NO.

FRUITS OF "CHRISTIAN" SPIRIT-UALISM - IT LEADS TO OB-SESSIONS AND SENDS VIC-TIMS TO THE INSANE ASYLUM-OBJECT LESSONS FURNISHED BY THOSE WHO DO NOT READ CURRENT SPIRITUAL LITER. ATURE.

The statement recently made by The Progressive Thinker, that not more than one Spiritualist in 200 subscribed for a Spiritualist paper, is not far from the mark, and in that statement lies the secret cause of all the inharmony in our Most people, when they learn that

spirit communion is a reality, read one or two copies of a Spiritualist paper, or perhaps a book, form their opinions and there they stick, an obstruction in gonian reports him in part: the pathway of evolution, instead of readcontinually made, and there is no theupon which we can rest either in this life or the life to be. B. F. Underwood sounded the key note when he 'We must agree to disagree."

This only will bring harmony.
Others, upon proof of spirit return, rush back to their old book of butchery, with its doctrine of devils, hell fire and damnation, which sometimes leads them into religious fanaticism, like the following case, clipped from the press dispatches in a San Francisco daily:

Los Angeles, Cal., March 28.-The trial of the libel suit of Miss Josephine Holmes, head and founder of the queer sect known as the Belmont Hall Society, against a local newspaper has been the means of letting in a flood of light upon the unique professions of these people and many of their queer antics at the hall. It was disclosed in the testimony taken yesterday that at least one deluded woman had passed from the hall to the insane asylum at the merriment of the day, as well as the sensations, was Mrs. Van Auken, a former member of the society. Mrs. Van Auken, referring to Miss Holmes,

'I was very susceptible. She began her teachings and I went her way. She led: I followed. I firmly believed her when she told me that she was the greatest medium of modern times; that she was on earth to complete the work that Christ left unfinished. She commanded me to discard my ideas of Spiritualism, I did. She ordered me to at my house from May until August and was nearly always under control that man is at the heart one with God;

of some unseen spiritualistic power. "Some times she would hammer the man is spirit, is God. levils out of her power with her fists I vividly recall my own experience in this particular. She pounced upon me pounded me hard, not being particular where the blows landed.

"Oh, I believed in all that nonsense then, but I don't now. Why, I once saw Miss Holmes make a fistic attack upon John Griddel, a roomer at the house, and thump him until she thought all the devils of which he was infested had taken flight,"

The witness vividly described how the medium had once found herself under the control of a snake. She threw herself upon the floor, but upon her back, contrary to the habit of snakes. She squirmed and crawed about the room for awhile and then darted under a couch upon which was stretched a fellow-medium, Miss Lund-The latter was possessed of a wild beast, and between snake and beast the witness was frightened within an Inch of her life

Finally the pair escaped from control of the snake and beast spirits and explained themselves. Their real spirits, they told Mrs. Van Auken, had been off on an excursion to Africa and way points, leaving their uninhabited behind. On their returning they found their recently vacated physical systems in possession of claim-jumpers sent by the Devil for their vexation. and had a hard tussle to oust them.

The above is evidently one of the re sults of "Christian" Spiritualism which opens the door for obsession; but

The First Christian Spiritual Society of Oakland publishes a little folder with its program and creed, which it distributes every Sunday in its meet ings. From the creed we select the following astonishing sentence:

"The aim of this Society is to bring men to Christ, to truth, by actual knowledge of that truth which the Holy

And yet the secretary of this society has sprung a monthly magazine upon the public under the name of Spiritualism, entitled "Rays of Light" and very feeble rays they are. Some of the stories would better suit an orthodox Sunday-school journal than a Spiritual-

When all Spiritualists learn to take as many live progressive Spiritualist papers as they can afford: when they learn that no one spirit knows it all and that no medium, book or paper gives all there is to learn of the philosophy of life here and hereafter, then will order come out of chaos, harmony prevail and we will make a showing of our strength in the land that will command as much respect as any religious body

in existence.

If these deluded "Christian" Spiritualists would read Professor Joseph Buchanan's new book "Primitive Christianity," they would learn that that the Christianity of today is simply ancient Paganism, which was labelled "Christianity" about the first century, when true Christianity. (Spiritualism) was crushed.

ERNEST S. GREEN.

WE WANT TO DO MORE GOOD. And in order to do it, we should reach 1.000,000 new readers. Help us to do it, Let each subscriber get an additional subscriber. Read the announcement on new religion is progress through sufferfifth page, headed "Fifteen Cents," and then act in our behalf.

COMING IN WITH THE NEW CEN-

TURY, SAYS REV. COPELAND-NEW CREED TO TEACH MAN A CHILD OF GOD, INDIVIDUAL RE-SPONSIBILITY AND CONTINUED INSPIRATION.

In glancing over our exchanges it is delight to notice the advances towards truth which are shown in the American pulpit. Here is the report of a discourse in Salem, Oregon, a few days ago, which indicates that good, practical common sense is occasionally heard on the Pacific const. It does not matter to what Thomas Lees stated the object of the sect Rev. W. E. Copeland belongs. It meeting. Mr. Lees was chairman of is not sermons of that stamp which make men worse whenever they are listened to. His text was "The New Re-

"We have had nearly 2,000 years of ing all the obtainable evidence from the | Christianity, and the world is yet sunk spirit world, weighing, considering it in ignorance and selfishness, regardless and advancing with the age. The of divine law. Christian civilization is truths of to-day may prove errors to- a thin vencer over heathen barbarism. morrow. New revelations are being and lacks many of the virtues found among the heathen. Surely we need a new religion, and the Father of all is ever ready to supply his children's needs. Nor are there signs wanting, that with the new century we shall have a new religion. It may have no name; it may still be called Christianity; but it will be altogether unlike the and Christianity, so popular to-day. On all age. sides we find a revolt from the creeds of the past, and the heathen practices of the present. There is a multiplication of heretical bodies of unbelievers, called by many names, differing on many points, but all united in cutting away from the popular cnurch, which retains its popularity by catering to a love for usation and by making the terms of admission easier.

This new religion is really new only to those Christians who persist in re penting the old man-made creeds, and and other countries. believing the medieval superstitions. It is the same as the universal religion of which Buddhism, Islamism and Chris-Highlands. The witness who supplied | tianity are particular forms, the same as that universal religion which under lies all the simple Christianity taught

by Jesus and his apostles.
"The first article in the new creed, which has been accepted by the leaders in all the race religions, is man, a child of God, which Jesus plainly teaches in the parable of the prodigal son. This idea, once common among all Christians, during the Dark Ages, dropped out of the creed of Christendom, to the great injury of Christians. Many outside the popular churches are insisting that human nature is divine; that there bley her implicitly. I did so. She was burns in every man a flame lighted from the eternal spiritual sun; in short the essential and permanent part of

> "The second article is that of individ ual responsibility. This is brought to the front by all students of the Oriental philosophies, of whom there is an ever ncreasing number. The trouble with Christianity to-day, which prevents it from sweetening politics, from purifying society, and from ennobling bush ness, is its denial of the doctrine of individual responsibility. Nothing so much increases vice and weakens virtue as the nonular idea that all the bac man has to do is to confess his belief in the redeeming power of the blood of Jesus. As originally taught by Paul this doctrine was most salutary, referring as it did, to the blood shed by each individual as he offered himself as a sacrifice, at one time to God. This doe trine of atonement is most valuable and when restored to its original position, shall work wonders in reducing the evil committed by men. When once it is firmly fixed in the mind of each man woman and child, that they are responsible, and that the consequences of a wrong deed cannot be escaped, there will surely be a great change in polit. ical and social life. Suppose every man elected to the Oregon Legislature had een firmly convinced that he was individually responsible for any wrong done, which could not be dodged by any loyalty to party or to church, do you suppose we should have had the fareical drama which was played at the statehouse?

The third article is the brotherhood in Christ, and is fully as important as any of the others. Not once in Jesus was the Christ made flesh, but in each numan being, who was born into the world. The new religion has its plan of salvation-natural, however, and not artificial-a plan which is worked with in each human heart; there is the birth, the growth, the suffering, the death, the resurrection and ascension not of one man Jesus, but of all men. In all dwells the Christ, the hope of glory. And from this is deduced the most important doctrine of all-the brotherhood in Christ the divine fraternity which worked such wonders in the early church and whenever triumphant has worked equally great wonders in every religion and among every people. All men are brothers, because in all men dwells the divine. We have indeed a new heaven and a new earth; indeed, the new bear en on the new earth.

"The fourth article in the creed of the new religion is continued inspirationnew words of God for new times and new emergencies. Not the Jewisl but the American; not prophets in Judea only, but prophets in the United States. It naturally follows if all men are sons of God, Father will ever speak to his children No possible reason can be offered on any theory of religion to prove that the Jewish Bible is the only word of God. That it needs a supplement, all churches which employ ininisters admit. If it is all-sufficient and the only word of God what is the use of the minister? Wha are his sermons for? Does not the fact that all Christian churches employ ministers prove that the Bible is not a complete revelation? If it were, then we should need none to teach what i means; but every church employs a teacher, whose duty it is to explain what the revelation reveals—rather a

"The last article in the creed of the

peculiar kind of revelation, to say the

least.

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BY ITS FRUIT, JUDGE IT. A NEW CHRISTIANITY. ANGELL PRIZE CONTEST. A GOOD WORK IN CLEVELAND,

OHIO. The oratorical contest by the Band of Mercy of the Progressive Lyceum was a notable event and a great success. It was held in Army and Navy Hall, one

of the finest in the city, and the entire program promised was presented without a missing number. The exercises opened with violin and plano: a selection from "Il Troyatore." by Mr. N. S. Barsby and Mrs. Sylvia M. Van Wormer, which proved a beautiful prelude to the contest, after which Mr. the committee of arrangements, and consequently all felt assurance that nothing would be forgotten which

would contribute to the completeness of

the affair. He spoke as follows: Friends, within our Children's Progressive Lyceum, or Spiritual Sunday-School, we have a society called "The Lyceum Band of Mercy." It is one of more than 27,000 scattered over the world, and the first one was organized in Boston, Mass., by Geo. T. Angell, only fifteen years ago. Its object is to promote humane education among the young folks. The pledge each member takes is one all can take with a clear conscience, namely, "I will be kind to all harmless living creatures, and try to protect them from cruel us-

To further this humane object, the plan of these prize oratorical contests was formulated by Emma Rood Tuttle and presented to the National Humane Association at its Annual Convention last fall in this city, and was unanimously adopted. It has since received the official endorsement of the Master of the National Grange, of the National Superintendent of the Woman's Christian Temperance Union, and of many teachers and lyceum conductors in this

Many of these contests have already taken place with pronounced success but none so far in Cleveland. The Children's Progressive Lyceum has the honor of holding the first Angell Contest in this city, and the double honor of having a real. live, wide-awake Mayor to preside-The Hon. Robert E. McKis-

The selections to be rendered this vening are all from one book entitled 'Angell Prize-Contest Recitations.' compiled by Mrs. Emma Rood Tuttle, of Berlin Heights, Ohio, the author of many of the pieces contained therein All teach sympathy, mercy and justice to all living creatures. The prize to be won by the con-

testants to-night is a STERLING SILVER MEDAL,

issued by the American Humane Education Society, whose wish it is to have ts to this take every Sunday-School, and Lyceum in the country, so that later, the winners of these silver medals may come in friendly competition for gold ones.

