erected by themselves from their own prejudices. Their agonizing tortures are inflicted on themselves by themselves. cannot or will not see the light of truth, and they will not accept the golden keys to heaven, even when offered to them. Every day I visit this place and try to liberate these spirits in prison, and if I get one to go hence, I feel amply repaid for my trouble. I delight in setting prisoners free. It has been my work for many hundred years. I hope it will be my work for many Saying this, he again rang his keys

and called out loudly: "If any man have ears to hear, let him hear; and eyes to see, let him not he blind. Come forth from your cells and be free men!"

Whereupon a wretched-looking man, crawled forth from his cell and slowly approached us. He was emaciated, pale, shieet and despairing. He stood before us with clasped bands and downcast eyes, mean in spirit and filthy to look by impossible for people single-handed 'Wouldst thou be free from this bond-

age?" asked Peter. I would be free from the bondage of

sin," answered the man; "therefore do I scourge myself day and night, praying unceasingly.' "How long hast thou been here?" again questioned Peter.

"It may have been an hundred years, more or less," replied the man. "Have you gained in knowledge, hap piness and holiness, in all those years?

You look exceedingly meager filthy. "I cannot say that I have gained,"

answered the man. "I am becoming weary of this life, and would fain escape from it." What, pray tell us, has kept you

here so long?" "I was a monk when on earth, and was taught that to scourge and crucify myself was the sure road to holiness, and most acceptable to God and his son Jesus the Christ-the savior of

"And are you saved? Do you find yourself acceptable to God?" A wretched sigh escaped from the be

nighted soul. "I have not found my God, nor yet my Savior; and so for all these long weary years, I have kept on, hoping thereby to gain admittance to his pres-

'And, thereby, sinking your soul deeper and deeper into hell!" said Peter, with great solemnity.

'What shall I do to be saved?" asked the man, wringing his hands, the tears streaming from his upturned eyes Beat down the walls of your foolish prejudices or beliefs, and come forth manfully into the light of truth. Here:

take this golden key wherewith to unlock the storehouses of wisdom, and follow me-yet, tarry here a little, that I may find others to keep you company.' The spirit appeared exceedingly weak and sank down on the hard stone beuch. burying his face in his hands. Mary's eyes were an expression of pity, and 1

"Sir, being a spirit, why have you remained within a cell, scourging and mortifying yourself? On leaving your mortal body, you must at once have perceived that your ideas of the future life had been incorrect."

"I knew that a mistake had been made somewhere," he replied, "but it was not clear to me where; and I concluded that my sins were not yet forgiven—that I had not sufficiently morti- "Fifteen Cents."

the reason why I did not at once behold the beating vision. I am, by nature, a very determined person, and I said to myself that I would get into heaven although I were a thousand years in gaining it; therefore I continued my orisons, alternating prayer with severe scourging, but days, months, and years have passed on, and my condition

has not changed for the better. "But have not bright angels visited you here, in this prisonhouse, and tried to enlighten your soul with rays of

"Oh! many, very many!" he answered, "but when I asked them if they had seen God, their answers were evasive and not to the point. Some said there was no personal God, but God dwelt within all things. Such, although they looked bright and comparatively happy, I have thus far considered dammed atheists, accursed of God and all good men, thinking their brightness was an alluring light to drag me into the depths of hell, and I have turned away from them, thinking that my God was trying ing all temptations; therefore, thus far, I have never yielded, no matter how bright or shining they may have been but have renewed my orisons with greater fervor than before.

"Have none of your relatives visited bondage?"

sister have been here many times, desiring to lead me forth; but, when I questioned them closely, they admitted that they were not in heaven. "Then," said humiliation and prayer, we will yet attain heaven." But to this they would take their chances as they were. Of late St. Peter, has passed by my cell many times, but, when I questioned him, asking if he held the keys of heaven, his replies, also, have not been to the point; he would not admit that he had seen God in the glory of his person, and said that the keys which he carried were, rather, to unlock the gates of prejudice and loose the spirits in prison; therefore I have considered him one of the arch flends, in the guise of St. Peter, and, thus far, he has had no power to tempt me.'

"Well," I asked, "what has changed your mind to-day, that you thus come forth to join us?" Tears trickled through the worn and emaciated fingers which covered his eyes.

"The sight of this beautiful being by your side," he replied with a sob, "and, as I beheld her, there rushed over me the memory of what I once was, before I became a monk."

(To be Continued.) MEDICAL LIBERTY.

A LEAGUE TO WITHSTAND MED-ICAL TYRANNY-COMBINATION AGAINST MONOPOLISTIC MED-ICAL FRAUDS.

To the Editor:-By your kind permission I will briefly state for the benefit of your readers the object of the United States Medical Liberty League.

1. The League recognizes every person's right to his own body. This involves the right to care for the same in whatever way seems best to the individual. It also involves the right to use such

food, drink, clothing and treatment for the body as the person deems best for him or herself, Such freedom has never been directly denied any citizen of this country; but, through a conspiracy of the regular medical allopathic physiclans, this right has been indirectly confiscated in many States by corrupt and unconstitutional legislation-by way of medical laws, fraudulently entered on the statutes under the false pretense of protecting the public against frauds. The facts, however, are these: Statisties prove that the class of physicians who have combined to secure such unconstitutional laws consists of those vno are the least successful in relieving humanity. In Boston they are exposed by statistics as being 400 per cent inerior to the irregulars. Futhermore investigation in several States has disclosed the horrible facts that people who employed regular physicians for a period of seven years or more have 92 per cent suffering from paralysis, nervous prostration, rheumatism or neuralgia, while among such people, who had for seven years or longer employed rregular physicians or none at all, only twelve per cent of such people suffered from the above named disenses; thus clearly illustrating that if this country had any right to interfere with the in dividual, personal, right of choice in regard to medical treatment of his own body, the regular drug doctor is the

proper physician to outlaw. 2. The League realizes that it is uttero maintain their God-given rights over and against medical organizations who through such laws rob the public annually of something like \$50,000,000. and can by combined money and political influence not only corrupt the legislatures of the land, but also the superior courts, as long as there is no power ful organization able to exert a political influence in the interest of the outraged public. Feeble efforts have been made during these last tifteen years which cover the period of class legislation in his half century; but the money and spoils on the side of the medical oppressors have steadily gained in power in spite of all such effort to maintain American constitutional liberty over and against such combines of legalized frauds. Hence, it is of the greatest importance, in order to save the drug and blood-poisoned Caucasian race, that it organize itself into a protective combine

over and against its medicine men whose treatment degenerates the rac so fast that if not checked soon they will only be known in history and museums as a race exterminated by the super stition or fraud of their physicians. The first half of this century experienced medical tyranny and suffered so greatly under it that the New England States (then representing the civilized centers of this country) had to make medical legislation a specialty and this brought about the happy result of a new Declaration of Independence in the form of

a complete repeal of all medical class This League will aim to accomplish the same needed result at the present time, and is already doing a grand work. We appeal earnestly to all liberty-loving citizens to become mem bers at once and thus help on this good work so ably begun.

DR. MARY E. SELLEN, PH.D. M.D. Corresponding secretary, People's Institute. Chicago, Ill.

A STARTLING FACT.

The Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention 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

weight in gold.

SPIRITUALISM SCIENTIFICALLY DEMONSTRATED.

BY PROF. ROBERT HARE.

His Remarkable Researches Made in the Early Years of Spiritualism.

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

CHURCH HAD MOST SWAY-HON-OR AND MERCANTILE CREDIT MORE TRUSTED THAN RELIG-ION-VIRTUE DUE MORE TO THE BIGOTRY ACTS LIKE AN EVIL

"O, yes;" he replied, "my mother and force those rules of conduct which are come into operation, which often restrains those who are not influenced by those of the medium.

As there is an ethereal medium. , "join me here, and together, with religion, nor by pure morality. Honor, like the fear of hell, may make a man space from the remotest visible fixed or among thieves," and likewise among unprincipled gamblers.

> ity in social intercourse, speak from the in the immortal state? pulpit of infidelity as "the work of the

IMPROPER USE OF THE EPITHET CLERGYMAN'S LETTER.

If a man cannot be guilty of infidelity to another man's wife, how can he be guilty of infidelity to another man's religion? The Mohammedan wrongfully calls the Christian "infidel," because he does not believe in Mohammed; and as wrongfully is the epithet retorted, because the Mohammedan does not believe in Christ. The epithet can only be truly applicable to those who, while professing a religion, do not act up to their professions. In this sense, Christendom, so-called, teems with infidels to Christianity.

A DANGEROUS GOD.

The bigot's god is a dangerous idol, lunge; and no less dangerous is any on passing death's portal. Spirits canwhich owes authority to hereditary, intolerant dictation and servile de-

The fear of public opinion, or a desire to do what is deemed right among men, seems to be the principal motive for rein the great mass of society. The prevailing morality being, as already nopiness is in proportion to our deport- apparatus was actuated effectually unment here, is not so deep as that which der test conditions. have. Under the conviction ı spirit.

It seems to me, as urged by me be-

makes the sinner less fearful, the good hopes or fear of future rewards or pun-

The expectation of washing away sin through the merit of a bigoted belief in Christ, co-operating with the vague, contradictory, and irrational idea of heaven and hell recorded in Scripture, of Him whom they professedly adore.

INSPIRATION CAN HAVE NO HIGH-ER AUTHORITY, THAN THE HU-MAN TESTIMONY ON WHICH ITS EXISTENCE IS ARROGATED.

Is it not a mistake to suppose that human testimony is deemed to be unavailable, how comes it to avail when adduced in support of this arrogant adduced in support of this arrogant cording to Wheatstone's experiments claim of inspiration? As well might a and calculations, it would go round the man expect to cure the defect of a earth in the tenth part of a second.

marshy foundation by substituting It has appeared to inc a great e iron into the superstructure.

dation in proportion to the augmentation of weight, so the claim to inspiration lessens the competency of the testi-mony upon which it is advanced, proportionally as the incredibility is increased.

But as respects the ancient witnesses unworthy of confidence. Facts or circumstances are stated which are manifestly blasphemous, inconsistent, and absurd, if not impossible. Thus a want of veracity or of dicretion being demon strated in some points, is sufficient to destroy validity in all.

Revelation assumes God to be omniof subjecting his creatures to probation,

PARAGRAPHS WORTHY OF PRE- wishing his creatures to know him and SERVATION-WORLD LEAST MOR-, his attributes, as not teaching them that AL WHEN THE CHRISTIAN which he wishes them to learn, yet punishing them and their posterity for ignorance arising from his own omission

OF MEDIUMSHIP.

The facts which I have noticed in re-HEART THAN TO SECTARIANISM among the most inexplicable in nature. There are two modes in which spiritual manifestations are made through It will be perceived, that when the the influence or sub-agency of media. church had the world most completely In the one mode, they employ the under its sway, there was the least tongue to speak, the fingers to write, morality; but as the arts and sciences or the hands to acquate tables or instrugrew up, in despite of religious intoler- ments for communication; in the other, ince, morality improved. Thus a sys-they act upon ponderable matter directtem has been established, which while ly, through a halo or aura appertaining you, desiring to release you from this violating, more especially the most em- to media; so that although the muscular phatic monitions of Christ, tends to en- Dower may be incapacitated for aiding force those rules of conduct which are them, they will cause a body to move, necessary to the welfare of society. or produce raps intelligently so as to But an auxiliary principle-honor-has select letters conveying their ideas, un-As there is an ethereal medium by

means of which light moves through

act more nobly, or more honestly, with- star to the eye, at the rate of two hunnot consent, saying they preferred to out improving his religious principles dren thousand miles per second; as or his heart. Hence the saying, "Hon- through an affection of the same ether frictional electricity " moves, according to Wheatstone's estimate, with a veloc-That religion has actually very little ity exceeding that of light-so may we to do with mercantile morals, must be not infer that the instrument of Divine evident, since it is never, on change, an will acts with still greater velocity, and object of inquiry. When men are about that in making man in this respect after to trust large sums, they do not inquire his own image, so far as necessary to how often the other party goes to an avallable existence gives him one church, nor to what church he goes. It degree of power over the same element has never been my lot to know any one while in the mortal state, and another whom I thought better for his religion. higher degree of power in the spiritual I have known many whom I thought state. But if there be an element better through native goodness of heart through which a spirit within his morthan they would have been if left to the influence of their bigoted opinions frame, may not this element of actuaalone. I heard a clergyman, distinguished for his amiability and liberal-strument to the will of another spirit The aura of a medium which thus en-

ables an immortal spirit to do within its scope things which it cannot do INFIDEL, AS USED IN THE PAR- man being resorted to; so that only a otherwise, appears to vary with the hu-ODIED QUOTATION FROM THE few are so endowed with this aura as o be competent as media. Moreover, in those who are so constituted as to be competent instruments of spiritual actuation, this competency is various. There is a gradation of competency, by which the nature of the instrumentality varies from that which empowers violent loud knocking and the moving of ponderable bodies without actual contact, to the grade which confers power to make intellectual communications of the higher order without that of audible knocking. Further, the power to employ these grades of mediumship varie as the sphere of the spirit waves.