The plan seems to me a good one, and is certainly well adapted to the furtherance of humane work. I know of no better way to secure the end desired to commence with the little ones, our children.

Mayor McKisson not having yet arrived, Mr. Lees, on concluding his remarks requested Mr. E. C. Parmelee treasurer of the American Humane Association; and general agent for the Cleveland Humane Society, to preside

Mr. Parmelce on taking the chair was greeted with a hearty round of applause, and made some very touching remarks on Humane Education for Our

ON WITH THE CONTEST.

In order to determine the contestants' order of speaking, numbers from one to ten, were written on cardboard and dropped in a hat by Mr. Parmelee, and after being well shaken up by him each scholar came forward from seats in front of the stage, and drew the number which determined his or her turn to recite, resulting as follows:

1. Vivian Davis Sweet Revenge.
2. Alice Engleart .. How Christmas Came to the Poor House. 3. Rose Russell The Nabob's

4. Arthur Davies Sympathy. 5. Ruby Snape My Horse Mary. (A story of Vivisection.)

6. Danny Cook ... Catching the Colt. 7. Marie Bellows . . The Beer Shop. (A Washerwoman's Story.)

8. Ella Pfieyer Tom. 9. Virgil Bellows .. Retributive Treat 10. Hattie McDonald .. Catching the (By an oversight numbers 6 and 10

had the same selection.) The contest-

ants were known to the three judges by numbers only. Judge J. E. Blandin W. S. Kerrnish and Mrs. G. A. Robert son were the judges and awarding committee. The Mayor on entering was heartily applauded, and after taking his seat on the stage, when five of the speakers had

spoken, His Honor Mayor McKisson was introduced, making a brief address ommending humane education among the young and also commending the Progressive Lyceum, and its Band of Mercy, for their enterprise in giving the first contest in Cleveland.

A brilliant plano selection was rendered by Miss Geneva Richards, Musical Director of the Lyceum, and the young orators proceeded.

The last recitation being finished, the

a warding committee, who had occupied seats apart, in the body of the hall, retired to the ante-room and compared their markings on the following points of merit: Voice, Articulation, Gestures Memory, and General Effect. During their deliberations, above the piano music could be heard the exciting discussion among the audience, relative to the respective merits of the speakers. At last the judges came to the stage, Judge Blandin acting as mouthpiece After speaking of the difficulty of deciding among so many good speakers, which was really the best, he announced No. 6-Master Danny Cook, the winner of the medal. A second prize had been offered and

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HIGHER SPIRITUALISM.

THE ROSTRUM AND THE SEANCE -THE PHILOSOPHY AND PHE-NOMENA-S. M. SEELEY'S MU-SEUM OF SPIRITUAL PHENOM-ENA.

Spiritualism, to me, is a many-sided issue, or religion, whichsoever it may be termed; but be it called a science, a philosophy or a religion, it has for its foundation phenomena, or it has no foundation more solid than any other ism or osophy of the past. Is there anything higher than truth and love? Is there anything lower than falsehood deception, hate and revenge? Justice is an attribute of love and truth. Hence if there are truth and love in the teachings of Spiritualism are they not in the foundation—the phenomena—as well as in the philosophy? If they are, is there any higher Spiritualism?

To me the tiny rap, rap, rap that comes upon the bed as I close my eyes in slumber; that vision that flashes before my closed or wide-open eyes, of my mother, my fathers, my sister, my brother or my loved one, mortal or im-mortal; that touch upon the arm, upon the head, the face or other part of the body, is as sacred and divine, as sub-lime, as high as any thought that can come to my sensitive brain; just as high and grand to my soul as the most eloquent oratory given to man. Is it not to you, kind reader? When you can get a communication from a loved one who has often written you in the form, is it not even a greater pleasure now than then? To know that the form you laid back to its native substance was but the home—the earth home of the soul that continues its love and tenderness, its communications and sweet counsel? Is it not a beautiful, a high, a sublime thought?; If there is no proof, there is no hope; if there is no hope there is naught in this nor any other

Most assuredly Spiritualism is making rapid strides, and the most glaring proof of this is the fact that its enemies. hose whose theories are most suffering on account of its advent, are trying by legislation and every; other conceivable method to stamp it out; but in what way is it appealing to the minds of the masses with the most telling effect? The question is answered by the advocates of a "Higher Spiritualism." They say that the most noted lecturer and the most noted medium in the country placed in two separate halls in the same city would give the medium a crowded louse and the lecturer no more than a 'Corporal's guard."

must see and know; and if they cannot know, there is no longer anything but a hole in the ground after the short and useless race of earth-life is lived. "No longer anything but same manner is in itself significant.

Prof. Blmbleby, 1 think, very wisely hone for our field to her own sex, as well as to humanity—Margaret Fuller, who became hone hovered." as the some wind and the first without any thoulands. ope beyond," as the song runs, and as it ever will run if the world through Spiritualism can get no response from those who have passed away.

America is a great nation and the earth is a great sphere, but America is not the only nation on the earth, and the earth is but a mere speck in the great universe of matter; and Spiritualism with its broadness of the infiniverse contains its many sides, its many phases, its many osophies and isms, but without the demonstration to our outer senses we have but little proof palpable of its philosophy-so-called.

We are not to shutsour eyes and shake our heads in egotishe wisdom, hold high in air our disgusted masal prefixes at the mere mention of the name of one who is most eager after truth and sincere and hopest in his search for it, because we think heals being swindled, wing "played upon hs a mark," and say he is a "phenomena-hunter," Spiritist." Is this always true? Aix they always swindled or only swindled secording to "our fudgment, our measrement?" If a man gets value re-

eived according to:liis own judgment and is satisfied, why need others interere with his satisfaction and consequent complacency of mind, by giving im their measurement of his acquisiions?

One of the best known Spiritualists o-day is none other than Sol M. Seeley of Sterling, Ill.; hejcame by his knowl edge through the phenomena, wholly and thinks as much of it now as when ie got the first manifestation, and probably more, because of his present lack skepticism, his perfect sincerity and lack of suspicion and while here at his home your correspondent will just run over and take an inventory or record of his curiosity shop, his spiritual labor atory or museum of Spiritual phenomena and give it farther on in this arti ele) In many instances he might have been the easy victim of some char latans, in the estimation of others, but he knows it not, he sees it not; to him they are geunine and in that thought he is supremely happy. He takes no one into his home to perform a "Punch and Judy show for curiosity-seekers," but he enjoys making spiritualists by and through the clinching tests. Whatever may be said of Sol M. Seeley, he is sincere and without an unfounded suspi cion, but takes what, to him, is great precaution against deception, for the sake of the investigator and because the truth to him is as sacred as to any other person on earth, and a fraud in

so sacred a thing as the reappearance keeping of willfully sinful and partisan of his spirit friends would almost break bishops and presiding elders." his heart and he would stamp it down as readily as anyone, but his aptitude in perceiving fraud may probably not be is acute as many others, yet that is not at all against his honor. Now the collation of these precious relics and sweet mementoes: His first

Witherford, long since suicided, and well known in splittual ranks. The writing was from his daughter. Then came his wonderful experiences with and through E. Wilson. His first materialization was through Bastian and Taylor in S. S. Jones' office in the Religio building in 1873, since which he has witnessed this phase of manifestation thrrough about twenty different mediums, including over five hundred seances in all and physical manifestations innumerable. He has had not less

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"END OF THE WORLD."

THE SECOND COMING OF THE CHRIST

To the Editor:-I have heard and read of this event since I was a child, but never heard any thing that could make me believe that it would be as soon as was said. A second coming of the Christ was always connected with it,

and that puzzled me.
When Spiritualism developed When thought it might have some relation to the prophecies. Then it dawned on my mind that the end of the world meant the end of an epoch. Some years later I heard Dr. Thomas say that we were nearing the end of this epoch and the beginning of the next. That strengthened my intuitive impression.

The Chicago Tribune lies before me containing a synopsis of a new book, "The New Era at Hand," by Prof. Bimbleby, an astronomer in London, in which he announces the near approach of the last prophetic period when Christ is to come and the Millennium to begin. This is no prediction, but the result of calculation according to prophetic and historical data.

Prof. Bimbleby says: "Bible time is magnificent clockwork of the heavens," which he calls A. M., or astronomical time. He further says that sixteen of the seventeen prophecies were fulfilled at the exact time predicted and therefore he is fully convinced that this last one will be fulfilled on time.

GREAT EVENTS ARE PREDICTED. The author, by diagrams and tables, placing prophecies and calculations in parallel columns, comes to the following onclusions: First—The Turkish Empire will

overthrown in September, 1897. Second-Gentile times will cease the spring of 1898.

Third—The Jews will be restored the same date. Fourth-Christ will reappear on earth on Easter day.

Fifth-The resurrection and judgment will take place on or about the same time.

Sixth-The winding up of earthly affairs will continue for thirty years, or until 1928.

Seventh-The millennium will begin in the year 1928.

By nine separate and distinct meth-

ods, using prophecy, history, and figures, he reaches identically the same inevitable conclusion—that from 1898 to 1928 will witness the culmination and The fact is, the people have listened fulfillment of the last great predictions and listened for ages, and now they in the Bible. The fact that nine indefulfillment of the last great predictions pendent lines of calculation end in the

planation. I never falter in my opinion that Spiritualism is a positive element in this eventful period; and I am exceedingly sorry that Spiritualists show so much prejudice against the Bible as the book of religion of the epoch nearing its close; and think that they above all others should take deep interest in this subject and be prepared to do their part intelligently in this the greatest event the world has ever witnessed since the morning stars sang together and all the sons of God shouted for joy.