It has been stated that mortals have each a halo perceptible to spirits, by which they are enabled to determine the although he be not represented by an sphere to which any individual will go not approach effectively a medium of a sphere much above, or below that to which they belong.

As media, in proportion as they are more capable of serving for the higher intellectual communication, are less ligious professions and church-going capable of serving for mechanical demonstration, and as they are more capable of the latter are less competent ticed, not only neglectful of Christ's for the former, spirits likewise have a precepts, but absolutely the inverse of higher or lower capacity to employ methem—not only permitting, but calling dia. It has been mentioned that having for a course diametrically opposite, as made a test apparatus, my spirit sister respects the acquisition of wealth and alleged that it could not be actuated by submission to wrongs—shows that it is her without assistance of spirits from a not generally founded on a desire to cul-lower sphere. I inquired whether she tivate the good will of Christ, but to could not meet me again, accompanied square with secturian opinion. I hold by the requisite aid. The reply was in that one cause of this is, that the contine and accordingly she viction of a future state, in which hap met me at an appointed hour, and my

Evidently, the ponderable elements which I have, nothing could tempt me recognized by mundane chemists cannot to act in such way as to produce a re- contribute to any of the bodies of the trograde influence on my pretentions as spirit world, since their gravity must disqualify them for use in a world where every thing is, in comparison fore, that no one believing the lan- with them, weightless. Accordingly, guage of Abraham, as narrated and one of the queries put by me to the consauctioned by Christ, to have come vocation of spirits was, whether any of nuthenticated direct from the Son of our elements, being ponderable, could

God, and consequently expecting it to act as such in the imponderable spirit be verified, would render himself liable ual creation. The reply was, Not with to the punishment of Dives for the sake out undergoing a transformation. This of enjoying the good things of this would be equivalent to annihilating them first, and recreating them after-The idea that souls are to remain in the grave till the "last day," the process of creating alone would be sufficient. But manierastination of that day and geological feetly it is of no importance, whether knowledge being inconsistent with the their adaption to the spirit world be the belief that any such day will arrive, result of creation or of transformation. Concerned in the processes of me less hopeful, and diminishes the number diumship. It is manifest that there is of those who are actually, in their none of the kind of electricity or mag worldly conduct, influenced by their netism of which the laws and phenom none of the kind of electricity or magona have been the subject of Faraday's

researches, and which are treated of in books, under the heads of frictional or mechanical electricity, galvanism, or electro-inagnetism.
Frictional electricity, such as

duced usually by the friction of glass seems to be the reason why Christians in an electrical machine, or of aqueous act so inconsistently with the precepts globules generated by steam escaping from a boiler, is always to be detected Nothing can be more inconsistent with by electrometers, or the spark given to the religion inculated by my spirit a conducting body when in communica-friends, than the idea of atonement for tion with the earth; the human knuckle sin by faith in any religion, true or for instance. When not sufficiently accumulated to produce these evidences of its presence, it must be in a very feeble state of excitment. But even in the highest accummulation by human means, as in the discharge of a power fully charged Leyden battery, it only acts for a time inconceivably brief, and any doctrine gains any validity by does not move ponderable masses as claiming inspiration as its source, when they are moved in the instance of spirthere is nothing but human testimony itual manifestation. It is only in to advance in support of that claim? transita, that frictional electricity dis-For if in the instance of Spiritualism, plays much power, and then its path is extremely narrow, and the duration of its influence inconceivably minute. Ac-

It has appeared to me a great error columns of iron for wooden posts, or on the part of spirits, as well as mortals, that, while resting on wood, the support that they should make efforts to excould be made firmer by introducing plain the phenomena of the spirit world ron into the superstructure.

by the ponderable or imponderable As the introduction of the iron would agents of the temporal world. The fact diminish the competency of the four that the rays of our sun do not effect the spirit world, and that there is for that region an appropriate luminary whose rays we do not perceive, mus demonstrate that the imponderable element to which they owe their peculiar light differs from the ethereal fluid which, according to the undulatroy thetheir own statements make them out ory, is the means of producing light in the terrestrial creation.

ON THE INFLUENCE OF THE ILL TREATMENTOF MEDIA, ON SPIR-ITUAL MANIFESTATIONS - OF COUNTER-MEDIUMSHIP.

Allusion has been above made to the unfavorable influence upon manifestapotent, prescient, and all good, yet tlons of the demeanor and incredulity represents him as under the necessity of the investigator, displayed in suspi-Read the article on 5th page headed to find out what, by the premises, he would be merited only by a cheat or be ref "Fifteen Cents." clous, cold, scrutinizing looks, such as

ng influence upon mediumship, and kewise repels the spirits. While communicating through a medium, a near

blood relative, much beloved by the communicating spirit while in this world, coming into the circle, an immediate departure of the spirit was the consequence. It was subsequently alleged in explanation that there existed a repulsiveness between him and the spirit, founded on the idea that his opinions were under the influence of worldly considerations, whence a predetermination to disbelieve, as far as possible, by an unfavorable view of the An incredulity liable to be overcome by the reason by which it has been cre-

ated does not form a bar; but when an impregnable bigotry has been introduced merely by education, so that the person under its influence would have Jennie B. Hagan Jackson's reputation been a Catholic, Calvinist, Unitarian, Jew, or Mohammedan by a change of views and elevating sentiment. parentage, cannot usually be changed by any evidence or argument. Spirits will not spend their time subjecting their manifestations to such impregnable bigotry, or to predetermined

on this account such persons find it psychical science. hard to obtain the manifestations which they seek with ill-will to Spiritualism, and a predisposition to ridicule and pervert it Besides this difficulty, there is no

doubt a constitutional state, the inverse of that which creates a medium. The force and power, and interests all in his atmosphere of persons so constituted, neutralizes that of those who are endowed with that of mediumship. THE AUTHOR'S DISCOVERY OF

HIS POWERS AS A MEDIUM. It occurred to me to try how far the

evidence.

nterposition of my hand would interfere with the powers of the medium to whom I resorted. To my surprise, it seemed very little to impair the actuation of the index by the officiating spirit. It next occurred to me to ascertain how far a diminution of contact, between the hand of the medium and mine, would impair the power exercised under these conditions. In pursuance of my request, the contact was diminished by successively lifting the fingers of the medium and the rest of the hand from mine, until only one finger was left Finally, this finger was removed, and yet the power of actuation still continued to exist, though enfeebled. The officiating spirit, my friend W. W., now was made a party to this investigation, being requested to estimate the effects as well as myself.

I requested the medium to pick up pair of seissors which lay on the table, and, while holding the blades between the finger and thumb, to lay the rings upon the back of my hand. An increase of power was manifested to my observation and that of W. W.

At a subsequent sitting, having made due preparation, a strip of sheet tin about two inches wide, and about fifteen inches in length, being applied to the back of my hand while resting on the base board of the spiritoscope, the medium held it successively at various distances. Under these circumstances the facilitation was greater as the distance between her hand and mine was diminished. A plate of glass of about four inches

square, interposed between the palm of the hand of the medium and the back of mine, interrupted the power entirely but neither cork nor a metallic plate of a similar size much reduced the power

The frame being in situ, as described paragraph kk of the description, under these circumstances the removal of the serrated strips diminished the power more and more as removed. Thus it appears that there is a mesmeric electricity, or spiritual electricity which may be considered as appropriate

to the spirit world as their vital air is but which like that air, may influence our spiritual bodies while in their mun. dane tenement. It may, as well as the vital air of the spirit world, belong in common to the inhabitants of that world and to us as spirits, being a polarizing affection of the spiritual to a great many people. nereal medium, of which the undulations constitute the peculiar rays of their spiritual sun.

That this spiritual or mesmeric electricity should beauxiliary to the efficacy of the magic will power, of spirits, is of course one of those mysteries which, like that of gravitation, may be ascer tained to prevail, and yet be to spirits as well as mortals inexplicable. (To be Continued.)

LYING SPIRITS.

To the Editor:-It has been said by ministers from the pulpits, and church members too, in my hearing, that spirits through our mediums, utter false hoods, lie, deceive the people. There may be lying spirits in the other world It is recorded in the Bible that there were, when evil spirits from 400 prophets, sent by the Lord, did deceive Ahab. Some mediums may be liars; some Christians maybe, also. But what is that compared to the Lord sending out lying spirits into the mouth of 400 prophets, for the purpose of deceiving Ahab, King of Israel, and Ahab lost his life by being deceived by evil spirits from the Lord. So recorded. Read the 18th chapter of 2nd Chron-

icles, and you will find the following

Dassages: And Ahab, king of Israel said unto Jehosaphat, king of Judah, Wilt thou go with me to Ramoth-Gilead? and he

And Jehosaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord. Therefore the king of Israel gathered of prophets 400 men, and said to them, Shall we go to Ra-moth-Gliead to battle, or shall I forbear? And they said, Go up, for God will deliver it into the king's hands. And the Lord said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-Gilead? And one

another after that manner. Then there came out a spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith?
And he said, I will go out and be a

spoke, saying, after this manner, and

lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so. Now therefore behold the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

O, Christians! ponder, on this chapter. of evil spirits from the Lord, and never again accuse our spiritual mediums of eing liars. S. N. BLAKELEY. Boston, N. Y.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland; O. A sharp and pointed letter to Bishop Hortsmann It is good reading, and should be widely distributed, that people may be enlight-ened concerning the ways and methods of Rome and its priesthood. Price 15c For sale at this office. "Woman, Church and State."

Matilda Joslyn Gage. A royal volume. of more than common intrinsic value The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post | Cure. Paper cover, 15 cents. For sale

GRAND RAPIDS, MICH.

ITS FAMOUS MEDIUMS AND THE GRAND WORK THEY ARE DOING It will interest many to know of the present-day workers in this city, especially persons scattered over a large section tributary, who sometimes in case of funerals and other occasions need information. I desire to briefly mention such as come to mind at this writing, well knowing that to make a complete list would require long time preparation. Some well known will doubtless escape my memory, and very many outside the lines of acquaintances

is world-famed as an improvisatrice. As a speaker she clothes with the choicest language the most practical L. V. Moulton, as a philosopher, from

a scientific standpoint, has a lecturer's national fame. He has the rare faculty of rendering simple and clear the most abstruse problems in material and

Dr. J. C. Batdorf is widely known through his clairvoyant diagnosis of disease. At home we know him as an able speaker who can interestingly lead the investigator onward as very few can do. C. A. Andrus is a speaker of great

explorations of the psychic world. Weston O. Knowles is always able to say the right thing in the right place. He is very magnetic, carrying his audience completely with him, whether in oral effort or in public test work.

C. C. Howell is widely known as a writer on finance and the labor problem, as well as on spiritual themes. As a speaker he is logical and incisive, with philosophy most profoundly spiritual. Samuel Smith as a trance speaker and medium, is deeply interesting in the phi-

losophy of spiritual things as viewed from the beyond. Very strongly individualized are the decarnated who manifest through his organism. John Lindsay is a man of very superior thought. As a chairman he is un-

excelled. His magnetic wife, a medium long in the field, is his active helper. R. Bonfoey is a gentleman, well fitted for a public speaker. His utterances always command the closest attention.

Samuel Marvin is the most original

of thinkers; and when he speaks, we al-

ways expect, and we get, that of in-Mrs Coffman and Mrs. F. V. Jackson are both so well known as speakers, public test mediums and mediums for private sittings, as to need here but passing mention.

Mrs. Hinkley is a lady of culture and great intellectual ability, widely known as a writer. Her verse is very fine. The lectures she has given have been marked by their excellence. Dr. Phippen has phenomenal success

as a magnetic healer as well as a phy-

sician; and in clairvoyant diagnosis is second to none. Mrs. Hendeson is a medium for public tests as well as for private sittings. Her work is characterized by a pleasing rendering and gives great satisfaction. Mrs. Devine is second to none as a

sychometric reader. Melissia Roe, quiet and retiring, seemingly trying to hide her work, is yet a long-time busy worker in glving satisfactory sittings. Mrs. Payne has also been long in the field. Her work is both in public scance

and in sittings. Forceful and earnest, she interests all Mrs. Winch is the ploneer medium for sittings in this city; with a reputation for work, some of which has justly regular subscribers have already read become historical, giving the evidence

which has helped to build up our cause here to where it stands to-day. Mrs. Pickle is a medium for sittings; widely known as a business medium, able papers. While not always making this a business, she has nevertheless given sittings

the remark that could Spiritualists now for five cents. All of our regular throughout this section know the pres- subscribers have read their contents. ent ability of these workers, they would be kept constantly busy; for they could months to some friend, and thus gef mostly be secured at a very moderate him interested in the cause. Stamps cost, and I know some are inactive betaken on small orders.

cause not called to the work.
H. W. BOOZER.

NEW BOOKS.

The New and True Religion. Charles M. Stebbins, Boston: Publishers' Printing Co. One who glauces into this volume wil soon discover that the author entertains many striking and peculiar ideaswhether wise or otherwise, each must decide from his own standpoint.

Though quite given to the use of "or thodox" language, the author is decidedly unorthodox in his views, and is not clothing of keen sarcasm and terms that tend to make orthodox views appear ridiculous.