This is not the and or destruction of the world according to Bimbleby, but an entire change in the present state of things in which old things shall pass away and all things shall become new.

The prophet Daniel, speaking of it, None but the wise shall understand." The prophets did not always understand their own prophecies, but had to study them as our prophetsmediums-have to do to-day. knew the tribe of which their Messiah-Christ-was to come and the time, but they had not grown spiritual enough to allow their ceremonial worship to be superseded by the pure spiritual precepts of the Christ. Hence their persion and only now to be restored. Spiritualism is the John the Baptist of the Millennial dispensation though many are unconscious of it; and will they not be wise and understand the coming grand, unselfish religion that will supersede all present forms and bind them together in one universal brotherhood and sisterhood, when the dove of peace shall rest on each one and "there shall be none to hurt or de-

GIVES THEM AWAY.

stroy."

R. NEELY.

The Methodist Episcopal church has awakened a tartar at Scranton, Pa., in the person of the Rev. J. C. Hogan, who for the last two years has refused to take his appointment in the Wroming conference, of which he was a member, claiming that he was being discrimi nated against, because he was a prohibitionist, and who withdrew therefrom recently, addressed a big crowd at the Metropolitan theater. His first criticism was that the conference failed to make public his reasons for withdrawing, intimating that they were afraid to do so. He then proceeded to read his reasons. Among other things he said: "The position and reputation of a faithful preacher of salvation and righteousness cannot be safe in the

He alleged that the church was in complicity with the liquor traffic, and that the vast majority of the bishops, pastors and voting members of the Methodist Episcopal church cast their influence and ballots for the representatives of the liquor traffic, showing that they were hirelings, and not sheperds. It is to be supposed that when a Methodist minister makes an assertion

like that which the Rev. Hogan has made in the above, it is true, and if not the conference has its recourse in law. It is a pretty hard thing to say that the M. E. church is "in complicity with the liquor traffic," and that "the bishops, pastors and voting members are hire lings, and not sheperds," when that institution poses before the camera nublic criticism as moral, religious, re fixed, pure and prohibitionists to the

"TEMPUS FUGIT."

CHURCH OF THE SOUL—WOMAN'S WORK-THE MARGARET FULLER CLUB.

To the Editor:-"Tempus Fugit"-Yes and it flies so quickly that were it not that the symptoms of spring are upon us, and that in every budding leaf, and bursting blossom, we hear the voice of that which will speedly summon us to the enjoyments of the summer vacation, we could hardly realize that we have progressed so far in the seasons

When I last reported it was to tell of the change of service from the morning to the evening, with the consequent re moval to the Masonic Temple, where the crowded hall, sometimes to overflowing, is the best possible proof that the exchange was one in the right direction. The subjects of the season's discourses have been of unusual interest, especially those of the past few weeks, when in response to the expressed wish of many of our people, the guides have been giving a series upon that which is of course the fundamental principle of the church: "The Soul in Human Embodiments," and the interest that is felt in

the only perfect time and agrees to a second with the time produced by the audience whenever this subject is announced. This proving beyond a doubt. that these teachings are surely finding a responsive echo in the hearts of those (and they are many) ready to receive Our beloved pastor, Mrs. Cora L. V.

Richmond, has been indefatigable in the work, responding to every outside demand when it was possible to comply, flitting away between Sundays to at tend the Board meetings of the National Association at Washington-and also to attend conventions at Buffalo, and other places, to say nothing of weddings and funerals, and yet, thus far has been in her own place ministering to her own people every Sunday

through the season.

The new regime of the Band of Harmony has been an unqualified success. Our friends have generously thrown their homes open and the capacity of the largest houses have been severely taxed, and whilst as a matter of course the social feature has been a very prominent one, the spiritual exercises have been so marked, that they have called forth the admiration and delight of the large audiences that are always present. The afternoon sessions have been devoted to Woman's Work, and the hour has been spent with some one of the noble women who have been transplanted to the fairer gardens of spirit life.

Thursday, April 1st, was a red letter

day, the Inspirer being that devoted

wonderful woman was one of that brilllant group of minds including as it did, Emerson, Hawthorne, Channing, Alcott, and others whose very names have helped to immortalize and almost make sacred the little town of Concord. It was the privilege of the Band of Harmony to entertain as their guests for the afternoon, the members of the Margaret Fuller Club with their president and founder, Mrs. Lucinda B. Chandler, who in response to an invitation from Mrs. Richmond, in the name of the club paid a graceful and loving tribute to the memory of her whose name they bear and whose noble prin ciples are the foundation stones of the lub to which they belong. Others followed along the same line of culogizing the life and work of this noble woman and all were evidently ardent admirers of the lofty principles advocated by her and which were beautifully and quently set forth in the address which she gave through the lips of Mrs. Richmond. As she gave out those wonderfully beautiful thoughts which seemed to dove-tail so well into the spirit of the times, it was hard to realize that those same views expressed when in the earthly form, had caused her to be regarded as a peculiar woman, often isolating her from the sympathy and support of the class for whom she so car nestly and constantly labored.

This was but one of the many precious treats we have had, as one and another of these noble minds have ad dressed us through the same inspired lips, and one striking feature has been the perfect individuality expressed by each, sometimes giving the little peculiarities of speech and manner so perfectly that it has called forth expres sion of amazement from those who were privileged to know them during

their earthly pilgrimage. We shall continue these delightful meetings until the close of the season CAROLINE CATLIN.

BRAHMINISM.

An answer to Ernest S. Green, and his Spiritualized revision of the poem entitled "Faith in the Great Over-Soul." by a Brahmin.

Man's soul comes from the Ocean of life. And dwells awhile amid the earth scenes of strife: And in the ages to come, in the eous before,

His soul returns to earth scenes no But like the dewdrop on rose leaf at morn Returns to the fountain from whence it was born:

Ashes to ashes, and dust unto clay Holds good with our bodies of earthly decay. So man's soul in the cons and ages be vond. To the fount of all life in joy will re-

spond; There lost in the "Over Soul," no more to be known On earth of elsewhere as an individual ized one.

fully dwell No trouble, no toll, no heaven nor hell But-rest for the weary in the bosom of

There forever and ever he will peace

A purified soul beyond temptation and strife. J. W. DENNIS.

If I do yow a friendship, I'll perform it to the last article.—Shakspeare.

NOT ALL IS GOLD.

INDEPENDENT SLATE-WRITING SOMETIMES DECEPTIVE.

To the Editor:-One of your many able contributors, not long since sounded a very necessary note of warning to all who feel inclined to "try the spirits," in their efforts to gain the knowledge that "if a man die" does he still live; his reference being to some of the dangers from imposture, and uncertainties attending that which is received through the independent slate-

The inclination is frequently strong to accept as entirely reliable and true whatever has been received through that channel when the test conditions are such as to make it certain that the writing is produced entirely by spirit agency, and the name, or part of the name of some near, dear, and well known truthful spirit friend is given as the writer. In this inclination is hidden a serious danger of being deceived, For some strange, and not fully known reason, when even the genuineness of the mediumship cannot be reasonably questioned, some of these writings prove entirely untrustworthy. They, will very likely contain most flattering predictions of bright and promising coming events in life, and that you are -without knowing it-so naturally mediumistic yourself, that with the aid of the developing power of the medium and his guides you will become in a little time a medium also for like slatewriting, and various other phases of the phenomena; and your dearly loved spirit friend urges you to arrange the terms with the medium, and take some

sittings for development. Who could hesitate to thus gratify the expressed wish of their dearest spirit friend? So a round sum of the "needful" is soon produced, (though urgently needed for use in other directions) and the necessary "terms" are then soon arrranged. After a prolonged season of disappointment will come the inevitable awakening to learn that "graye-yard dirt" is not the only deceptive method employed to humbug over-confiding mortals, and that all the flattering assurances they have been receiving from "Guide John Gray," are but a snare to

entrap them. Such is a true history of frequent happenings upon this Coast, and these lines are given simply to warn investigators of some of the dangers to be encountered, and that as your contributor referred to also truly stated; not all communications received through inder pendent slate-writing by undoubted spirit agency, are reliable, but must be received and weighed with the same caution as through other channels of communication. For we seem to have entered upon times when much that is presented as spirit phenomena is totally relighte and some one to pocket the coin of the over-confiding investigator, and that, too, regardless of the generally considered sacred character of the subject. he subject.
CALIFORNIA

VARIOUS SUBJECTS.

DOES NOT LIKE SUPERSTITIOUS MUMMERIES, ETC.

To the Editor:-For many months there have been various opinions, expressed in The Progressive Thinker in regard to the attitude of Spiritualists toward the superstitious mummery of the church. I look on those invocations, baptisms, ordinations, using the appellation Rev. as a prefix to a spiritual lecturer, as being more detrimental te our cause than anything coming from the enemy. Those who are cater ing to the church for the sake of popullarity, need a little experience of persecution such as many of us Spiritualists. have had; but even without this experience, is it not plain to see from all past and present history that the church has in all ages persecuted even to the death many of our true medlums. At the present time I am in a newspaper disussion with a Christian, who eltes me to the case of the Lord slaving Saul for inquiring of the medium at Endor, to prove that Spiritualism is a dangerous doctrine. Is it not evident to any observing mind that all those who, justle fy the murder of Saul by the Lord. would, had they the power, do the same to-day? Knowing this, how can any true, intelligent Spiritualist wish to mimic Christianity?

However, I see some who, I admit, are intelligent, doing that very thing to the deteriment of progress in the true principles of Spiritualism. I for one left the church for the reason I was convinced that its teachings and also much in the Bible were opposed a to liberty and development of the mental faculties and that churchmembers as a rule were no better than those outside: but it was after I stepped out that I learned of the tyrannical, persecuting element of a large portion of Christians. Then to think I should ever again affillate with a class that claims to be spire itualistic and is doing much; tianize the same-no, never. I am not alone. While I am sorry to see this state of affairs, I feel will still have a noble band of brothers and sisters. among whom Dr. Conger, Mrs. Sever ance, Will C. Hodge, Dean Clark, Clara Watson, Dr. T. Wilkins and a host of others who will never submit to be caught in the tolls of a priesthood, either Catholic or Protestant, whose chief aim is to enslave all these who worship at their shrines. The Christhin church, whose record is full of rapine and murders of millions of the most brave humanitarians that have lived in past ages, who were the true saviors of humanity. Language fails me to express my contempt for the in humanity to man which has caused millions to mourn, perpetrated by Christians.