Speaking of man, he says: "The great er number find the struggle for exist ence sufficient for them, consequently the germ within them dies out, from lack of cultivation, and their life ends with the death of their bodies. When, however, the germ is properly culti vated, it lives on after the death of the body in which it was born, takes its position, without visible form, in the invisible ether, makes suggestions and arranges minor events for the benefit of those still on earth, who have sense enough to heed their counsels

His rendering of the Bible history of

the Creation, is thoroughly amusing

and revels in subtile sarcasm, thinly veiled, that would supply subjects for the cartoon pencil of Watson Heston, of the Truth Seeker, to suitably illustrate. His "New Religion" seems to be fashioned rather in accord with modern radical freethought ideas, and is epito mized in his "Golden Rule of the New Religion" thus: "Enjoy life all you can

without abridging the right of another to his enjoyment." The volume includes a readable autopiography, and concludes with about a hundred pages devoted to "The Body Politic: Some of Its Ills, and the Reme dies Therefor," embodying ideas worthy of serious study by politicians and statesmen.

"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 many brief parratives and anecdotes. which render the book more interesting 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 at this office.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2, "Social Upbuilding, Including Co-op-

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M.D. This comprises the last part of Human Culture and at this office.

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 helect ure 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 volumes. The fourth page has another excellent

lecture by Mrs. Cora L. V. Richmond, on "Spiritual Unfoldment." The fifth page is very suggestive throughout, and is devoted to the "Hin-

doo Teachers-They Will Try to Capture the United States." On the sixth page commences Prof. Barrett's admirable address, occupying

three pages.
We will also, in connection with this We will also, in connection with this paper, send out another equally as valuable. The first page contains an excellent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling narrative (founded on facts) entitled, "The Night the Light Went Out," exhibiting many of the inside weakings of nibiting 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 excel-lent communication obtained through Ouija. The second page has a startling statement in reference to the "Romish Octopus-It Is Winding Its Poisonous Coils Around Washington.' 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."

pagos have the following: "Monaster-les 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 their contents. For Fifteen cents we will send the Progressive Thinker for

It also contains interesting facts in reference to the Romish Church and offi-

ces. The sixth, seventh and eighth

three months to all New trial subscribers and also send these two valu-Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. I would be glad to make this list more our present subscribers who wish to buy complete, but must stop; closing with these two papers can have them both

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We sincerely hope that no Spiritual ist will be dishonest enough, or so dishonorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some member of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not

VERILY, WHAT NEXT?

make a cent.

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

paper-one dellar. 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

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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 ob-

tain 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 \$2.25. It is the subscription to the paper that enables us to send you these three books at cost

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

ble to publish everything that comes to Chrele of Harmony was as free as this office, however meritorious it may water, and many were too poor to give be, and no one should feel in the least anything. I held the meetings as long offended because his (or her) article as my purse held out. The fact is, I does not appear. Our space is limited, have earned thousands lecturing and and we often deeply regret that certain healing, and it has gone to the poor and articles are crowded out.

Bear inymind, please, that we cannot aid a good cause by contributing to Mrs. publish "weekly reports of meetings." Logan's support. Her address is 1218 Whenever a change is made in speak-Railroad avenue, Alameda, Cal. ers, or anything of special interest, send us a brief item, please. A great deal Washington, sending us twenty-four can be expressed in a dozen lines; but subscribers, writes: "I think you must long reports will not be used. Meetings have realized the starving condition of are of local interest only. We extend a the people for spiritual food when you in their appointments to lecture, and bors I find many who are anxious to general movements, which will be read take the paper but cannot afford it. order to have immediate insertion.

on, Iowa (third regular engagement), and Chesterfield, Ind. He expects to prayer. I think all mediums and Spirspend a portion of July in Minneapolis. Italists should work for the paper and Address him at once for open dates, thereby spread the light."
300 Greene avenue, Brooklyn, N. Y., Wis C. S. Stoyen with 300 Greene avenue, Brooklyn, S. Angler, G. S. Stevens writes. (during February and March), or 7820 Church of Spiritualists of Pittsburgh, Hawthorn avenue, Chicago, permanent Pa., has had Mr. F. A. Wiggin, of Sa-

Emma Hardinge Britten in your issue were wonderful. We hope to have him of February 15, and wish we had more with us again soon. We will have Mr. of that kind of Spiritualism. I believe J. Frank Baxter with us in March." that if Spiritualists would do more to spiritualize humanity and less to materialize spirits, our cause would advance much faster and better than it now

R. E. Webster writes from Atlanta. Ga.: "The Society of Spiritual Science, which has been organized about a year, ference held nearly all in fetters hard to break. But not all: Brothers Benj. for us, has given the work a great im- work when opportunity offered. petus, with her good lectures and tests; she has also started a lyceum, which is better informed, better willing and nowell-attended, and we are very sorry ble Spiritualists than Brother Ben and that she will have to leave us after the inass-meetings that are to be held on the 13th and 14th of March, but will and loaning or giving them to others, a stay with us till the end of the month. We wish to engage a lecturer and test ty little cottage home—we found in medium for April and the balance of them ready co-operators in the holy

Justus Chapman writes: "I have been for several years, having changed pa- lyceum will be organized, and steps all wishing the Pettibones happiness pers with friends for mutual benefit. I taken to form a grand library, superior and prosperity and a speedy return to was a subscriber to the Religic-Philoto any other Spiritualist library in the sophical Journal almost from the com-West. Next week reorganization of the mencement of its publication till after State Society." B. F. Underwood took charge of it. I was much interested in the series of papers entitled 'A Search After God,' which I had no doubt at the time emanated from your pen. The Progressive Thinker ought to open the eyes of the sleeping world; it really is doing fine work. The orthodox are holding revivals all through our portion of the country, and there are few, if any. Spiritualists to counteract their influence. must have The Progressive Thinker in my family during the short stay allotted to me in the flesh. I am 77 years of

Dwight E. Young writes from Union City, Mich.: "During the month of Jan- hall, 660 Jenks street, St. Paul, which uary Frank T. Ripley was with us, will be under the lead of the society's speaking four Sundays in this place, Batavia Centre, where reside quite a ciety, which are well visited, and the number of members of our society. On Swedish people are coming to the front the evening of February 10, we had the great pleasure of listening to an address delivered by H. D. Barrett, president of the N. S. A., this being one of the three places where he spoke in ish language ever organized in Minne-Michigan on his Western trip this month, apolis or St. Paul, and were both or To say that all were greatly pleased ganized by the Rev. C. F. Warn. I hope with his grand and scholarly address. would be to state it very mildly. He who read it, and especially to those who expects to be with us again the 3rd, are in favor of organizing Spiritualist 4th and 5th of September, the anniversary of our organization, when, if the time in the future can become one body weather is favorable, an out-of-door and spread the truth to our fellow-bemeeting will be required to accommo- ings, which truth and religion cannot date those who express a desire to hear be spread without true workers and mehim at that time. Dr. H. C. Andrews, diums in the spiritual field." of Riverside, Berrien county, Mich., has been with us two Sundays, the 14th and 21st, speaking and giving tests to crowded houses morning and evening." Frank Whiting writes from York,

Mich.: "A short time since there were two mediums at my home, who proin your valuable paper. One is Charles Riley, of Ridgeway, Lenawee counly, Mich., a brother of the famous materializing medium, James Riley. He is a trance, clairvoyant, and test medium; he does some very fine work, and societies needing such help will find in him a medium of merit, giving both names and facts to corroborate the identity of spirits wishing to be recognized; also gives business and life readings The other is Mrs. Moulton, of Blissfield, Lenawee county, Mich. She gives independent slate-writing and trumpet work. She is a woman of rare merit, and whatever you get from her mediumship will be genuine. She is also a clairvoyant."

Mrs. F. A. Logan writes from Alameda, Cal .: "I have suspended the Circle of Harmony for a season, which was under my supervision for about eight years in San Francisco. Not because I was tired of the work, but my guides saw, as I now see, that I had been putting others forward to the neglect of my own spiritual gifts, namely, speaking, healing and writing communications, not only in prose, but in poetry, which has since proved a solace to human hearts. As one instance, Dr. M. A. Hunter, who several years ago used to about a thriving society of Spiritualists talk grandly in our circle while enat Kensington, Ill. On Sunday, Februtranced, but destiny removed him to an ary 21, I heard that Mrs. Cora L. V. other county in the State, and after a Richmond was to address a society at brief illness the angels bore his spirit that place at 2:30 p. m., and went out to from the mortal to their beautiful home attend the services. These are usually in the spheres. A letter from his widow held in Thorp's Hall, but on this partic seemed to bring his spirit en rapport ular occasion the Methodists opened with me, and after writing a letter of their house of worship to the society, as condolence, it was closed with a few the hall was being enlarged to meet the stanzas so characteristic of the Doctor needs of the growing band. Duly in-that it gave the recipient to feel that he pressed with the growth of liberal senwas near, and the loneliness which had timents in the church, as evidenced by

TO CONTRIBUTORS:-It is impossi-| seemed unbearable, passed away. My needy." Kindly disposed friends will

Mrs. J. R. Nagell, of the State of erdial invitation to all speakers to send made that generous offer, and in my laby at least 40,000. We go to press early This may seem strange, but the hard Monday morning, and items must reach times have been more than distressing us as early as Friday or Saturday in to the people of the far West, and the floods have destroyed stock, feed, etc., Communications must always be accompanied by the full name and address stances. If your generous offer holds of the writer, or no attention will be good a few weeks longer, I will try and paid to them.

J. C. F. Grumbine has all of July get up another club, for your valuable paper and August (first Sunday) for the good work go on and our glorious

Western camp-meetings. He goes cause gladden the hearts of every indi-again to Mt. Pleasant Park Camp, Clin-vidual in the land. May The Progress-

L. H. Warren writes from Albany, ruary. We had many grand lectures, with Mrs. and his delineations with the ballot

Isaac S. Lee writes from Little Rock, Ark.: "After several weeks of persist ent, patient labor here, in lecturing, giving tests, etc., we have at last suc reeded in organizing a society with thirty-six members. The old societies had lectures every Sunday in the K. of P. F. Campbell, Moune Campbell, Seyhall, which is a well-furnished hall, mour Tobey, the ministering spirit Sisbolding about 400 to 500 people. We ter Ella Campbell, and the wives of have an attendance of about 800, and each of the others named, and one other Mrs. Loe F. Prior, who is now lecturing Spiritualist, were ready and willing to

the year, and shall be pleased to hear work of the angel world. Brother Tofrom anyone in the work who would bey, while not making any outward like to come South, but they must be show, has aided the work privately, as Mrs. Harworth's, on Monday evening. good, and willing to work to help build has Judge Duball, of Argenta. Many The company was entertained by inup the society. Anyone writing us will of the members are converts from the strumental and vocal selections by Mr. please state phases and salary expect- orthodox churches. The officers elected Pettibone, Mrs. Frank Beall and Mr. ed; also references. We also wish to re- are persons whose standing and permember the kind assistance and good work of Mrs. Ella R. Williams, who came with Mrs. Prior, for she has assisted us very materially with our choir, the Rock: President, Benj. F. Campbell; and given tests and was also an active first vice-president, Judge Duball; corhelper in our first entertainment and social which was held last Wednesday, and was a grand success."

responding secretary, Morene Campbell; treasurer, Mrs. Curtis; janitors, Chas. Campbell, J. Voskey; committee to draft by-laws: Judge Duball, Judge render of The Progressive Thinker Sibee, Mr. Houch. Next Sunday the

> from St. Paul, Minn.: "A Swedish Spiritualist Society was organized here in St. Paul, February 10, by Rev. C. F. Warn, the well-known trance lecture in the Swedish language, and founder of Spiritualist societies in the same language. These societies are also incorporated and filed on record. The president of this society is August Akeson; vice-president, C. F. Warn; secre tary, John Hauson; treasurer, Nels

Hanson. The name of this society will be The First Swedish Spiritualist Church of St. Paul, and will hold regular meetings twice a week in their chosen pastor, Rev. C. F. Warn. d the last Sunday of the month at have also developing circles in the soin the philosophy of Spiritualism. This society and the one organized a little over a year ago in Minneapolis, are the first Spiritualist societies in the Swedthat this news will come gladly to all societies, so that all local societies some

Lilias Thomson, corresponding secretary, writes that Mrs. Easter Thomas of Seattle, who has been laboring for the past two months for the First Spiritual Society of Portland, Ore., as an inspirational trance speaker, was ordained on Sunday, February 14, as a duced some fine manifestations, and I minister of the Gospel of Spiritualism. would be glad to make a note of them Mrs. Addie R. Smith officiated at the ordination service.