I see another subject under discussion among Spiritualists. Some scom to almost ignore the phenomena in connection with platform work. To my thinking, more good can be done to have a good medium for the different phases of manifestations accompany every lecturer. The majority of people can-

(Continued on page 8.)

DR. J. M. PEEBLES.

Keeping Track of the Great Traveler.

HIS TRAVELS IN FAR OFF INDIA—ITS INTERESTING MAGIC AND OTHER FEATURES COMPARED WITH MODERN SPIRITUALISM - HIS LECTURE AS RE-PORTED IN THE HARBINGER OF LIGHT, AT MEL-BOURNE, AUSTRALIA, FEB. 14th—HE WAS GREETED WITH AN IMMENSE AUDIENCE.

The Apostle Paul said, "Reprove, Rebuke, and Exhort." I am great admirer of Paul when he and I agree. The point I wish to make is this: I especially requested the Committee to select tunes which the whole congregation could sing. Hereafter, perhaps, the Committee will be obedient to the previous request. I enjoy a chorus sung by the entire audience. It is harmonizing

The subject for the evening is "Travels in India," etc., some of the marvels I saw and the lessons gathered therefrom with regard to spiritual manifestation and some of my own personal experi-

Away back in the abysmal past there lived up in the Highlands of the Central portion of Asia a race of men who were shepherds, and afterwards became Farmers and Traders. They were called Aryans. One branch moved to the Southern portion of Asia, and another migrated and moved Westward. They were called Hindoo Europeans, afterwards Greeks, Romans, Scandinavians, An-Southward, crossed the mountains, crossed the Indus, and located lower in India. These, too, were called Hindoos, and so the ancient Hindoos and Englishmen are brothers. They are not Semitics, they are not Turanitans, they are simply brothers from one common stock, and the higher you go into the Northern portion of India, the skin of the natives becomes whiter, whiter even than the Italians. But no matter about the color of their skin, the Hindoo is naturally a thinker and reasoner. He excels in metaphysics, mathematics, and the higher sciences.

It was on July 24th, sailing up the Hoogly river, sluggish and lazy, that I was landed at Calcutta, a city of over 500,000 people. This was a marvelous country, a land of ancient tree worship, of ling worship; and a land of the old Vedas, or, as Max Muller informs us, the land of the great poems of the ages. The land of the ancient sciences, and a land to-day of moral scientists and metaphysical thinkers. India contains one and a half million of square miles, 60,000,000 Brahmins, 40,000,000 of Mohammedans, 5,000,000 of Jains and a great variety of other sects, numbering some two or three hundred millions of human beings.

Our genial American Consul in Calcutta said to me one day "Doctor, would you like to see some Hindoo Temples, and see how they worship there?" "Most assuredly I would" was the reply. All their Temples are unique and Oriental. I went to the Kali Temple with him, very old stone building in the suburbs of Calcutta, which contains a horrible stone Goddess, around whose neck was a symbol of human skulls, symbols of human corpses and a most hideous face. Here these Hindoos often slav goats and kids, the blood from which is nearly shoe deep, and I saw them stoop down and sprinkle this blood on their faces and then they beat them against the grim Goddess, where I was told they confessed their sins. It was a barbarious act, and a beastly sight. These were the lower castes—the Pariahs.

A few days after this I went to see them burn their dead. En-

glishmen and Americans usually bury their dead. The Persians expose theirs on Towers of Silence, and leave them exposed to be destroyed by eagles, vultures, and birds of prey; while the Hindoos burn their dead. I heartily wish that all nations and races everywhere would understand this matter of cremation, and so changeth from burying of their dead to the burning of them. The buried dead only decay, rot, and from particles of putried matter to poison the surrounding soil. Burning is far healthier than burying the decayed body in the ground, where the water can sweep through, then pass down into cisterns and wells, to be afterwards drunk by the people. It is liable to contain bacteria, spores, germs of typhoid fever, and death. Go with me up the Ganges some morning. There is an old brick building roofless. We stand by the outer gate, and there is soon brought a corpse, borne upon men's shoulders-a girl of some twelve years of age, a spot of red paint upon her forhead, an indication of her betrothal. The mouth wide open was a hideous sight. They lowered the corpse and I saw them lay it across the bamboo-wood, spice-wood and sandal wood, the pyre was about four feet high. They put the corpse thereon, poured oil on it, and then touched the firebrand, and the whole flamed up and speedily consumed the corpse half an hour or more there was not an atom remaining with the exception of a few small bones which were handed over to the mother. Without one sigh or tear she took these bones home with her as a precious momento, and I thought how much wiser this was than to lay a corpse in the earth to be eaten by worms or to decay and become a mass of putrid matter, poisoning the adjacent streams.

After a time I went southward, because I heard that occult phenomena, that magicians were more numerous in the south of India, especially about Madras. I must see them, I said, and, so I set out and soon saw them in their bungalows and in their tents, at least, several of them. They tried to make the Mango seed grow up before me. It was a complete failure; worse, it was a complete fraud. I saw them try to do the basket trick, and was satisfied that that was a barefaced fraud also; but I did see some very astonishing things, and I can only account for them by psychic force and invisible helps. I saw one old Yogi doing strange, almost miraculous things, and getting the most astonishing results. "Have you a handkerchief," said the weird old Yogi? Hand it to me and I will burn it, and it will be remade before your eyes." He took my handkerchief in his hands; and then saying prayers until the perspiration streamed from his face, put a match to the handkerchief, and it was soon in flames and burnt to ashes. He took from his bag a piece of cloth two feet or so square and stepping back began to say his prayers over again. In a short time he took a little rod and passed it over the cloth, and lifting it up, the handkerchief was perfect again. It had been by the fire and the psychic force dematerialized, and by some Psychic power again materialized. It was otherwise unexplainable.

Further, I saw him take in his hands three balls as large as hen's eggs, and began tossing them not in the tent, but in the open street, and he kept on tossing them until by and by the balls kept rising of themselves higher and higher, and so far as I know they are rising yet, for they never came back. Where they went to I cannot say or explain, save by some occult unseen psychical power or force of his.

I saw magic to my heart's content. Black magic, white magic and grey. Black magic is something really fearful. It is demoniac from dark, depraved spirits. It is to be scrupulously shunned. It is voudouism in India. Touching these phenomena I have my own ideas, and they are firm as a rock. Josephus and Jesus speak of demons, and give rules for casting them away Black magic is a very low form of occultism. These Hindoos are adepts in casting out demons. Daily I saw it done. I was at the Vishnu Temple on a Tuesday, in Bangalore, about five o'clock, when a woman with her hair dishevelled, poorly clad, was brought and placed down before the priest, as one fully possessed by a demon. Her eyes were sunken, her head was rolling. She was dumb. The priest came in and took her psychic symptoms. He then went out to a tree, repeated prayers, and cutting a branch, brought it in and beat her with it. He then sacrificed and sprinkled her with what they denominated sacred water. He stepped back and firmly said "Leave, leave, leave," but the demon held his ground, so the priest took up the branch again and severely beat her. He then rushed at her, and striking her on the forehead felled her to the ground. Every muscle and nerve now became stiff as iron. She lay a short time in a kind of deep breathing. Soon her eyes opened, became bright, and the color returned to her face. She rose up, smiled, clasped her mother and was all right. This was a fact. I saw similar performances time and again. In America I have also seen spirit mediums possessed with demons. All is not sunshine in mediumship. I will state the truth just as it is. There is a summer land, but also a winter land over there as well, and the lower spheres include demons, for there are low, depraved human beings passing on just as They were here, and death is no savior. Human beings commence over there just where they left this life, mentally, morally, and

To my sorrow, I once saw Dr. Dunn possessed by a demon. I have been asked many times "where is Dr. Dunn now?" He was here with me twenty-five years ago. I may say he still lives, and times a week, and for fourteen years I talked with him just as

is an inspirational medium to some extent, residing in the gity of Rockford, Illinois. He is the Mayor of the City, I think, and has become very wealthy, and with increasing riches has lost his spiritual gifts to a large extent. No man can serve both God'and Manmon. This is as true now as in the time of the Apostles. But to Dr. Dunn's demon obsession. I was sailing in a ship with him to China, and on the ship were 117 Chinamen, and with this gang there were two different Societies. They quarreled at times ship captain, rushed into the fight to secure peace, and began to fight with them. This was the demon's opportunity. He had Yorkshire many years afterwards, I looked, while in Yorkshire, become possessed by an old pompous French spirit who wanted to control him on several previous occasions. I knew this spirit as a wilful and powerful demon spirit. Dr. Dunn was entranced by him, and you cannot imagine the disagreeable change that came over him for the two or three days that he was possessed by this spirit. He walked about in a dignified, self-important, and most haughty manner, talking to and ordering me as if I were his servant. "I have got him," he said, "and I am going to use him to some good purpose now." I was troubled and greatly annoyed, but I had faith in God and in the higher powers. Every Thursday we held a seance in our cabin. This is our seance, I remarked kindly to Dr. Dunn. The spirit pompously replied, "You must postpone the seances for awhile, as I am doing for the medium a very marvellous work." "No," was my prompt reply, "I shall do' heavens. nothing of the kind." The seance hour came on at 3 o'clock; Spirit and I almost forced Dr. Dunn into our state-room. Then locking the door, I exclaimed to the control, now I've got you, and I tool both his hands in mine and held them firmly, calling on God, holy angels, and spirit friends to cast out this boasting, self-conceited demon spirit. My grasp I determinedly kept until he trembled glo-Saxons, and at length Englishmen. Others still moved and literally shook with rage. It was a fearful moment! The medium's eyes became bloodshot, and his mouth twitched and frothed. I held on with a determined will till his body relaxed. He now gradually became limp, when his familiar Indian spirit vou will—persecute me to the stake—rob me of my friends they will not, and cannot trouble you if you think right, live right, do right, and spiritually conduct yourselves aright. Remember to act in the seance room in a most calm, proper, and religious manner. Let there be no nonsense, no selfishness; be wise, thoughtful, careful, prayerful, and you will attract the presence of pure loving spirits and exalted angels to brighten and beautify the pathway of life.

Later, while in India, I went out to see a peculiar old Brahmin,

six feet in the sand and soil; and he was still alive. I did not see | father completely broke down, the tears streaming down his face. this occult phenomenon but honorable men, Englishmen, Scotch- He wept, and wept as though his great father heart would breakmen, and natives did see it. It was something like this. Let me | but the mother half dazed and tearless stood pale and white as a first say you believe that the common house-fly in cold weather Parian statue. There is a sorrow, a grief too deep for tears. seemingly dead; but spring's sunshine revives it. You have could not weep—but turning to me she spoke thus with an elofive months, to all appearance dead. I give you this bit of Hin- is dead, and my aching, bleeding, mourning mother's heart doo history as given to me. I saw this man, and he declared that demands something more than faith, faith. Then she burst bathed his skin with oil, they also put wax over his mouth, they shall I know my child there? Will he know me? Will he ever filled his ears and nose with wax also, and then seemingly mest be with me?" * * I stood speechless, dumb as a stone merized him, putting the man in a box, wrapped in dry muslin, statue! Though knowing just as much as any other priest, I and lowered the whole into the ground, covering the same with | knew nothing of the future life. Hope and faith did not satisfy sand and soil. Over this they planted flower seeds, which sprang this mother. They can satisfy no thinker. What some ancient up and bloomed and bore their blossoms. At the end of seven months they removed the earth, and opening the casket they laid him in the warm sunshine, removed the wax, bathed the body and then an old Brahmin Yogi commandingly spoke to him, fook him by the left hand, and breathing into his mouth and lungs, the man caught his breath and lived. You stop your clock, take off the weight, said a Brahmin to me, and it no longer ticks, put on teachers. the weight and the clock moves. Well, he added, this body of ours is only a shell—a piece of complex machinery, and why not be stopped for a season and then run on again, keeping time as before. Another marvelous thing was that of an old Yogi who had the mystic power to move things by his will. At three o'clock, when the sun was shining brightly overhead, to see a minifestation of will power we entered a bungalow of an old Yogi of the mountains, who was in the habit of fasting and daily repeating his prayers. He was a vegetarian. As a preliminary he burned incense, prayed, and said I now have the power to move anything in this room by my will. Well, said my friend, "Doctor, ask him to move some object." Seeing a book lying on the table I said, "command that book to move by your will." Pointing to it with tremulous hand, he said "come, come!" The table quivered, trembled, and the book slid along to his feet. Now, do not tell me that I was mesmerized. All my faculties were intensely awake to watch and criticise. Each and all saw this phenomena. When he had moved books, peacock plumes, and other things around the room, I said to him, "Tell us how you did that." "Oh," said he, "that would require more skill in language and power, than to do these wonders. And then, you, an American, living in that great enlightened western country, ask of me, heathen, as Christians call us, how we do these things! I believe in Brahma, sir. In the universal fire, the universal light, the infinite life, and that by Almighty power Brahma moves all those starry worlds by his will; and just in the ratio that I become Brahma-like, control my passions, purify my blood, spiritualize my nature, and make myself more interiorily divine like Brahma, do I have power to move these smaller things." Brahma's will moves all worlds and systems. Now suppose he had died that night, he is the same identical man over there; and being the same spirit-man there, why not by his will again move tables, books,—all these smaller things? Spirits do this by their will. They entrance the living, make impressions, fill rooms with their aura, and psychically move material things. Angels rolled away the stone from the door of the sepulchre. The Bible is full of these spiritual phenomena. When asked "What have you seen," I hardly know where to commence, because for fully forty-six years or more I have seen these marvels in all civilized countries, and I wonder how anybody with an inquiring mind and a good fair cranial organization can doubt these phenomena. What shall I say first? In earlier years, before studying medicine, I was a preacher, and an honest one. I candidly preached the Lest theology that I knew. Have sympathy for the clergy, as most of them, while honest, live on faith and donations. They have my sympathy.

At length I heard that there was a medium, a Mrs. Tamlin, in New York, that had the "spirit raps." What a "fad," I exclaimed, what arrant nonsense. A Quaker friend of mine, a member of the Legislature, said to me one day, "come let us have a look at this spirit rapping." Attending the scance we heard sounds, spirit rappings, sounds on the table. There must be machinery I thought, in the room, and I boldly said it is done by machinery. Then the knocks came still louder, jarring the table, I inally, I said, knock somewhere else, if you are spirits, and gap, rap came on the walls overhead, and then, to my discomfort, on my own coat collar! Surely, I exclaimed, there is no machinery about that. I was excited, startled, and could not explain the phenomena. It was wonderful! Now came the most marvelous thing. It was spelt out that "Melissa Peebles, a cousin of mine, died on Christmas morning at eleven o'clock" This was surely a falsehood, I said, for she is quite well and hearty. But writing to her friends, I found out afterwards that she was dead. Her spirit had actually come. It was to me very astonishing—an unmestionable test.

Later, I was at Judge Edmonds (Supreme Bench Judge) 1 grand old man, dignified, solid, and true to the core. It was the family's seance night in New York, and among those present was a young priest of Athens, Greece. He had seen Mammoth Cave. Niagara Falls, and our great grass-clad prairies, and now M wanted to see the last new thing in America, viz, the much-talked of spirit rappings. So we formed the circle, Judge Edmonds' daughter being a writing medium. Soon she was entranced, speaking in a tongue utterly unknown to myself and the Judge. but the young priest listened most eagerly, caught every word and soon sat back in his chair astounded, sighing his mother's name. He said "It is my mother, my mother," in modern Greek. The message informed him that his mother was in the spirit world, although he thought her perfectly well. After he returned home, he wrote back to the judge that it was quite true—quite true his mother had passed during his absence into the spirit land. Here I must speak of Aaron Knight and Dr Dunn, who first became entranced at my residence. This Knight readily, per-

fectly entrancing Dunn, he came year after year, often several

familiarly as I now address or converse with you. One seance parently by spirit guidance. I will repeat substantially his own night when Dr. Dunn was fully entranced by this spirit, he said, statement to me before his book had gone to press: "I will give you, as you desire it, a little life sketch in brief." "I was born in Yorkshire, England, my death was clearly and un-fortunate. My brother, the Rev. Jas Knight, was an ordained change for a team of horses and wagon. Many of the books I had English clergyman. This was about 200 years ago." He described to me the river Ouse, the Cathedral, the old Abbey, and the topography of the surrounding country. I had then never most furiously, and once began to fight. Dr. Dunn, with the been to Yorkshire or England, so I determined at sometime to of Junius. Something said to me, not audibily, Paine was the identify this spirit if possible. Accordingly, when we reached for the Knights' names in the libraries old and new and failed. Inally Robt. Green, Esq., suggested that I should look in the "Will Office," and accordingly we went back through the records, sided by the clerk, 200 years, (in Latin) where we found the filmily name of Rev. J. Knight, A.M., ordained in Savoy, and preaching occasionally in London. The whole thing was confirmed, a most astounding test, and I have had these or similar tests by thousands year after year, till I can no more doubt them than I can doubt my own existence. And they are spiritually dear to me above all price, because they demonstrate a future existence. They transform faith into knowledge. The Spiritualist can say with Paul, "For we know" if this earthly house were destroyed, we have a house not made with hands, in the

Spirit ministries are to me positive, tangible facts. The spirit is deathless, dying is being born into the higher life of immortality, progression is a law over there as it is here, and to the very depths of my soul I appreciate these living truths, they are in barmony with the great law of evolution. They are in agreement with pure reason, they are in accordance with the heart's sweetest hopes, they are in unison with the spiritual revelations of all bibles, and in perfect consonance with the soul's highest aspirations. And I say it deliberately, take from me my good name if entranced him, exclaiming "I've got him, preach." You go away clothe me in rags-drive me into some dungeon cell where no you old demon. Go away you old devil-spirit! Aye, there are sunbeam can touch my forehead—do all these if you will, but tear demons in the lower spheres, the surrounding spirit world, but not, I pray you, from my soul the beautful, inspiring, uplifting truth of spirit manifestations.

It is fully fifty-five years ago that I was standing in the pulpit in McLean, New York, preaching the funeral sermon of a little boy, an only child of doting wealthy parents. The text was, "Have faith in God;" and the burden of the sermon was the importance of faith in the hours of sickness and death. The discourse finished, friends stepped forward to see the corpse, beauti ful, though cold, in a casket, half buried in flowers. At length that, as reported, had been buried seven months underground, the fond parents moved forward, and standing by the coffin the becomes dormant, and in a wall or crevice will remain six months Though Jesus wept at Lazarus' grave, this heart-broken mother heard about the winter torpidity of the American dor-mouse. quence that I can never forget-"Oh, my pastor! you've spoken The raccoon also rolls up in his own fur in hollow trees four or to me hopefully, beautifully, about faith. But my darling he wished to be again buried. First of all, they prepared him for the feat. He drank some juice to soothe his nerves, they then you know about the future world. My soul calls for knowledge. Isaiah, or Peter, or James saw is not knowledge to me, nor you. Spiritualism gives this knowledge. And Spiritualists following the apostolic injunction have added to faith * * * knowlcdge. To that mother I could now say-your cherub child is not dead. He has left the body for the better land-left as a bud to be transplanted in to the gardens of the gods, where angels are

"The angels have need of these lovely buds In their gardens so fair; They graft them on immortal stems

To bloom for ever there."

When his mother crosses the crystal river she will see the outstretched arms, the shining hands, and hear the tender musical voice—"Welcome mother, welcome mother, to this home of love, these isles of the blest."

This being Spiritualism, what energy, zeal, enthusiasm, it should call forth from those who have drank from its life-giving fountains. And yet, many professed Spiritualists are indifferent, sleepy, selfish, wrapped up in this world's worldliness. They are half dead, and don't know it. Others are fully dead, and ought to have their funeral sermons preached. This should be the text -- "Awake thou that sleepest, and Christ, the living Christ of spirit ministries shall give you life and light. Only the true and the worthy, in any world, enter heaven—the heaven of unalloyed bliss.

Some Interesting Statements.