W. McConnell writes from Montreal Canada: "Your paper certainly excels all other Spiritualist papers that I have seen, in its quantity of useful matter.' Mrs. Mary E. Rathbun writes from Rahway, N. J.: "As a Spiritualist and medium I have been seeking the ligh and truth for over forty years, and have taken many spiritual papers, and none comes out so clear and outspoken, seek ing to please or gain favor from none but giving the truth to shine in its own glory-and those unselfish can find much to admire and praise in The Pro-

gressive Thinker." Geo. F. Perkins, Fort Wayne, Ind writes: "The article by Mrs. Mattie Hull, 'Boston Work,' should be read by every Spiritualist a sufficient numbe of times to awaken his mind to the needs of the hour; also 'Curious Incidents in Obsession.' I am more and more impressed that Spiritualists need to be reconverted and shaken until they see the danger signals ahead, and be come aroused even as much as they are enthused over a presidential inaugura-

tion." Indicator writes: "I wish to tell you

meaning of what we call death. The flock in Kensington is at present without a shepherd, and Mrs. Richmond is helping them until a suitable one can be obtained. Let we have that so meaning. obtained. Let us hope that so promistruth as their spiritual needs demand. will soon be supplied permanently."

Dr. T. Wilkins, the magnetic healer. s stopping temporarily at Sterling, III. Dr. D. P. Kayner will lecture during He can be addressed there in care of postoffice box 16.

James Riley writes from Marcellus. Mich.: "My visit to Monroe, Wis., was very successful, and I trust much good will come from it. I will say I never met better treatment than I received there, and it will always be a great pleasure to me when I think of the kind reception I received."

I. R. Sanford writes from New York City: "The New York Spiritual Temple Society Society were compelled to give up their original hall because of imperfect heating, and for two weeks no meetings were held. On February 14, meetings were resumed in Adelphi Hall for Sunday afternoons only, as the Spiritual and Ethical Society, with Mrs. H. T, Brigham for speaker, occupies the same hall morning and evening. On Pebruary 14, Dr. Wm. Franks and Miss Vellie Barnes did excellent test work, and February 21. Prof. Dexter Davis. with inspirational music and speaking, and Mrs. Dr. Martin, of Newark, N. J. and Brother John Moorey, the wellknown psychometrist and test medium of this city, filled the platform most satisfactorily. I believe more people are attending spiritual meetings here than for some time past. Instead of only two meetings, there are at least five, beside the evening parlor meetings by different mediums. New York certainly ought to sustain a dozen spiritual meetings of a decent and truly representative character."

The Students of Nature, Mrs. Summers, pastor, have started a meeting at 2:30 p. m., at 151 Randolph street, near Hooley's Theatre.

J. Rosenberg writes: "February 24 was a gala day for the First Spiritualist church of Rochester, Ind., as we had with us President Barrett, of the Na-tional Association, and F. Corden White, of Chicago. Services were held in the morning, afternoon and evening, and while the attendance in the morning was fair, yet in the afternoon and evening the church was filled to overflowing. The lectures given by Mr. Barrett were highly instructive. tests given were readily recognized and accepted by all. We are doing a good work here in the cause, and hope to have many accessions before the expiration of the present year.

T. S. Kiser writes from Decatur, Ill.: "The Pettibones, who have been giving seances here for the last five weeks. were completely taken by surprise at the reception given in their honor at Chilson. Mrs. Pettibone gave some fine recipients of some fine presents, among them a gold-lined silver spoon, silver suitably inscribed. Mrs. Whitney anade the presentation speech, and Mr. Pettibone responded with a few well-choser remarks. Mrs. Field made the farewell address. An elegant lunch was served at a late hour. The company dispersed,

S. J. Rosenheim writes from Mem-Tenn.: "The Memphis society John E. Hanson, secretary, writes going right straight on to success, since the departure of Dr. Jas. H. Magoon and wife. We have conducted our services regularly every Sunday afternoon, attracting good attendance. If we had gifted mediums and speakers from abroad, it would give our society a greater impetus. There are many in this city eager to learn and obtain proof of the spiritual philosophy, hence this would prove a good field for a first-class test medium. Our society has been chartered under the laws of the State. Our next step will be to unite and become a branch of the N. S. A. Our permanent officers are: S. J. Rosenheim. president; Mrs. Mary Wolf, vice-president; Mrs. Matilda R. Talbott, secretary and treasurer."

Lyman C. Howe writes from Cleveland. Ohio: "I have a very congenial home and resting-place here, with S. H. Powell, who is the working head of the park police, honored and esteemed by men of all parties. My hostess, Mrs. Henderson, is a fine medium and superior woman. Such a home for a speaker is of so much importance that it cannot be overstated. No climate is so frigid and miasmatic as an evil, sour, selfish human climate. No climate is so heipful, health-giving and important to a sensitive as a warm, generous, cheery sympathetic, humane atmosphere, and the summer soil and bloom of spiritual affections in the glow and gladuess of

Thomas A. Black, of Cleveland, Ohio, ends the following: "The Spiritualists of Cleveland extend greetings, and cor-dially invite all Spiritualists of Northern Ohio to assemble with them on Sunday March 28, in Army and Navy Hall, 426 Superior street, to commemorate and fittingly celebrate the Forty-ninth Anniversary of the advent of Modern Spir itualism. An event, though humble in origin, has cycled the globe illumined the minds of scientists; and revolutionized the religious thought of the civilized world. It is proposed to hold an all-day meeting of three sessions-morning, afternoon and evening-at each of which first-class addresses will be delivered by speakers with inspiration to lumine the minds, and uplift the souls of all listeners. Order of exercises: Sunday, March 28, 10:30 a. m., opening address by Thomas A. Black, chairman, followed by a general conference. Re cess. 2:30 p. m., anniversary address, by Dr. F. Schermerhorn, of Akron, O. 7:30 p. m., anniversary address, by Hon. O. P. Kellogg, of East Trumbull, Ohio.

Admission to each session, ten cents." Lyman C. Howe writes from Cleveand, O.: "The cause in Cleveland seems to be coming to the front, and apparent y more general interest than ever beore is in the air; but the spiritual meetings are not yet back to where they were before the cyclone struck them six years ago. Thomas A. Black is the one live man who is willing to take responibility and stand forth for the cause in the full light of day. He engaged a hall on his own responsibility for four consecutive months and engaged speakers commencing with myself for February to be followed by Hon. O. P. Kellogg in March, and Mrs. A. E. Sheets in May and he has arranged for a big time for Anniversary, and his devotion and generosity ought to inspire hundreds to join him and co-operate and make it easy for all. Cleveland is the exception, perhaps not the only one, in keeping up the work for the young. The lyceum choir sing for us at the lectures

this generous hospitality on the part of the Methodists, I listened with rapt attention as the guides of Mrs. Richmond explained in graphic language the real of workers there, and a lyceum running at full tide. Next, Sunday I enchange

ville, Ohio. Lust, Wednesday evening, ing an opening will soon be filled by one who can minister to these seekers after their compliments to Thomas and Tillie Lees, at 11 Lodge avenue, and the hours Mrs. Richmond will address them next | flew by on golden wings, with music Sunday, but it is to be hoped their want | and mirth, logic and light talk, and social magnetism reciprocating with mutual helpfuliness, and health-giving. Thomas and Tillic have done great service in the lyceum cause for twenty or thirty years."

> Mattie E. Hull speaks for the Philadelphia Spiritualist Society March 7 and 14. She can be addressed at 520 Chatham St., Philadelphia, Pa.

Moses Hull begins his work in Berkeley Hall, Boston, on Sunday, March 7. His first subject will be "Biblical Prophets and Mediums." The second will be, "A Journey from Orthodoxy via Adventism, to Spiritualism; or Why Am I a Spiritualist?" Address him at Stoneham, Mass.

GLANCING OVER OUR SPIRITUAL

EXCHANGES. No! There are not 1200 lyceums in the United States, nor are there one-

tenth of that number. The great divine, M, J. Savage, of Boston, asks: "Suppose a full-grown and intelligent man were placed suddenly upon this planet for the first time. He wishes to find out what is true in regard to matters of religion. What will he do?" That is a very simple question. He will proceed at once to the office of the leading Spiritualist paper, The Progressive Thinker. and there will be started on the right path. We hope this gifted man will ask something harder next time.

One Spiritualist has said that he had rather stand at the head of The Progressive Thinker than be the President of the United States. Sensible he was. Lillian Whiting says that there can be little question that the higher self, one's real self, dwells perpetually in the seen and in more direct communion with the divine forces. Lillian writes beautifully, but does not openly confess that she is a Spiritualist. She don't wish to drift completely away from a certain popular current. Descartes was sensible when he said:

"When anyone has offended me, I try to raise my soul so high that the offense cannot reach it." Dr. Fred. L. H. Willis has made a

sworn statement that certain remarknear his summer residence at Glenora, on Seneca Lake. A foolish waste of time, Doctor, to make affidavlt to that effect, when your bare word would inspire confidence. Don't do it again. Judge Dearbond, Congressman, in his eulogistic remarks on the late ex-Speaker Crisp, said: "His spirit, where? Has its existence terminated with the existence of the body? Whatever philosophers may say, man rebels at the thought. The hope—sometimes clung to in desperation, sometimes clung to in brightest anticipations—that in that hereafter, no one of us will give up. The philosophy of ages of calm reasoning cannot banish it. It springs as an inheritance of humanity, as an instinct in the soul of every being that breathes. We believe-our hopes, our dear in life admonish us to believe and constrain us to believe—that our friend and nobler sphere this great intellect, this great, loving spirit, will flourish and expand and achieve new triumphs and perform new acts of glory and of Thus it is that Spiritualism is by it will have leavened the whole

"Divinity exists everywhere." SOVS one who thinks himself learned. We, too, have thought so, but lately have had reason to doubt it in view of the fact that three thugs held up and robbed a friend of ours. If Divinity had been there, we are sure he would have done some excellent work in defeating the

thugs in their efforts. The bill of the American Health Club, ntroduced into the Massachusetts Legislature by Representative Douglass, the operation of which will be, if it should pass, to restore medical freedom to the people of the State, has also been introduced into the Congress of the United States, with a view to restoring medical freedom to the people of the District of Columbia.

Dr. Peebles in his namphlet, "Christ the Corner Stone of Spiritualism,' mixes Jesus and Christ in such a way that one can hardly tell which is upper most! He says: "Christ is, then, synonymous with the inmost or divine spirit of man, and Jesus is that spirit ultimated in human life, by the welling over from within of its holy power,"etc. The doctor is splendid in his explanation of the dismal pages of "sacred"

history. Mrs. Annie Lord Chamberlain's address is 648 Logan Ave., San Diego, Cal. James G. Clark, the poet, is said to be dangerously ill in California. His spiritual songs will remain as immortal as his spirit. He has not lived in vain, as sung his way to the hearts of

thousands of people. President Barrett asserts that the decline of the Lyceum is largely due to the lack of spiritual instruction. Perhaps. But to what does he assign the fact that there is a less number of Spiritualist papers taken to-day than twenty-five years ago?

Dr. J. M. Peebles says: "I lectured in Melbourne, Australia, nineteen years ago. Old friends gave me a big reception; hall packed. The mayor of the city. Judge Casey and other distin-guished persons were present. * * * I shall find friendscand acquaintances everywhere, except in Thibet and Persia. Am in good bealth and spirits." The doctor will return with a vast fund of information on occult subjects.

"We are on the close of two great cycles, one 2,500 and the other 5,000 years long. Every cycle brings with it its army of forces and influences.
The 2,500-year cycle brings us to the period of Egyftian civilization and splendor before its corruption. These influences are even now at our doors and will entirely change the current of thought of the last twenty-five years." So says the President of the Theosophical Society of Denver, Col. Mrs. Annie Lord Chamberlain is in San Diego, Cal. She is holding mus-ical circles there. Her health is improv-She attributes her recovery to

Mrs. R. C. Clark. President H. D. Barrett states that in many of the Lyceums visited by him, "Spiritualism has never been mentioned during the entire session." It seemed in some cases to be the desire to make the lyceum a sort of "side show."

The Lyceum Banner published by J. I Morse is most excellent. The lycenms in this country should take it. It is full of excellent stories and suggestions. Price per year fifty tents, U. S. postage stamps taken. Address Mr. Morse as follows: 28 Osnaburgh street, Eusten Road, London, N. W. Eng. Our lyceums should subscribe for a copy for each of and make fine music. I have spoken the members. Try it,

MATTER THROUGH MATTER. The following is taken from the Standard's" report of the address by the President to the Royal Society on November 30th. Sir Joseph Lister said: "Professor Roberts-Austen, in the Bakerian lecture, brought before them astonishing evidence that metals are capable of diffusing into each other, not only when one of them is in the state of fusion, but when both are solid. They learned that if clean surfaces of lead and gold were held together in vacuo at a temperature of only 40 deg. for four days, they would unite firmly, and could only be separated by a fore equal to one-third of the breaking strain of lead itself. And gold placed at the bottom of a cylinder of lead 70mm. long thus united with it would have diffused to the top in notable quantities at the end of three days. Such facts tended to modify our views concerning the mutual relations of the liquid and solid states of matter." How often have we been laughed at by scientists for asserting the fact of the passage of "matter through matter!" Yet now they acknowledge the very thing they declared ridiculous to have been scientifically ob-

served. A DUBLIN GHOST STORY. An extraordinary story is going the rounds of the Dublin clergy. It is stated that a lady, who is in the habit of attending one of the cathedrals, has late ly seen the figure of a deceased member of the chapter sitting in his place in the choir. To add to the mystery, one of the members of the staff of the cathedral has asserted that a similar appearance of the same person has occurred to him. The story is told by a dignitary of the city, who himself is regarded a no mean authority on such spiritualistic to lie down; and in this position she was

TEST CONDITIONS.

I am also strongly of the opinion that most of our so-called "tests and tyings" are absolutely useless. We know that the medium is not in a normal state. and cannot be held responsible for what occurs, and that among the things that are very likely to occur is the control of the medium, who then walks about and talks like the person represented.

LACK OF BRAINS.

If any stupid person mistakes the medium under control for a materialized form, as has, I am sure, often happened. it only proves that the observer has not the necessary experience or brains to observe without making an ass of himself. We should not follow the example able spiritual manifestations occurred of the examiner who tries to bring out what the student does not know, instead of what he does; we should give the spirits every latitude, and help instead of hampering and disabling the medium. We are likely to learn much more by trying to increase the power, and then calmly observing whatever spontaneously occurs.

EMOTIONAL INTERCOURSES.

I think that the indulgence of emotional intercourse with the departed is liable to abuse. It is quite remarkable how exceedingly fond some people get of even their most distant relatives as soon as they are dead. Most of the trouble with mediums comes from the people who consider "their most sacred feelings outraged" when the phenomena are not satisfactory, and those, too, are generally the persons who complain affections, all that we hold near and about "not getting their money's worth." while at the same time mediumship is such a holy gift that mediums ought has not perished, but that in a higher to exercise it for their benefit free, gratis, and for nothing. SURVIVAL OF GRIEF

It is natural to keenly feel the death permeating our statesmen, and by and grief is a survival from the times when it was believed that the Lord and the Devil were lying in wait for us over darlings were likely to be having a very bad time. A Spiritualist has no right to grievously lament the dead; it is selfish, and he should leave it to the good Christians who believe in Hell. THE SCIENTIFIC MAN.

As to being anxious that scientific men should sit in judgment on Spiritualism, I think it a great mistake, and a reversal of the proper order of things for it much more behooves Spiritualism now to sit in judgment upon men of science. There is no one more unsci entific than the scientific man when he ventures beyond his speciality. The man of science does not disbelieve in Spiritualism because he is exceptionally stupid, but because he knows nothing about it, and won't learn; and when shamed into examining he only pretends to do so.

From Two Worlds, London, England.

THAT MIGHTY FORCE. The mighty force on the other side is love, that love which finds entrance in to the hardest heart. And ofttimes the little children, there, are ministers of God, who go to the spirits in darkness and lead them to a knowledge of the truth. Think, then, you mothers, whose little ones have seemingly gone too soon over to the other side, think, that perhaps they may now be doing God's service, carrying the light of truth into the darkest corners, and softening the hardest hearts, for they can go there and be undefiled, and from their teach ing sometimes those who were in dark

GOLDEN PROSPECTS. All heights are open to man, if he can

ness climb to the glorious conscious

ness of spiritual development.

reach them, and he can and will if he is persevering and faithful; all power of expression his if he can gain it, but he himself must, by the performance of good actions, break the bond of evil and gain everlasting freedom, the light of truth, the power of ensuring man's salvation, and the glorious experience of the spirit, teaching him what life car be, until he feels as thousands have felt already-that the glorious round of eternity is not too long to devote his life to the worship of God by living thought and living act. THE SPIRIT WORLD, THEN, IS

REAL;

life there is sequential; you have to go on living, to find in it perchance at first, if you will, accustomed occupations, to meet your own dear ones to recognize that love lives and reigns forever, to have the glad conviction that life there is bright and beautiful and this is to be your comfort nowyour friends still live and love you, and that you cannot think of God as too great, too good, too wise, but the grandest ideal which you can imagine in the realm of spirit shall be made a grand reality.

DECEIVE AND LIE.

Mosheim, the ecclesiastical his torian, declares in Vol. i. p. 198, that "It was an almost universally adopted maxim that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted."

EXERCISE OF FRAUD. As regards the fifth century, Mr. Mos ieim says: The simplicity and ignorance of the generality in those times furnished the most favorable occasion for the exercise of frauds, and the impudence of impostors in contriving false miracles, was artfully proportioned to the credulity of the vulgar, while the sagacious and wise who perceived these cheats, were awed into silence by the dangers which threatened their lives dangers which threatened their lives and fortunes if they should expose the artifice. artifice.

THERE IS NO DEATH.

Phere is no death! An angel form Walks o'er the earth with silent tread He bears our best-loved friends away And then we call them "dead." He leaves our hearts all desolate. He plucks our fairest, sweetest

flowers-Transplanted into bliss, they now Adorn immortal bowers. Born into that undying life, They leave us but to come again: Except in sin and pain. And ever near us, though 'unseen,

The dear, immortal spirits tread; For all the boundless universe Is life-there is no Dead.

From Harbinger of Light, Melbourne, Australia.

PUNISHMENT IN ANCIENT TIMES. If a "witch" refused to confess, she was treated in this wise: "An iron bridie or hoop was bound across her face with four prongs, which was thrust into her mouth. It was fastened behind to the wall by a chain, in such a manner that the victim was unable sometimes kept for several days, while men were constantly with her to prevent her from closing her eyes for a moment in sleep." This was done, by thrusting long pins into her body Boxes were placed in the churches for the express purpose of receiving accusations of witchcraft; and when a woman had fallen under suspicion, the minister from the pulpit denounced her by name exhorted his parishioners to give evidence against her, and prohibited anyone from sheltering her. A jealous of resentful man or woman had only to denounce a female as a witch, in order to compass her destruction.

THOUSANDS PUT TO DEATH. We have it on the authority of Sir Walter Scott, that "many hundreds. perhaps thousands" were put to death n Scotland, on a charge of witchcraft during the sixteenth and seventeenth centuries; the last murder of this kind having been perpetrated at Leith, as recently as 1722, when a poor insane old woman was burnt to death, because her daughter was lame both of hands and feet, and her mother was suspected of having transformed her into

and having her shod by the Devil! IS THE PERSECUTING SPIRIT dead, think you? Not in the least, It has been merely reduced to impotence by the growth of intelligence among the more civilized races of mankind, and by the contemptuous estimate in which he creeds and dogmas of the dominant churches are held, by the educated

SACERDOTALISM

is as intolerant as ever; but the rack the dungeon, the stake, the gibbet, and the torture chamber have had to be abandoned. It is reduced to the employment of two weapons only-the tongue and pen. It can traduce and malign, lie and sneer, scoff and snarl, slander and defame; but there its power for

tics. To-day, they are merely reviled as lunatics, or "classed with savages who hold incentations over a sore toe or frighten the sun away from the moon

SPIRITUALISM IS IN THE WORLD, and it has come to stay. It is the latest and yet the greatest, of all the experi mental sciences. It is the newes and yet the oldest of sublime philosophies. It existed long be fore "the morning stars sang together and all the sons of God shouted for joy," and it will witness the overthrow of all the churches, the crumbling into dust and ashes of all the creeds; and the passing into oblivion of all the re ligions which have divided and dis tracted the people of this poor little planet of ours. For, unlike them, its foundations are laid upon the Rock of Ages. It rests upon three eternal truths the Fatherhood of God, the brother hood of man, and the immortality of the

From The Freethinker, London, England.

FINE DISTINCTION. Jesus Christ plucked corn on the Sab bath, but a South Moulton miller, his name too being Miller, has been fined for grinding corn on that day. It is remarkably fine distinction.

MURDER AND PERSECUTION. The Catholic Truth Society (what a curious name!) has been holding a Conference at Hanley, and among the papers read was one by the Rev. J. Gerard on "The Church and Science. The reverend gentleman said nothing about his church's persecution of Gal leo or its murder of Bruno.

MEDALS TO THE VIRGIN. The revival of mysticism and spiritual nonsense in France tells in favor of Catholicism. Despite the spread of Freethought, priests are still found who recommend medals of the Virgin to be placed in the vintages as a cure against olight. Shade of Voltaire! Is this the end of the nineteenth century? FAMOUS BULLS.

Pope Clement XII. issued a bull against the Freemasons on April 28, 1738, wherein he excummunicated all joined the order. On May 18 who 1751, Pope Benedict XIV. renewed the bull of Clement XII, by another, begin ning with these words: "Providas Romanorum Pontificum." In consenuence of these tales. Masonry was de lared to be high treason in Spain, and many members of the order were sen to the galleys.

MRS. CLAUDE FALLS WRIGHT the American Theosophist, who, after waiting some millions of eons, was at length united to her affinity, is now said to understand the reason. She is seriously said to be producing a re-incarnation of the late-lamented Mahatma wire-puller, W. Q. Judge. The babe may turn out a girl, but that will not be Price 15 cents. more wonderful than Judge's own assertion, that Madame Blavatsky's next incarnation would be as a man. Some think that she is re-incarnated in the person of Mr. Ernest Hargrove. Why

A lie that is half a truth is ever the blackest of lles .- Tennyson.

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R. M. M., Maple Creek, Cal.: Q. I am deeply interested in the query column, and would like an answer to the following which perplexes me: What is the difference between dependent and independent clairvoyance?

A. Independent clairvoyance is the freedom of the spirit from physical restraint, to that degree that it has the use of its spiritual senses and perceptions. Of course the only absolutely independent clairvoyance is that of the freed spirit. Dependent clairvoyance is the lower form of this state, when the physical body, the surroundings, and the persons near exert an influence more or less perceptible. A magnetizer finds that he is able to control his subject. He makes that subject see and hear whatever he pleases. The subject is in a dependent magnetic or clairvoyant state. If instead of a magnetist, a spirit operated, the subject would depend for his knowledge on the He could know no more than As this state deepens, a manifestation every experimenter has observed, the through the others? subject passes from control, and his perceptions, are quickened. He no around the earth which we are taught knowledge. His spiritual faculties are alert. He sees to great distances, gains as he would were he like them detached

from the body. There is no arbitrary line between these two states, and to properly place that its inhabitants could not exist in any manifestation that may arise may any of them. It has been a prevalen Sppear difficult. It is yet more difficult for even the clairvoyant to distinguish of the planets was the turning out of what is observed by himself from what is impressed or given to him by spirit failure.

A. M. M. Davis: Q. Is there any other Bible than the Christian Bible? A. It is difficult to determine exactly when the Christian Bible took the permanent form it has since retained, but not certainly until the reign of Constantine, called the Great. No one can claim that it existed before Christ. There are three Bibles that date not who states that there are lions and ti less than 500 years previous to that era, and by some authors estimated at ten thousand. The Zend Avesta contains the doctrines of the founder of the ancient religions of the Persians, and his life? birth has been placed 6,000 years be-fore Plato by some critics, and by others a more recent date is ascribed. The is made up of fragments of various Vedic form of the Sauskrit language, and hence are specimens of the oldest

the older the "Old Bactrian" of the Zend Avesta, or the Sanskrit, and it is unessential to this question.

The vast antiquity of the sacred Vedas, the voluminous Bible of the Hinnot concern the Hindoo and hence there Is great confusion. Confucius, who formulated the relig-

ion of China, lived about 500 years before Christ. The sacred writings existing before his time were glossed with his sayings, and the Books of Kings, the Bible of the Chinese, was fully formed at least four hundred years before Christ. Thus, then, there are three Ribles-the Zend Avesta, the Vedas, the Book of Kings, all of them vastly older than the Christian Bible, each teaching a cosmology and a scheme of religion.

Aside from this, if by the Christian Bible is meant the Protestant Bible, there is a much older Bible right by its side-the Catholic Bible. They were once the same, but are now quite dis-tinct, and if "new and revised" translations are allowed, they will become yet more separated.

"Student." Milan, O.: O. If a spirit has an individualized identity, eternal in the future, must it not have had in the past? If it has a beginning, as you advocate, with the physical body, must it not have an end? A. Since the first statement of this

fundamental principle of the New Spiritualism, this has been a point of attack by critics, who reason from the old standpoint. The old metaphysical reasoning says: Whatever has a beginning must have an end; therefore when it is asserted that the spirit of man is immortal, it follows that he has always existed; that he has had an endless past. This is held to be unanswerable. except by the hypothesis of pre-existence and reincarnation, which maintains that the spirit is an indestructible entity, constantly rehabilitating itself in forms of flesh; but this hypothesis is only a supposition made in the childrace to solve the problem. In an age of accurate thought it seems an anachronism. If we accept the doctrine of evolution-and, as the immediate explanation of the phenomena of living beings it is the only and complete explanation-then we must receive as true the corollary that instinct and intelligence are evolved out of the transformations of living beings, and that individualized spirit, if there be such an entity, must be the last link in the vast organic series from which it has sprung into being. In other words, with an indeterminate future it has a determinate past.

If the spirit has existed for infinite time before its incarnation in this life, it has had infinite opportunities for progress, and logically should have attained perfection. The fact of its im-perfection necessitates a beginning, and the degree of imperfection shows the nearness or remoteness of the starting

If it be held that this apparent imperfection is the result of the spirit's connection with matter, it must be remembered that the theory of pre-existence has for its object to account for the evils of this life, and perfected spiran infinite past, would have no need of incarnation to attain the purity and excellence already theirs. With the physical form given to offspring by their parents is also given a spiritual entity which is capable of existence after the death of that body, as an independent being, the center of multitudinous

In the first place we must accept the facts and affirm that the spirit begins an oasis to the weary soul.