E. V. WILSON AS A PROPHET—THOMAS PAINE THE AUTHOR OF JUNIUS LETTERS—DECLARATION OF INDEPENDENCE.

To the Editor:-"The Truths of Spiritualism," by the late E.V. Wilson is before me for the first time, and I find it full of interest. He devotes a few pages to a matter of special interest to me. I heard him lecture several times. On the 7th of February, 1872, at Washington, D. C., he makes the following record:

"We found on our desk a book, "Junius Unmasked; or Thomas Paine the author of the Letters of Junius and the Declaration of Independence. Washington, D. C. John Gray and Co., Pubhishers, 1872." Accompanying the book was a note:

"E. V. Wilson, Esq.:-Dear Sir:-It is said that before this book was published, your publicly prophesied, or stated, that Thomas Paine was the author of the Junius Letters, as well as the Declaration of Independence. Will you be kind enough to state before your audience the facts in this matter,

Truly your friend -Joel Moody was the writer of that letter. He came from Mound City, Kansas, early in January 1872, with all the stereotype plates of his book prepared in Cincinnati, ready for publication at the Capitol. He read to me many of the proof sheets and I became convinced of the truth of his discovery. It was I who informed him that E. V. Wilson had stated the year before on the platform in Washington, that Paine was Junius; whereupon Mr. Moody addressed the above letter to Mr. Wilson, who at his next lecture said that as early as December 1859, under spirit influence. in Melodeon Hall, Cincinnati, he had spoken as follows: "I Thomas Paine, declare to this audience, and acknowledge the authorship of the Junius Letters, and I drew the first draft of the Declaration of Independence."

Again in September, 1862, in the office of Judge Knowlton of Chicago, Mr. Wilson said to him:

"Ere ten years have passed the positive proof shall be given to the world that Paine was Junius." Again in 1865 and in 1867 the made declarations of Paine's authorship; and in 1869, at Al gonquin, Ill., on the 4th of July, under influence he said:

"I wrote 'The Crisis,' 'The Age of Reason,' and the 'Junius Letters;' and now that the overthrow of African slavery hath been accomplished, I turn my attention, as an agitator, to the Old World. And now let the skeptic take note. We shall at once move upon Rome and France, the strongholds of religious and political dispotism. Both powers must fall. And on the 1st of January, 1872, the power of France shall be broken; Napoleon III. without a throne and the Pope a prisoner in the Vatican. England and the United States shall shake hands in friendship over the Alabama claims; England will bluster and threaten to go behind her bond and pledge; the United States will not retreat or abate, but will stand firm by her claim. Judgment will be rendered. Will England abide the judgement? I doubt it, but trust that she will. I, Thomas Paine, prophetically declare these things."-Page 351.

- Mr. Wilson might have added that a year or two later he again declared from the platform in Washington that Paine was Junius. I heard him, and a friend by my side remarked to me, "Absurd; the writer of the Junius Letters was Sir Philip Francis! Mr. Wilson discusses the subject further and says:

"We feel that Junius Unmasked' is a work of merit, and adds one more proof of the good there is in Spiritualism."

And here let me add that Mr. Moody's discovery was made ap-

"I had been trying to achieve success as a lecturer, but had change for a team of horses and wagon. Many of the books I had not opened. One day in a despondent state of mind I arose from my chair without any conscious object, reached my hand to a shelf in my library and placed it on a small book entitled 'Letters author of that book.' Starting back I exclaimed aloud to myself, 'Is that so?' Taking the book down and looking at the date of the first letter I read 'January 21, 1769.' Turning to the last letter I saw it dated 'January 21, 1772.' Where was Paine during these three years? The New American Cyclopedia anwered: He was an excise officer of the British Government, stationed at Lewes, about forty miles south of London. How old was he? From thirty-two to thirty-five years. When did he come to America? Near the close of the year 1774."

Mr. Moody further told me that at that time he had never read twenty pages of Junius or of Paine, but at once he began reading and comparing the two authors and in three months the task was completed. He found more than 300 parallels of fact, opinion, character, style, etc. He noted the singular fact that Paine never once alluded to Junius. Many figures of speech were the same, several illustrations were identical, and were of such a character that the chances that another should have made them are as infinity to one. Not a solitary incompatible fact could be found, and the few apparent contradictions proved to be positive evidences of a common authorship.

I asked Mr. Moody if he was a Spiritualist. He said he was not; but yet from certain statements he made I inferred that he was more than half a convert to the spiritual philosophy, and he could not deny the occult source of his first impression in regard to the identity of Paine as Junius. Mr. Moody wished to be unknown for a while as the author of the book; consequently I became its god-father and, to many, its reputed author. I have since made further discoveries of Paine's secret work, some of which are noted in my pamphlet "Thomas Paine-Was he Junius?" In connection with this discovery I note the following remarkable coincidence of date: January 21, 1769, first letter of Junius; January 21, 1772, last letter of Junius; January 21, 1872, first People's meeting on Sunday in Washington; January 21, 1872, first public announcement at said meeting by me of the literary discovery; January 21, 1872, first copy of the book from the press exhibited by me; January 21, 1872, date of publication from sterotype plates of the book.

So far as I was concerned there was no premeditation in regard to any of these dates; the meeting was appointed without reference to any date. And I further note three more coincidences: The first issue of a revolutionary weekly paper in London called "The Crisis," whose principal contributor was "Casca," now identified as Thomas Paine, was January 21, 1775. King Louis of France, whose life Paine sought to save, was beheaded January 21, 1793. And I have a copper token on one face of which is a man hanging on a gibbet, with the inscription, "End of Pain," and on the other face an open book with the inscription, "Wrongs of Man" on one page and January 21, 1793, the date of the king's execution on

That Philip Francis was not Junius I proved in 1886 by an alibi. And last year two letters of Junius were discovered, published in 1773 and 1774, after the regular series and in another newspaper, neither of which letters could have been written by Francis. He had sailed for India five months before the publication of the letter of 1774, and that of 1773 was on "Priestcraft," a subject which Junius had treated so gingerly that no one could know whether he was a Christian or a skeptic. But the sentiments of the letter of 1773 are those expressed by Paine in his "Age of Reason" twenty years later, and diametrically opposite to the religious opinions of Sir Philip Francis, who was a churchman and half papist. W. H. BURR.

Great Flaws in the Bible--Without Inspiration.

New York, March 21.-The Church of the Messiah, Thirtyfourth street and Park avenue, was packed to the doors this morning, when Rev. Minot J. Savage began his sermon on "Revelations, Natural and Progressive.

"The word of God," he said, is being written every day. Each discovery of the telescope, of the microscope, adds a page to that word of revelation. By these discoveries the eyes obtain new insight into old truths, and God reveals Himself anew to the reader. "Do not be led astray by those who would tell you that those

men who are seeking to gain new insight are enemies of God. No: such are His consistent friends. There was no warrant, he said, for declaring the Bible the exclusive word of God; in fact, the preacher said, we had no inspired

copy of the Bible. While he would not assail the Bible, he did assail the position of those who accepted it as all true and infallible. But some would hurl at him that passage of Timothy, "All scripture is written by inspiration and is profitable," and so forth. That, he said, was an incorrect rendering. As originally written it was: "Every scripture that was written by inspiration is profitable."

etc. And some, the preacher said, would remind him of the maledictions of the writer of the last book of the Bible upon any, who should add to or take away, etc. But this only refers to "this book," not to the whole Bible.

Rev. Savage then went on to state that since he had learned to regard the Bible in the light of reason and not to accept it blindly and unreasonably, as he had been brought up to do, he could see and appreciate its beauties to a much greater degree. He wondered why it was that so many theologians of the present day persisted in declaring for the infallibility of a book, a brief comparison of the several divisions of which proves its inac-

In conclusion the preacher said that some of the descriptions of parts of the Old Testament were so grotesque and barbaric that scholars were almost ashamed to argue against them. It was the utterly baseless claims of ignorant men regarding the book, and not the book itself, he would proclaim against.

He could not believe if this was God's only revelation to man that being almighty and all good, he would have permitted by far the greater portions of his people to remain in ignorance of it with a steady stream of the doomed plunging incessantly into hell. "Is God," he added, "radiating knowledge upon only a chosen

handful while the masses grope in darkness? No, I believe God's revelations to his people are to be made in the great book of nature, through the medium of science, fresh and bright day by

DEMONIAC INFLUENCE AT A PRIZEFIGHT,

HOW IT WAS MANIFESTED BY A WOMAN, AS WELL AS MEN AT THE BRUTAL PRIZE FIGHT AT CARSON.

According to the press dispatches from the prize fight at Carson, Nevada, between Corbett and Fitzsimmons, The Chicago Record says that one of the most dramatic features of the battle was the part Mrs. Fitzsimmons played in the victory of her husband. Never before in the history of the prize ring has a woman witnessed the struggle of her husband for pugilistic honors and the new champion's wife to-day established a precedent which will hardly ever be equaled.

Up to the night before the fight Mrs. Fitzsimmons declared she would not be present at the ringside, but at the last moment, despite advice of her friends, she insisted on accompanying her husband. She was vigorously cheered when she entered the arena and appeared entirely self-contained and unconcerned as she took her seat in a chair near Bob's corner.

As he came down the slope from his dressing-room Fitz stopped for a moment at his wife's side and, stooping, kissed her as she said cheerily, "Good luck to you, Bob."

For the first few rounds she sat quietly, but as the rounds became hotter her excitement mastered her, and for the remainder of the battle she stood upon the floor or chair, excitedly encouraging her husband or hurling reproaches and instructions at his seconds. As the battle went on she became more and more demonstrative, sometimes breaking out with exclamations which bordered on the profane.

At every blow which her lanky spouse received from his antagonist her eyes bulged out and with her fists clenched she cried:

(Continued on page 8.)

INTERESTING EXPERIENCES

IMPEDIMENT OMINOUS OF DISAS- | called her amiability, and, after a long TER-WEIRD INFLUENCES THAT discussion of the merits of her girl, cor DEFEAT HUMAN WILL-FAIL- dially assented to our engagement.
Again I remained late, and although it URES THAT WERE FINALLY TRACED TO OBSESSION.

"My phenomenal visitations have been quite different from any I have yet without affecting my temperature. heard narrated," said a gentleman from Next day I was in misery again. When heard narrated," said a gentleman from Hamilton, who objects to the use of his mother asked if I had been successful name in a printed report. "I am not in obtaining the lady's consent, not decided as to how I should classify the designating what lady, I made a things which came to me, but most of them are impedimental and may be firmly described under the title 'Hindrances.' They are a species of obsession, and most annoyingly nettling and rude, preventing work, pleasure and sometimes the most ordinary performance of duty. Without actual experience no one can appreciate their persistent intrusiveness and destructive action, imposing unexpected and disagreeable tasks, always resultless of profit or good, in place of efforts lanned for securing prosperity and

happiness, says the Cincinnati Enquirer. Often they defeat the best intentions and make abortive the most carefully matured plans. They have impelled me to disregard important engagements upon which my financial prosperity was hinged, treat social obligations with disdain, and imperil my integrity in ways almost irreparable, I can give many instances of the fatal influences thus exercised, and they have brought upon me the charge of deficient will power, a disposition to vacillate and a tendency to dishonesty, to all of which I plead

NOT GUILTY.