In the first place we must accept the facts and affirm that the spirit begins an oasis to the weary soul.

ELLA GIBSON MACCON

this is not true, the whole fabric of the New Spiritualism falls. It is accurate in knowledge, that is scientific, or it is no better than the mythical systems of the past. The problem is for its solution, and its value as a system of phiosophy depends thereon.

It is impossible to more than passingreview the arguments in support of he origin and evolution of spirit, for the historical part requires the whole olume of the "Arcana of Nature," and the spiritual the two volumes, "Psychic Science" and "Philosophy of Spirit." Therein is shown how, as matter is individualized in a mortal body, force may be through higher forms of matter individualized in an immortal.

B. F. N., Costigan, Me: Q. What is the significance of seeing lights-white, golden, pink, blue, red and violet ap pear upon walls and window glass in bright daylight?

A. Taken by itself the question would lead to the inference that the cause was some disturbance of the organs of vision, but in an explanation accompanying it the writer says that the seeing of colored lights has been in connection with various forms of spirit control. Hence the probability that it is a part of such influence. . The first intimation of the clair voyant state is the coming of iridescent lights that flash in continuous waves.

E. Summers, Chicago: Q. If human spirits are the size of their fleshly bodies, and there are many thousand millions of them, even billions would they not be in spiritual life numerous enough to be packed "like sardines" the spirit impressed on his mind. This mile high or more all over the earth? is passive or dependent sensitiveness, and if so, how could any one of them travel very fast without plunging . A. The vast zones which extend

longer depends on anyone for his are the spirit spheres, provide ample knowledge. His spiritual faculties are room without crowding, and beyond are other zones surrounding the solar knowledge by observation, and this system. The immortal race of men grows stronger, clearer, until the sep-have not comparatively a long reign on direction from the physical body is com-this earth, and as has been stated, the pleted. This is the independent state, the earth is the only one of the planets capatities a very sensitive condition, and ble of sustaining a being in any way often the subject freely converses with the departed, whom he sees and hears late on the possible inhabitants of Venus, Mars or Jupiter, but the conditions prevailing on these planets are so en tirely different from those on the earth idea that the ultimate use and purpose human beings. If so, there has been The purposes of the planets may be important, and perhaps the conditions on earth are sustained by there being planets which are not productive There is no more crowding of spiritual beings than of physical bodies, and there are vast and long solitudes.

> S. Thompson, Boston, Mass.: Q. What is the explanation of the contradiction in the writings of Petersilea, gers in the spirit-world, and of Dr. Peebles, who claims that there are not (2) What is the condition of spirits who were false and deceptive in earth-

A. (1) This question has been repeat-edly discussed in these columns and objects and sensations in the substance nothing more conclusive can be added. Zend Avesta, like the Old Testament, The question of what different ones af- This double means of education is not firm is resolved into that of possibility. ages, but the oldest portions are in the Is it possible that all living beings are immortal; all down to the germs of the by man, he will give the bodily senses pestilential diseases? If so, then there rest for a time each day, that proper s consumption in spirit-life, or the It has not been determined which is germs of tuberculosis could not exist; harmonious action of all the forces of the older the "Old Bactrian" of the Zend there is typhoid and malarial fevers for his being, especially the astral force, the spirit-germs of these diseases to feed upon. The herbivorous animal vey of nature. The stomach usually having had its body torn by the fangs of the tiger, must again as a spirit subdoos, is undisputed; 1,600 years before | mit to the claws of the spirit tiger! Such Christ is among the lowest estimates. are the inferences from the proposition The exactitude of historical dates did that animals exist as spirits, and its thought to be cured by death; but not absurdity is its refutation

(2) Spirits who while in the mortal form, deceived and were untrustworthy will remain the same until they advance in knowledge. Regrets over the wrongs done and the pain and antagonism caused may cause them to be exceedingly unhappy. They may become under such influence what has been called earth-bound spirits, and linger continually near those they have wronged.

Chas. P. Ketchum: Q. Please explain what is a human soul. (2) Why was not Spiritualism repre sented at the Religious Congress at the

A. It was represented in a way by Psychic assembly at which some very excellent papers were read, but no ade quate effort was made. If the facts were known, it would be found that no opposition was thrown in the way by the management, the suppression came from the hands of supposed friends One paper was sent-in, however, by the determination to have some representa-

IN NEW ORLEANS.

PUSHING THE GOOD WORK FOR-

WARD. To the Editor:-"Way down in Louisiana," we are adding our mite, we hope, to the unit of progress, steadily pushing our glorious philosophy for-

In this city we note the significance of the increasing demand by the army of thinkers in our ranks, for pure, true spiritual philosophy, and food for thought, in the interest exhibited in the large and steadily increasing crowds attendant at the lectures. Mrs. Hiligoss. inspirational speaker, has been the leader in this great step forward, and will, I believe, be an instrument of grand success in establishing our noble Spiritualism, in this city, New Orleans, on an intelligent, healthy mental and spir-

A Ladies' Aid adjunct to the society, of which good Sister Paterson-who, with her husband, are bright lights in home work in our ranks-is the presiding officer, has been recently organized with good prospects for future success and growth. I would say right here that we who travel can see many things we would wish to see growing faster and more frequent among home workers, (for to these we look for the universal foundation for success,) and that least among these, is the quiet and ef-Every society should institute one, and the younger and more struggling the society, the more need of social push

and energy among its members. Slowly but surely there is growing a spirit—the spirit of elimination—which is a good one. The Spiritualists of this country throughout are growing into two distinct classes: The class that de-'sires the best there is in the suggestion of unfoldment presented by our knowledge of the immortality of the soul, and the class that desires nothing but the manifestation of decarnate presencesthe true Spiritualist, and the Spiritist!
The latter class abounds, but there will come a great division, out of which like

ALGINOUS" ON THE ASTRAL BODY.

Relation Between Ethereal and Earth Body.

THOSE QUESTIONS.

JECTS OF THE FIVE SENSES.

relation existing between the more ethe- earth advantages. real body (called astral body by some) and the earth body?

and well-defined expressions, besides thought objective creations, quite as

Your company is reinforced by those air, light, ether, etc., the astral body of man. Air, light, ether, etc., are the dream called death by us compose the little world called man. The astral substance envelopes the

earth body to an average depth of three feet, and like the atmosphere of the earth is constantly changing from the extremes of passions to the quietude of repose. At the change called death there is a complete separation of the earth body from the astral body, which serves as a body in the astral life, When the astral body leaves the earth body in health, or while united to each other, there is sufficient astral substance: remaining with, the earth, body to keep it functionating; also a thought current that connects the two bodies, no matter how far separated from each

An ego who has dreamed the sweet dream called death controls the ego of one in the earth body, can do so by standing a little distance behind the person being controlled, and holding the hand on a level, or a little above the head, a current of thought passes directly to the head, and if successful, inspirational thinking or speaking is the vocal organs of the sensitive.

Obsession is the result of a disemboded earth ego getting in the astral bodies' aura, and controlling the earth body; causing much suffering until the victim is aided by some outside power This obsessing ego is stronger than the sensitive it has taken possession of, and can retain possession as long as it chooses, unless forced to cease the imprisonment of another.

the hands of the ignorant.

The objects of the five senses of the Yet crave in vain a droi to drink. arth body take notice of, cause senearth body take notice of, cause sensations that result in the various thought-expressions of the individual and the astral body has all these avenues for gaining knowledge in a far more acute sense, which vibrate to the of the astral ocean of thought-life. generally understood at the present time. When properly comprehended mental digestion may take place by the his being, especially the astral force, which is capable of a much larger surreceives the proper physiological consideration after a meal. Mental indigestion is a much more frequent disorder than gastric indigestion, and is so, as they are kept in nature's astral sterilizer for a long, long time.

The earth body's five little imperfect means for gaining knowledge alone can only produce a dwarf or half-self that is foolish enough to think is its complete self, and under the delusion says 'Life is not worth living; it is mean; very unfortunate to be born," and all such like foolish things. With the partial separation of the full powers of being it is easy to account for the many diseases and misfortunes that man inflicts upon himself and upon oth-

What dire changes would take place in this earth if the most essential portion of its ethereal body was shut off from its normal relations to the earth! Doubtless erring man disturbs the divine relations of the astral ether of the earth to the earth as well as him-

The first truth to be learned is how to keep spiritual harmony between the earth body and the astral body, and all things will be added unto you. A normal spiritual and physiological

expression of man would predicate harmony of all the avenues for the acquirement of knowledge as well as the proper application of it. Those who attain this balance have no fear of the ills that afflict ignorant mankind. The earth body serves as an anchor or base, from which it directs the astral body through the dark oceans of acute sensations and passions of ignorant man to nature's light, tranquil ocean of spirit, unity or wisdom. If this goal of bliss is not attained by the ego before the dissolution of the earth body (called death), the ego is lost in the regions of dire passions until it finds the proper law of its being. O, the agony of the delay! The harvest of errors! The law of being knows no pity, but acts with unfailing uniformity. Either your conduct was wise or unwise. Man is no automaton, but decides to do good or pervert the good, as he chooses-and rean the harvest he must. This is na ture's gentle, patient manner of waiting

on her erring offspring. Take a rubbertree as an illustration of what we mean by an anchor for the and two of the audience sat beside her. The five senses are the roots, the body the trunk, and the leaves the astral body. The roots (five senses) come in contact with dense, slow vibrating matter that suggests thought and ideas from study and experience; these assist the astral body, and in turn the leaves (the astral body) come in contact with subtile, active vibrating matter and absorb ideas from the thoughts zone and conduct them to the earth body. Strip tree constantly of its leaves and i suffers; also disturb its roots and it withers in time. Were it not for the trunk of the tree, the leaves would be tossed upon the storm waves of the air, etc., and no more absorb the sunlight, dew, gases, etc. The same is true of the astral body if not held fast in its turbulent elements of thought atmosphere, or it would be tossed on the waves of perverted nature.

These principles being true, how essential for us while in our earth bodies to spiritually educate our ego, that beyond the turbulent plain of unripened egos of man.

The conditions essential to produce a liage and flowers, is pretty well under-stood by the florist. A stockman is fine stock. Pride and money join in the singer.

stimulus to such productions. Should property interest be of more value than a healthy body and mind in men and women? Which high better have the most attention, your transitory property, or your body and inind? One is with you for eternity, the other for a day. Will man learn now, that he is in the CAUSES OF OBSESSION-MESMERISM A DANGEROUS THING-OBof those who do? The only personality you will have to reckon with is your To the Editor:-The representatives own. You will be your own accuser of ideas are often very difficult to get and judge, and that will occur when placed properly in type. The first ques-lyour infinite self can illuminate your tion should read as follows; What is the erring self. Waste not the present

If the earth body with associates in the earth bodies disobeys any or all of The ego of man presents two marked the ten commandments, their astral bodies will continually repeat the acts with each other in their astral bodies, tangible for a time as either the earth in all places and at all times. You may be with your family at the fireside, or body or the astral body.

The earth may be used as an illustra- asleep, while your astral body is away tion of what we mean by two bodies to with associates in vice, or with angels

that surround the earth and penetrate cesspool of misdirected thought and enit; just so with the relations between ergy. The wait of lost souls is lost in it; just so with the relations between ergy. The wail of lost souls is lost in the earth body and the astral body that darkness of their own aura; a cumult of dark life forms resembling their dark, naked appearance. There is no soul so bold, after seeing the inferno of delay would pass one minute in it and do the self-imprisoning. That which man calls space is one dense ocean of living forms from the size of an atom to that of man and animal forms. Fluids and organic solids are made up of life entitles in greaten or lesser activity. More can be said on this topic at ome future time.

Those who are in the earth body little suspect that bables and children may be observing them in their astral bodles committing the old sins over and over. Should they not be able to see them as they would see any piece of furniture in the room, they will impress thoughts on their negative minds for good or for evil.

O, could the white-robed priests and priestesses of nature only visit budding humanity and plant pure thoughts and Dark would be the night for humanity if these messengers could not come to result, by the control of the brain and us at all times if we desire them, or they could do any good. It is worth the wealth of the world to behold these messengers of God to man. They put the inhabitants of darkness to flight by this wonderful, white, luminous aura that surrounds them, which presses upon their columns as they flee before it. It is an aura of great force in lift ing or severing objects, and think it not beyond the possibility of man to use it to some extent.

Mesmerism produces somewhat similar results and is a dangerous power in the hands of the ignorant.

The objects of the five senses of the Vet was a similar results and is a dangerous power in Ye live in God, yet ye know Him not. Ye sit upon the rivel shrink,

Yet perish hungry at the door." The thought will come to many: Can it be proven? Yes! To those who have some knowledge of the astral stuff and life forms.

Many people in observing a passing railroad engine and train, will inform you the character of the fuel used, by the smoke which espapes from the smokestack of the engine, and also the character of the coaches, and to some extent, their load of freight.