"I am cabined, cribbed, confined and bound by fetters stronger than those of steel in subservience to invisible forces, undefined, but autocratically exacting and bent upon mischief.
will make this claim sufficiently appar ent by a few illustrations, and can give hundreds of the same kind. "At the age of twenty-two I was pay-

ing assiduous attentions to a lovable girl, whom I expected to marry. She was pretty, intelligent, refined, and in my eyes, a model of feminine grace. Our families were intimate and the two mothers seemed to enjoy the prospect of a closer alliance through the apparently impending marriage of the daughter with myself. Everybody was trickery, fickleness, everything unholy, willing, but I had not yet made a proposal to the lady. I appointed an evenng to call upon her, intending to seize that opportunity for sounding her upon the all-important subject, and I made an parture. Mother was aghast. She saw a favorable impression of a rather plain and unornamental personality.

"My thoughts that evening were upon large yard to the street. Then it ochome of my inamorate there lived and like a veritable culprit. How could I other remarkably attractive girl, to explain to any of these people that my whom, theoretically, I owed a call, and, rascality was involuntary? But certhe hour being early, I resolved to see tainly it was. her for a brief hour. Really, something "I have bee else resolved for me, proved by the fact that when I sought to combat this diversion of intent the inclination to include in it was fiercely vitalized, and I felt myself hygier along by its propelling

enced a variety of emotions wholly indescribable. Her influence was mag- more than thirty months before it was netic, and she wielded it adroitly, as if without meditation. I lingered beyond ferent, indolent or short of means, but of a conventional call, fascinated to a myself of this desideratum something point which disposed me to neglect was presented to my mind as of more out, and ere long my mind was filled and invariably this was supplemented was the only call I made that evening. a long list of inconsiderable things I did not go further to fare either bet-drove the other idea completely away ter or worse, but proposed to the girl of for that occasion, and this process was whom I had never before thought as a repeated every time the impression wife, was accepted, and went home MENTALLY INTOXICATED.

govern the outcome. Promptly they gated it. came to my aid on the very next evening, accompanied by the mother-in-law ing to convey. It looks like a contradicof my affianced wife.

at the call-the two ladies not being on calling terms, because they were mem- me in every act. Once I needed an inbers of different churches-she was infinitely more surprised when she used as a stain. For weeks I was prelearned its object. I had seen my vented from going for it, but it was at mamma-in-law, in posse, enter the house, and, moved by apprehension, had Instead of pouring it into the proper hastened to a place where I could hear compound I added it to a keg of vine without being seen. I was just in time gar, destroying both liquids. Procurto catch a sentence from my mother to ing it again, the receptacle in which it this effect:

ter! Stuff, Mrs. M.! I'm sure he's look- gate further efforts to another, and he ing much higher than that-up instead commanded success. of down from his own position. I know his preference among young ladies, and ticular, before whom your daughter premium of would utterly fail to shine or even rimmer. Your Clara is either beside herself or has mistaken some common suitor for our John, but her short-

"The caller was very angry at these words and immediately resorted to vile killed or fell sick and died told the facts in much the same way have now related them, and my kind nater berated me for a fool.

"Not responsible! she exclaimed, in frony. Led away against your will, date for the completion of the contract you poor ninny! Why, that's weaker talk than a baby would use. How long from an elevation and broke both legs, have you been in love with Clara M.? and an hour latermy superintendent was "I couldn't say that there was any love involved. Something had carried charge of a rock blast. My principals me off my feet. I intimated, and under that influence I had surrendered to for all time the contract was in default Miss Clara because she and not the real and I emerged from that job in debt

awkward occurrenceyou owe a superior duty. Do not fail promised my debts, and commenced life to ask the all-important question, and again without a cent in the world. A agree upon an early day for its prac- few days afterward I attended a spirittical answer.'

the danger before experienced, when lit- its evil encroachments in future. Also, tle more that halfway to the home of at the same time I was promised guidmy real sweetheart I met Miss Clara M. in a side street, unaccompanied, and my affairs. I am yet at times controlled nothing short of rudeness would have excused me from turning about and escerting her whithersoever she desired

to go. 'Oh, dear Joan,' said she; I'm so delighted to see you, for mother is enraged at our engagement because you did not ask her consent. Come now and

see her.' "I tried to excuse myself till a more convenient season, but no: Miss Clara was in earnest and wanted the matter settled then, and she was so gently per-suasive, affectionate and sweet that I could not hold out against her pleadings, especially as something pushed me blong to emphasize my rapidly arousing inclination. Clara's mother had re-

was a cold night, went home so warm with love that the thermometer might have registered 100 above or below zero

COMPROMISE WITH CONSCIENCE. And answered affirmatively, When she said with joyful exultation that she must call immediately and embrace her future daughter-in-law I begged her to wait till I had again seen the girl and prepared her for the interview.
"She has been prepared longer than

you think,' said the dear mother. 'I be gan the discussion with her several months ago, and we have had an understanding since that time that when you proposed she would accept, and thereafter she would receive no calls of conthat the long and eventful life of Capt. gratulation till she had seen me. I am Samuel G. Cabell, who lived there for

"But I have an engagement to go there now.' "'All the better; we'll go as company

for each other.' "This time I prefer to go by myself, grieve after his death. mother.'

to have your company.' "The awkwardness of my dilemma may be appreciated by those who are unadept at white lies. We went together, and upon our arrival the whole miserable story came out, for the news of my engagement with Miss Clara had preceded us, and the lie of the engagement about which I had misled my mother slapped me in the face with

stinging effect. "The embarrassment was intensified by the declaration of the girl whose love I had forfeited that on both evenings when I had represented myself as enjoying her company I had spent all the time with her successful rival. You know who it is that refers to a woman scorned, and what he says on the sublect. He could have used more and stronger words without overdoing it, as I then found out to my sorrow. The young female whom I had thought all gentleness charged me with perfidy, and underscoring her arraignment by shoving into my hands all the trinkets I had ever given her, threw open the door and insisted on my immediate deeiaborate toilet so that I might secure the usclessness of an attempt to appease the angry beauty and followed my disgraceful exit from the house. And a few days later when I called upnothing but this call till I passed out of on Miss Clara she had heard of the the house and was walking across the rumpus and all the circumstances that led up to it-especially the lies-and curred to me that on the route to the from her presence I was sent packing

"I have been quite an inventor, and am now the patentee of six desirable implements. Upon one of these I spent most of the time for three years, when it should have been completed in as many months. Only one little addition powerless against it.
"In the presence of this girl I experi-knew what the was and that it could be readily obtained in a few hours for the allotted time, far beyond the limit every time I made a move to possess the real business for which I started importance to be accomplished first, with 'unproportioned thought.' That by something else itself suggested, till came to me that my invention should be hastened to completion. At last 1 em-

"Sleep sobered me. Next morning 1 sired and complete the work, which was regretted the fatulty of the night. How a surrender to the force with which I undo it was too strong a problem, was too weak to cope, and I am conhowever, and, after puzzling over it for vinced that never would the work have hours, I concluded to let circumstances been completed had I not have dele-"I hope you get the idea i am attempt

tion of the doctrine of free agency, but "Much as my mother was surprised perhaps is only an exception to prove the rule. Utterly it is able to control gredient in a certain liquid compound length obtained and I essayed to use it. was conveyed sprang a leak and every "John has proposed to your daugh- drop was lost. I was compelled to dele

"Eleven years ago I took a contract which my principals were anxious to very decided for one 'bright, par- have pushed, and they promised me a

FIFTY DOLLARS PER DAY for any period by which the contractime was shortened. Things went swimsightedness excuses her for just this mingly for a season, and then a series once. I hope she will not repeat the of disasters intervened which were unaccountable on every theory outside of diabolism. colithets, unfit for repetition. My denly; horses fell dead or sickened mother replied in anger and indulged and died; tools and implements in remarks still more provoking than valued at hundreds of dollars were hose already mentioned. The ladies stolen every week; two workshops were parted in a pet which they themselves destroyed by incendiary fires; the bank had fanned to a white heat, and then I where I kept my deposit failed, and a ras sought and implored to explain, trusted clerk decamped with the fundfor a two weeks payroll.

"Impediments of all kinds had de layed us, and we were more than a mouth behind schedule time when the expired. At noon of that last day I fell instantly killed by the premature disinsisted that I must forfeit \$50 per day sweetheart was at hand. I regretted more than \$40,000, with nothing to satisfy it. Just as I was able to get about "Let it pass, interrupted the good once more a relative died and I received mother, and call upon the lady to whom \$9,000 under his will. With this I comunlistic seance, was pronounced a vic Taking a roundabout course to avoid tim of obsession, and told how to avoid ance of good spirits in the conduct of

by unfriendly influences, but the help promised has come in fair measure, and am reasonably prosperous. "Let me add a word upon the subject

To THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By itstimely use thousands of apparently hopeless cases have been permanently cured. So proof-positive am I of its power to cure, will send FREE to anyone afflicted, THREE BOTTLES of my Newly Discovered Remedies, upon receipt of Express and Postoffice address. T. A. SLOCUM, M.C., 15; Pearl St., New York. When writing the Doctor, please mention this paper.

which from my standpoint, is full of in-terest. Free agency does not universally obtain, and I think only partially with anyone. We are led by influences superior to ourselves in strength of will and determined action, sometimes for good, but oftener to our undoing. Instances of this kind that would make your hearts bleed are on record, where the best intentions and highest motives have been frustrated by the sneaking devils who crawl into men's brains unawares and work terrible destruction."

NOW IN SPIRIT LIFE.

A VETERAN SPIRITUALIST GONE-CAPTAIN SAMUEL G. CABELL OF WASHINGTON D. C., PASSES, ON-END OF A LONG, HONORABLE AND EVENTEUL LIFE.

A long, wide bow of royal purple satin ribbon, surmounted by a sheaf of wheat, fully ripe, were the token which indicated to those who to-day passed by the house No. 110 2d street southeast, many years, had come to a close. That crepe, the usual badge of mourning, was not used, was in deference to the oft-expressed wish of Capt. Cabell, who said that he did not want his family to

The above is from the Washington "'And particularly this time I prefer Times. It was the privilege of the writer to know Capt. Cabell and his devoted wife for many years, and to have been the first speaker he ever heard in the cause of Spiritualism. Having his interest thus a wakened he went on and on until the day of his release.