To some people it is quite as easy for them to judge the character of thought fuel used by a person passing them, from the color and density as it rises up from the head, and also judge the character of the astral coaches and freight their human thought engines

carry. Are you acquainted with railroad traffic? You answer No! Horo work observed phenomena in the astral world? I know nothing about it. Is it possible to demonstrate facts to people who know nothing about the subject under consideration? ALCINOUS.

COMING TO THE FRONT.

NEW MEDIUMS IN TOPEKA, KAN To the Editor:-I am tempted to tell the renders of the Thinker of the grand developments going on in this city, l'opeka, Kan.

One of our sisters, a Mrs. Stowe, has in the last year developed the phase of materializations. In her scances, spirit forms come out and walk about the room and converse with the sitters She sits under strict test conditions, is tied in the chair, and during the seance people are called into the cabinet, to show that she is tied.

We also have another sister, a Miss L. D. Dilly, who has developed into a speak in a building that he has preached very fine slate-writer. She gave several seances at my house-she had only sat | malice, no saintly hatred, no Christian three times before coming to us. At the first sitting she had three slates -one lay on the floor, the other two or my natural generosity. were on the table, all in broad daylight, with the curtains drawn. All slates were written full on both sides. The second sitting, one slate was thrown on the bor; the second slate was under one of the sitters' feet, and the third slate was held under the table by two of the sitters, while two others held the hands of the medium. All three slates were written full. We had four sittings ofthis kind, and sometimes we had five slates, and they were always full. At each sitting the slates were handled in a different manner; once they were tied it has no creed other than Love your together and hung on the wall, and as usual the slates were full.

On the evening of February 3. Miss manifestations, which was her second sitting. It was simply grand. She sat outside of the cabinet and had only a chair, four slates and a writing tablet in the cabinet. She sat tied in the chair, At intervals she would change those that sat beside her. While the writer important books of the Bible." By was sitting by the side of the medium, he got several pokes in the ribs and a and scholarly author has here embodied pull of the hair which made him think of the good old times, and the familiar ways of his better, half. Every one was delighted. The spirits would open the curtain and pat their friends on the subject. Price \$1. For sale at this cheek and seem to be more than glad office.

to get to touch their frends on earth again. And the frields on the material E. D. Babbitt, M. D., LL. D. A truly side were glad to be caressed by the great work of a master mind, and one spiritual. One little spirit came to his whom Spiritualists should delight to grandpa and took his handkerchief out honor. The result of years of deep of his pocket and threw it on the floor. thought and patient research into Na-One spirit would open the cabinet cur-ture's finer forces are here garnered tains so as to form a triangle or a Pyr- and made amenable to the well-being of amid and gave the sign of distress of humanity. Medical men especially, and the Order of Pyramids, as one of the scientists, general readers and students sitters belonged to that order. .

slates were full and there were four pound book, strongly bound, and conmessages written on the tablet and torn I taining beautiful illustrative plates off and thrown into the room. As they For sale at this office. Price, postpaid, when the normal time of separation finished writing on the slate, they comes, and the earth balance no longer would pass that out and repeat the ope will be delighted with it. comes, and the earth balance no longer would pass that out-and repeat the ope-is useful, the astral body takes its flight ration until they passed in all the slates.



INGERSOLL CALLED "A HEAP OF DIRT"-REPUSETOSPEAKINANY BUILDING RENTED TO HIM-IN-GERSOLL IS REASONABLY AN-GRY AT THE CLERICAL ABUSE HEAPED UPON HIM.

The opponents of Colonel Robert G Ingersoll have gone about on another tack, so it is alleged, and it may come to pass that certain evangelists will re fuse in the future to speak in public buildings which have been or are to be rented to Colonel Ingersoll.

Although he will not admit it, there eems to be a suspicion that the Rev. A. C. Dixon, the well-known and eloquen Baptist revivalist of Brooklyn, is at the bottom of this alleged plan. There are circumstances which seem to lend color to the rumor.

For the last six weeks Mr. Dixon has agement of the academy for six weeks the lease last Thursday, when he chanced to see an announcement to the "What is this?" he is said to have ex-

claimed to Manager Van Dusen. "You rent your house to a Christian minister for the afternoon, and then turn it over to an infidel like Ingersoll for the even-

about the size of the matter. Mr. Dixon is careful not to admit that he refused the Academy because of the Colonel, yet does not hesitate to say some severe things about the noted ag-

soll. Neither have I respect. He is a heap of dirt, and yet I feel for him a certain compassion; that is all.

"Some time ago I spoke into a phonograph and said that he was 'paid to pollute the morals of the rising genera-

pense of over \$1,000 to thoroughly investigate the man's character, and I think I know all about him from his boyhood up to the present time. That why I say that he is a heap of dirt I might say more, only what is the use? Colonel Ingersoll was a little more moderate in his expressions regarding the matter. He had been informed of Mr. Dixon's alleged refusal to rent the gersoll's) coming lecture, and when asked to reply he sat down in his drawing room and wrote the following:

snow. How he must suffer.

A WORLD FOR HIMSELF. His God ought to give him a little world just for himself. Now he is in danger of meeting other men-in danger of being corrupted by reason, by logic and demonstration. I am willing to in. I am not afraid. I have no pious spite. But then I have never been converted, never lost my love for fairness Poor Dixon! I pity

marks, Mr. Ingersoll said:
"The good gentleman need not fear that I am about to join his church. When he says that I am edging toward ments attributed to me regarding a church in Michigan he gives himself unnecessary alarm. The church to which he probably refers is in Kalamazoo, and fellow men.' I did say that I would willingly join such a church, and I repeat the statement. As to his personal ities, I have nothing whatever to sav.

"Encyclopedia of Biblical Spiritualism; 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

of occult forces will find instruction of The result of the seance was, all the great value and interest. A large, four-

ration until they passed in all the slates.

All the friends present received a message from some loved one. They all ordinary power and value, by a bold, The conditions essential to produce a went home feeling quite happy, and untrammeled thinker. Spiritualists who healthy tree or plant, with beautiful foliage and flowers, is pretty well under not asleep.



been holding services each Sunday afternoon in the Academy of Music, this city. He had a contract with the manand, so it is said, was about to renew effect that Colonel Ingersoll was to deliver a lecture at the academy on the evening of Sunday, February 14.

The manager responded that that was nostic as follows:

"I have no enmity for Colonel Inger-

"This remark of mine was printed. and Colonel Ingersoli brought a \$5,000 libel suit against me. I went to an ex-

I do not wonder that Mr. Dixon objects to speaking in a theatre in which I am to speak. Heis probably afraid that

good sense is catching. An idea might force its way fato his brain, and then he might stop preaching and go to thinking. His refusal to make his customary noise in the Academy because I am to speak there is laughable. The poor man has to live in the same city that I do, in the same world, breathe the same air, feel the same cold and see the same

plenty of pity, but he lacks good sense, good manners. R. G. INGERSOLL. Replying to Mr. Dixon's other re-

stood by the florist. A stockman is well versed in the law that will produce medium, as well as a very beautiful this office. Price, cloth, \$1.25; paper, fine stock. Pride and money join in the singer.

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Jonah the Truthful Sailor.

(Roth, gill side stamp, \$1.50; Boards, illuminated covers, \$1. Address THE PROGRESSIVE THINKER CONVENTION OF NEW YORK STATE SPIRITUALISTS. A delegate convention of Spiritualists of the State of New York, will be held at Syracuse, N. Y., April 13, 14 and 15, 1807, for the purpose of organizing a state Association of a permanent character, to be auxiliary to the National Spiritualists' Association. In connection therewith during the last day and evenings of every day mass-meetings will be held to promote the interests of the State Association. Every Spiritualist society in the State, whether chartered or not, is urged to elect delegates.

Spiritualists in any community or section that are not members of a local soclety, can call a meeting and elect dele gates, and are requested to do so. Ev ery society or meeting will be entitled to one delegate for every fifty members or portion thereof. It is hoped that action will be taken at once by all con berned, as it is of great importance that all sections be represented. . Unity of action is needed, and the best thinkers among our people should be present not only to assist in the organization, but to see that the convention does not enact unwise measures. When delegates have been chosen, their names, addresses, and the society or persons they are to represent should be sent at once to the undersigned.

An excellent hall has been engaged for the convention... Good speakers and mediums, and first-class music will be engaged for the mass-meetings. One and a third rates for the round

trip on the certificate plan, will be secured on all railroads.

Last year the writer attempted to organize the State at the request of the Board of Trustees of the Spiritual, Educational and Protective Union, and societies were invited to send delegates to meet at Lily Dale at the time of the annual meeting of the S. E. P U ., and organize; it being so late in the season before the call was made, many of the so cleties had adjourned for the summer and could not elect delegates; for that reason it was thought best to postpone ction, and the following resolution was adonted by the S. E. & P. Union:

Resolved, That the Board of Trustee of the S. E. & P. Union be empowered to use the general funds of the Union for the purpose of creating an interest in organizing a State Association, by circulating literature and paying theex penses of a missionary to be appointed by it, to visit the New York, Brooklyn, and other societies in the State for that

Having been appointed as said missionary, and at the request of the officers of the N. S. A., the above arrange ments have been made and this call is

In order, however, that no one might think this movement to organize the State was too limited in its support, other societies and individuals have

been asked to join in this call. The following list of persons representing themselves or their societies.

have signed or authorized their names H. D. Barrett, Pres. N. S. A., Lily

to be signed to this call: Dale; Hon. A. H. Dailey, Pres. Ch. New Spfr. Dispensation; Mrs. Elizabeth F. Kurth, Pres. Wom. Prog. Union; W. Wines Sargent, Pres. Chris. Ev. Soc. D. W. Barber, Pres.; Annie Rhodes Palmer, Vice-pres.; W. F. Palmer, Sec, Frat Spir. Soc.: Herbert L . Whitney Pres.; Mrs. F. M. Holmes, Sec. Adv. Conf.; Mrs. M. E. Cutting, Manager Med: Meeting, Mrs. Laura, A. Olmstead, Miss Minnie Terry, Dr. John C. Wy man, Col. J. D. Graham, Charles Barmore, Brooklyn; Alfred Andrews, Pres. Pitus Merritt, Sec., Soc. of Spir., Yonkers; Mrs. Mary A. Newton, Pres.; Mrs. Harriet M. Rathbun, Cor. Sec. of First Soc. of Spir. of New York City, L. R. Sanford, Pres. N. Y. Spir. Temple; E. W. Sprague, Jamestown; Carrie E. S. Twing, Westfield; Mrs. Tillie U. Reynolds, Troy; Dr. Fred L. H. Willis, Rochester; Lyman C. Howe, Fredonia; John D. Chism, John Chism, Jr., Alba-Spir., Troy: E. F. Butterfield, M. D Mrs. M. H. Cowan, Syracuse; Hon. W. D: Shuart, Elon C. Galusha, J. W Moore, A. S. Clackner, Mary B. Bing-ham. Stephen H. Barnesdale, Rochester; H. W. Richardson, Pres, Psychic Res. Soc., East Aurora; Mrs. J. H. R. Matteson, E. Mussleman, Pres.; Mrs. A. Atcheson, Vice-pres; J. Donovan, Treas.; Mrs. L. H. Eggleston, Fin. Sec., First Spir. Ch.; A. S. Hinkley, M. D.; Wm. F. Pfeiffer, S. H. Wortman, Buffalo; John Racklyeft, Pres.; Mrs. S. L. Sec. of the Prog. Sp. Association, Waverly; Sarah A. Walters, Auburn; Anna B. Taylor, Lawton Sta .: B. R. Train. Emma Train, Levi Brown, David Sherman, Wesley Ford, Ellen Ford, George Sucher, North Collins; Myra F. Paine, Sec.S. E. & P. Union; E. A. and Isabella K. Doty, Robert and Sarah Morland. M. S. and Emma Dutter, Lockport; Francis Rice, Greigsville; L. O. Preston Avon: Elnora M. Babcock, Dunkirk: Mrs. Eliza A. Clough, Miss Libbie J. Clough, Baldwinville; D. B. Merritt Linden: N. G. Upson, Oswego: H. C. Sessions, Cortland; A. A. Adams, Pres.; F. E. Anderson, Sec.: Clara Watson,

.In addition to the \$600 raised at Brooklyn, to assist State Association, \$100 have been subscribed by one genfleman at Syracuse. FRANK WALKER.

Cor. Sec.; A. C. Adams, Treas., First Sp.

Soc., Jamestown: Mrs. J. M. Curtis

Mrs. E. J. Evans, Bolivar, G. W. Kates

also writes that he wishes to join the

Hamburg, N. Y.

MY MOTHER'S HAND.

There lies before me on the bed

A souvenir white and grand, That beckons back that snow-white And touch of mother's hand. In every thread

That beautiful spread Still speaks of mother's hand. And here's a handsome crazy-quilt, With flowers and leaves stitched o'er That never die-that neither wilt, Each brings her back once more. From every stitch

There comes that rich, Sweet thought from spirit-shore. And there's a tidy-"Robert Burns"-"Should auld acquaintance be"-Again that dear old face returns To say: "Remember me.

In every part My mother's heart Implanted there I see.

There hangs a plaque upon the wall-A parrot worked on black-That speaks the plainest of them all In calling mother back. The dear old Polly

That kept her jolly With his "cracker to crack." And many things are stored away, I prize so very high, Eor in each one there seems to stav

My mother's dear old eye, Still views with love These things that never die DR. T. WILKINS.

TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Friend:—I have worn your Melted Pebble Spectacles for eight years. were perfection. Have lost them; please nd another pair. IRENE CHASE.

Little Valley, N. Y., Feb. 8, 1897.

IMPORTANT! In All Chronic Diseases.

DR. G. E. WATKINS,

FAMOUS CHRONIST,

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or Lander CURES!

SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your ease 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 vou are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or 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; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

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

G. E. WATKINS, M. D., AYER, MASS.

THE STORY OF THE SOUL.

I have something I would tell you, It's no secret you need keep, But forever speed it onward Free as the wild winds sweep. Oh, I wish you to reveal it,

Wide as the heavens spread, Broad as the continents unroll, Where human footsteps tread. Go, whisper to the fountain source

Where gathering waters run In mighty rivers through all lands Beneath the glinting sun! Go, shout it from the mountain crest, Repeat it on the plain, And send it forth where billows roll

O'er ocean's grand domain. From the Orient to the Occident. In every clime and tongue, Proclaim it to the aged and Impress it on the young. Fear not, of lips, or falter,

For all nature loves the theme; "Tis the ecstacy of sweetness, The fruition of each dream! And this something sweet I bring you Is the story of the soul-

Of the mystery of Being And the spirit's final goal! It was there amid the chaos Of creation's early morn, When the star worlds sang together, And the infant earth was born.

It was pulsing through the riftings Of the granite's flinty breast And was lifted into being By the hands that never rest. And the roses in their blooming,

With each petal's fragrant breath, Have proclaimed that grand old story, There is change, but never death. E'en the infant in its cradle.

While its cheeks grow cold and pale, Has lifted hands of greeting, When it heard the angels' hail; And the gray-haired sire and matron, And the strong man and the youth, And the bonny fair-haired maiden,

Have witnessed to its truth! From the lichens and the mosses Of far north Labrador. To the fadeless greens and fruitage

Of the tropic's golden shore! From the lowest depths of being To the heights of mortal ken, Anxious hearts are eager asking-Dying, shall we live again?

And the Lord has winged His message Like a pure white Dove of Peace, And sent it forth to answer As these questionings increase. And the something sweet I bring you

Is that message to the soul. That, passing, leaves its dust at last, To seek Life's shining goal. Tis the anchor of the spirit

With its faith serene and sweet, Holding fast the barque of Life amid The breakers' trampling feet. 'Tis past the reef of death at last.

The seas roll calm and grand Where thousands wait the landing on The silver shining strand. But better far than all before, To those who wait in tears, The Lord set wide the golden door,

Of the Celestial years; And to and fro, in shining garb, The risen may return, And God permits poor human Thought. Their presence to discern. MRS. S. B. KUTZ.

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 fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed "Fifteen Cents," on our fifth page.

Each generation lives in a different ter, when being attacked with pneuworld.-Anon.

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PASSED TO SPIRITELIFE. Samuel Byron Kutz, of Rockford, Mich., passed to higher life on Sunday, February 14, 1897. Deceased leaves wife, one son, five grand-children, two brothers and a sister to mourn his de-

parture. Samuel Byron Kutz was born on the 11th day of March, 1823, in Schuylkill county, Penn., of German descent, his forefathers being among the first to seek a home in the wilds of this new His great-grandfather was in the old French and Indian war, and was shot down by the Indians while at work in his fields. The grandfather, then a little boy of six years, who was with his father when he was killed, was taken prisoner and held by the Indians a captive for seven years, when he returned to his people.

When about four years of age he came to Western New York with his father's family, and after a few years' oloneering amid the mountainous scenes of that locality, he moved again, this time to Jackson, Mich., then literally a

howling wilderness. On the 7th day of November, 1847, he was married to Miss Minerva J. Chapman, and one year from the next April they landed on an Indian trail on a wild one-quarter section of land near the beautiful Bostwick Lake; he raised his little log home and commenced to make the wilderness blossom as the rose in very deed, as anyone can testify who has seen his flower garden and partaken of the luscious fruits of his orchard, and there in the morning of his life his mission began to the sick and needy.

He was among the first to embrace Spiritualism, and just a few hours before death his eyes flew wide open with a beautiful light and a far-away gaze. and when asked if he saw something, he whispered, "Yes." "Do you see daughter?" "I guess I do." "Will you tell the children when you get over there how much we love them?" I will"—and the light faded and the eyes closed at last to open never more D. V. E.

Passed to spirit-life, from Parks, Mich., January 23, 1897, Mr. Corbett, aged 76 years. He was born at Augus-ta, Me. Mr. Corbett was the father of Judge Roscoe L. Corbett, of Grand Praverse, Mich., who was his only son. He also has two daughters. He was a subscriber to The Progressive Thinker for about three years, and was an attentive reader of its pages, which thoroughly convinced him of the truth of the spiritual philosophy, as he frequently stated to the undersigned. JUSTUS CHAPMAN.

Passed to spirit-life, February 18, 1897, Mr. Hamilton R. Barnes, at his late residence, 406 Neville street. He was a prominent member of the First Church of Spiritualists of Pittsburgh; le was also a Mason. He served through the Civil war and was a member of Post 3, G. A. R. He leaves a wife and two children. Funeral serv-

COR. I have to record for you the transition of one of your subscribers and a devoted friend of our cause in the person of Daniel R. Holmes, of this city. The call came to him on the last night of the old year, just in its last hour. A serious fall while at Mt. Pleasant Park Camp-meeting last summer, had laid him on a sick-bed most of the time since his return home. His funeral services were conducted by Elder Slade, a retired Universalist minister,

who gave a most beautiful discourse. Mr. Holmes was a few months past 80 years of age, and had long been a Spiritualist. He possessed a keen, philsophical mind, was a great thinker and reader when in health, and to his last conscious hour could reason and discuss though troubled with shortness breath, and memory hold as well as before his fall. We shall miss him for he had been identified with our work here for some time. In his will he bequeathed to the Spiritual society here \$1,000, provided that it raises \$500 more, to build a small temple for our meetings, and whatever interest may accrue from that before it is used to supplying the rostrum with speakers. MRS. M. A. CONGDON.

Passed to spirit-life, at Elgin, Ill., February 24, 1897, Elliott Bruce Scovell, aged 5 years. Little Bruce was the youngest child of Hannibal Scovell and Mrs. S. C. Scovell, the well-known test medium. Mrs. Scovell was in Galena, Kansas, having just finished a three weeks' engagement in Kansas City. She visited her parents en route for home, and was called to Elgin by a telegram, announcing the serious of her two youngest children. Arriving home she found the little ones in the deadly embrace of membraneous croup death coming to the youngest at 10:20 a. m., Wednesday, the 24th.

Elgin, Ill.

A. B. Coman, of 2936 Dearborn street. Chicago, on the 11th inst., laid-down the burden of this lower life and took on the song of the higher. Thus passeth another ploneer worker. Dr. J. E. De Wolf, of Chicago, officiated at the fune-ral; the Babcock Sisters furnishing the music. The three sisters, sweet singers, have been prominent musicians in the Chicago Spiritualist societies for

over twenty years. Mr. Coman had gone South on account of rheumatism, to spend the winmonia, he hastened home, to live only | gold mounted."

Mrs. Dr. Bobson-Barker, AS A SPIRTTUAL HEALER

HAS NO EQUAL!

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

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

THOUSAND PATIENTS

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

St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose
\$1.15 for another month's remedies for my sister
Emma. I can't tell you how much good these mediclues do her and how thankful and grateful we say
for baving applied for them. When she began taking this last medicine, she had considerable distress
in the bowels and stomach; but after a week she was
relieved and we are convinced if she had not the
medicine she would have had a forlous sick spell as
liver, stomach and bowels were in a bad condition.
Now everything seems in good order; still we feel as
if more medicine will eventually cure all her aliments,
We thank you slucerely for prompt reply; and wish
you sill the success you so well merit.

With affectionate regards, very truly,
8831 Laclede ave. St. Louis Mo.

8831 Laclede ave., St. Louis Mo.

four days after his return. His remains will be cremated at Graceland, in accordance with his expressed wish.

Mr. Coman had started many societies, some of which are still living. He started the first one on the South Side. There was never any sacrifice of money or service, for the cause, too great for him to make. He was a medium, but the most of his work seemingly, was done independently of the mediumship. His wife also has been and is a medium, and both have had integrity of the highest order. He labored successfully to lift humanity to greater heights of light and understanding. He died in the full knowledge of whither he was going, and was happy. E. W. BALDWIN.

OLD WOMAN'S CURSE FULFILLED Hagerstown, Ind., Feb. 23.-The grave of Thomas Watt, at Bryant's chapel, near Centerville, this county, has been burrowed into by ground hogs and several bones dragged to the surface. The discovery of the above facts makes interesting a prophecy uttered years

Thomas Watt was the neighborhood drunkard. His children ran wild as colts and but little more clothed. His worthlessness and depravity aroused the indignation of his neighbors, and particularly of an old woman who it was said, had the gift of divination. She remonstrated with him, and upon his failure to heed her advice pronounced a curse upon him. She prophe sied he would die of violence and his bones would mot find repose in the grave. Thomas Watt was drowned while in an intercreated condition in at-

tempting to cross a swollen stream. Now this latter part of the dismal prophecy has received literal fulfillment the old woman, who is yet alive and in the divination business, is greatly feared and her power as a fortune teller receives much credence.

A SURPRISE Last evening, Tebruary 23, a large

delegation of the Cleveland Progressive Lyceum convened at Dr. Bodifield's, and from there manched in a body to the home of Thomas A. Black, 319 Huntington street; and took possession of him and his household. He was completely surprised, but Mrs. Black had known of it for a week or more. Whoever said a woman could not keep a secret? The surprise was increased when Mr. Bellows, leader of the lyceum, attacked the host with a presentation his many friends, an elegant new smoking coat (albeit he does not smoke) as a slight token of their appreciation of his faithful and generous devotion to the cause, and his courage manifest in the effort to reinstate the society work and lecture course in the city. Next Mrs. Cogswell presented to Mrs. Black, in behalf of the lyceum, a beautiful, artistically decorated cushion and little speeches and big ideas were exchanged, social hilarity and prophetic impressions of the work to be done, all sweetened with fruit and nut candy, music and warblings by Mr. Weimar, and "something sweet to think of" fixed in each memory. Thomas Lees read a letter from the advertising agent of the Plain Dealer, which satisfactorily reconciled the matter of which I wrote last week. It was, they say, a misapprehension on ices conducted by Mrs. C. L. Stevens, of their part, in classing the meetings with the sensational advertising of so-called clairvoyant mediums, which they consldered improper to associate in the church column. And who can blame them? The business of finding out domestic secrets, lost lovers, how to win the affections of the opposite sex,

> JOINED THE CATHOLICS. To the Editor:-I see in your paper of February 6th, 1807, a short article in regard to Dr. T. L. Nichols, and know-

charm away enemies, draw lottery

prizes, etc., does not belong with the

educational work of Spiritualism any

LYMAN C. HOWE.

more than it does to the church.

ing there is much interest in both the Doctor and his good wife, I write you.

Dr. Nichols and wife came here to my home on a visit of some six weeks, from New York. They were very fine and intelligent people, in fact much more so, than the common stock that goes to make up the world, both being clever writers, and good reasoners, and kind, generous, whole-souled people. Their visit was

received with delight. The writer was then ten years old, and is now fifty-two years. I have never forgotten the old friends. We had one letter from them after they went to London England, and have never heard from them since. We knew they had joined the Catholics. It was their final destruction. It was brought

about by lying spirits. They did not know their guides would lie. It is the same old story over again. I have the pictures of both in a good state of preservation, taken in York. Copies could be taken of then if anyone so desired. Trusting this will reach other friends through your excel-WM. C. ADAMS. lent paper. Rochester, Mich.

FANATICISM. Submitted to The Progressive Thinker as an example of the fanaticism toward which Christianity is tending, even in this age of the advancement and free-

"The Bible to be used at McKinley's inaugural will be the gift of the African Methodist Episcopal church. It is how being printed in Cincingati by the Methodist book publishing house. It will be bound and lined with silk with a dedicatory inscription on the inside. On the outside there will be a gold plate in the form of a shield on which the name of the president, the date. the name of the donors, etc., will be engraved. The Bible will be enclosed in a box made of native Ohio wood and

dom of thought:

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Molhers will find 'Mrs. Winelow's Soothing Syrup' the best to use for children while teething. An old and well tried remedy.

We have on hund a limited number of copies of the various writings and lec-tures of Mrs. Maria M. King, whose name ranks high in the list of Spiritualist authors, for profundity in philo sophic thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related neid of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritthe manufacture of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

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

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and their spirit good; and even though one may find
some ideas that differ from those he has beld, yet he
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reverence with which Jesus is mentioned will please
many, sithough the ideas advanced concerning Jesus
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