It was under these circumstances particularly opportune, that his release from earth-life occurred just before the convening of the board of the N. S. A. for it was his express wish, as well as that of his wife, that the writer might be one of those chosen to officiate at the services, and also that Mr. Barrett, president of the N. S. A., might also

The large mansion was thrown open to the Spiritualists and other friends and every inch of available room in both houses was filled. The beautiful token at the door, a vio

let sash with a sheaf of wheat, told the story of the birth into spirit life, and the entire absence of the conventional crepe, together with the presence of masses of beautiful flowers, made the occasion more like a solemn festival than a funeral; in fact, it was a testimonial of praise to his worth as a man and of rejoicing that he was set free from suffering.

Professor Maxim, formerly of Massa chusetts, furnished the music, singing those selections adapted to the occasion as only he can sing. Mr Barrett's remarks followed the in

vocation by the guides of the writer, and later on the address and poem by the latter completed the services. Those who have attended spiritualistle services, on similar occasions know how they differ from the depressing

rituals of the religions of fear and

doubt Fully half the numbers of those pres ent were members of orthodox and other churches, many of whom had never heard an address from a Spirit ualist before. Such a life with so peaceful a close, and such suitable services to bear memory and tribute, do much to spread the gospel of Spiritual

ism among those who need it.

Mrs. Cabell's demeanor during the whole of this trying ordeal, has been just what you would expect in one of noble nature, chastened by sorrow, but strengthened by those who bend from the inner and higher realm. She was calm, tender and full of the glorious knowledge that her beloved husband had arisen from the feeble form and few faults of earth, into noble spiritual

May she continue to feel the strength of his presence through days. CORA L. V. RICHMOND. Washington, D. C.

VERY SIGNIFICANT.

The Progressive Thinker leads. It publishes more reading matter than any other dollar Spiritualist paper on this green earth. It was the only Spiritualist paper that had enterprise enough to publish President Barrett's address be fore the National Convention at Wash ington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing his address.

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

MASS MEETING AT DAYTON, O

A mass-meeting of the Spiritualists of Dayton has been called to convene at Knights' of Honor Hall, Third street. on Saturday evening, April 24, for the purpose of forming a permanent organization; and also to co-operate with E. B. Helm in his evangelical work in the fields of Spiritualism. His mission be to deliver thirteen lectures nightly, without cessation. Each after uson will be devoted to the general good of the cause, in which it is expected to more firmly cement together the grand phenomenal possibilities of our mediums, as a band of harmony, and thus move on the enemy with un broken front. This movement looks forward to organization first, last and al-Among the many subjects ways. handled by this speaker, will be the following: Atheism, Orthodoxy and Spiritualism

ompared. "Spiritualism, is it of God, is it of the Devil, or is it a humbug?" "The Creation, the Origin of Man Up-

on this Planet; the Curse, and the banishment from the Garden of Eden." "Books of the Church." "The Curse of Cain, the Flood, Origin

of Races."

"God as a Personality." "Thou shalt not suffer a witch to "Bible Quotations."

"Joshua and the long day, and the Dial of Ahaz." "Moses and the miraculous." "Moses and the Exodus."

"Jesus Christ, the ninth Jewish God." "Was Jesus Christ, God-one of a Trinity?"

This course of lectures will be de livered at Knights of Honor Hall, Third treet, commencing Sunday evening, May 2. An introductory meeting will be held at 2 p. m., at which all Spiritual ists of Dayton are requested to be present. The time has arrived when true Spiritualists must stand up and be counted, and go to work in earnest.

Hoping this may meet with the approval of all interested in a forward movement, I remain most respectfully an humble servant in the cause of Truth, E. B. HELM.

Springfield and Columbus, please take

note, as our spirit guide has already

lesignated these two points as our nex

field of labor. All communications

must be addressed to Henry A. Pugh We must accept or refuse one another as we are. I could tame a livena more

LOYAL TO TRUTH.

good Brother Geo. Brooks.

sham.

little city of St. Joseph, Mo., and shall

be here until the 15th of April, busy

with Sunday lecture and week day sit-

tings etc., continuing the work of our

Spiritualism in St. Joseph has an up-

hill road to ascend, and many doubting

Thomases remain in the background of

seclusion, since the exposition of certain

fraudulent parties who-well-infested

the town with some flimsy trick-work

which proved to be, not even a good

"Oh ye of little faith!" What can ye

see in the mirror of your own souls

reflection! Ye puny ones, who tremble at the maneuvers of the wary spider,

who preys upon the public that the public may prey upon it in it own web,

defense of principle, and integrity.

we found in many places the footprints

in the sands, as it were, of many who,

ual, or number of individuals.

in fraudulent exhibitions, his

on the soul of the mistaken one who

perpetrates it, and its shadow on those

few unstable minds who are as yet so

olinded that they know not where they

tread, with the searchlights of the eter-

nal principles of Wisdom, Light, and

Yes, fellow travelers, the "medium"

in a certain line is hardly wanted in the

South. If you are a hard-working, hon

est, reliable servant of the spirit-world

with your soul in the work and the love

of humanity in your heart, you will find

many an earnest ally, ready to main-

tain, assist, and aid you throughout

your noble endeavors, and you will be

nabled to reap the reward of conscious

strength and encouragement, along the

way; but if, on the other hand, you are

one who seeks to find a way through

the fortress of the hearts of the people

through the wounded and bleeding

hearts of humanity, and when you come

upon a Rachel mourning for her chil-

dren, or for a father, brother, or other

loved one, and you think to prey upon

those throbbing human hearts, by play-

ing upon the sacred emotions of love and

affection, by sham communications from

the angel world, and assumed persona-

ion, just be aware that you are

liable to get a good ducking in the cold waters of repudiation, and be driven

at last to fairly earn your right of way

persons do quite a profitable business in

such actions to my personal knowledge

slate-writer (?) declared lately, "The medium business is playing out." This

party gave me a slate-writing (?) exhibi-

tion last month. "Can the spirits write a message?" he said, bringing three

slates in and laying one down. With

his thumb-nall, actually, my readers, I

saw him slyly trace "Yes" on the back

of the under slate. "Well," he said,

'examine the slates, all sides," handing

me the two. Said, done: "Now they may

write a lot," said this producer of

marks, hastily clapping the aside slate

with its unviewed side enclosed. Then

followed a series of muscle-contorting

after which he drew out triumphantly

the latter slate, with a spray of painted

plicable to any one on earth. It told

"We are all here," glad I was progressing,

etc. I had naughtily peeped at this preparation, while the medium (?)

raised his hand to replace a fallen

Now, Mr. Editor, and friends, I have

witnessed genuine demonstrations, seen

the fragment of pencil glide over, an

uncovered slate and viewed other in

disputable demonstration. I know that

life is undestructible, that true and

houest proof is within our reach, that

the instinct of immortal life is inherent

in the soul of man; and does the fact that

one misguided underling takes me for

one, and a fool in the bargain, swerve

me for one moment, from standing

while breath lasts, for truth, loyalty,

and spirituality? Verily the soul that

can not stand firm in its own main-

tenance of integrity and honor is not

the soul for the fighting of the good

fight. Stand firm, ve halting ones:

stand ever ready and gird armor, for

"Truth crushed to earth, will rise again." ELLA GIBSON MAGOON.

M. V. S. A.

The Fifteenth Annual Camp-meeting

of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant

Park, Clinton Iowa, commencing Sun-

day, August 1, and closing Sunday,

The speakers engaged are Moses

Hull, J. Frank Baxter, J. C. F. Grum-

bine and Mrs. Edith E. R. Nickless

with Mrs. George C. Cooley, of Call-

The circulars will be issued about

May 1, and mediums intending to be

present, who wish to be announced on

these circulars, should communicate at

I desire to place advertising matter

of the camp in the hands of every Spir-

at once a list of their members. I will

be glad to return the favor by sending

a list of those whom I know, should these societies at any time ask for

Every Spiritualist in the Mississipp

Valley is or ought to be interested in

the success of our camp-meeting and

to all I say that your co-operation will

be appreciated. All letters of inquiry

will be promptly answered, and infor

mation cheerfully given by addressing me at Fulton, Ill., till further notice.

MARTIN H. McGRATH, Sec.

itualist and investigator in the Missis sippi Valley, and therefore ask that secretaries of societies will forward me

910 Jule St., St. Joseph, Mo.

August 29, 1897.

once with me.

same.

fornia, as test medium.

flowers on it, and some senten

blind, inadvertently.

-but as I said before, and as a certain

among hopest men and women

numerous

Love just ahead.

· LAKE PLEASANT, MASS. We are rapidly completing the arrangements for the publishing of the camp-meeting circulars and by the first of May they will be malled to those who have written for them. The first week's meetings will be unusually in-teresting and attractive. On Sunday August 1, President A. H. forenoon Dalley will formally open the convoca-tion of 1807 with an address of welcome and will be followed by Mrs. T. U. Reynolds who has been engaged as test medium for the whole session. In the afternoon Dr. Chas. W. Hidden, of Newburyport, will occupy the platform. During the whole session of thirty days, the services will be interspersed with music by the welliknownsingers the Ladles' Schubert Quartette of Boston. A feature which will be entirely new to any camp-meeting, and which will be peculiar to Lake Pleasant, will be a "Healing Festival." During the past year the daily papers all over the country have been teeming with accounts of the wonderful cures performed by Dr. C. W. Hidden, Anna Lewis, Mr. George B. Sanborn, the Western Heafer of Aspin, Col; Mr. Samuel A. Cheney, Mr. R. H. Fowler of Danbury, Conn., and Mrs. Alice Newell Hunt, a sister of the Blacksmith Healer Bradley Nuvell, of Vermont. These healers have been engaged and on the forenoons and afternoons of Monday and Tuesday, August 2d and 3d, a "Healing Festival" will be held in the Temple and all these healers will participate. Dr. Hidden will have charge of the arrangements and will also heal personally in conjunction with the attempted before and surcharged as our Temple is with spirit power, the conjunction of these powerful healers will

On Wednesday forenoon Dr. Hidden will deliver a medical lecture to ladies, and on Friday and Sunday following Professor Wm. M. Lockwood of Chicago, Mrs. T. U. Reynolds and Edgar | blinded to the Voice which has been W. Emerson will occupy the platform. aroused within his being, by any false The Fitchburg Military Band will give practices, perpetrated by any individ-

undoubtedly result in some wonderful

Those who have sent me bids for the restaurant, boating privilege, newsstand, hotel, and baggage will receive answers as soon as the directors meet

The families of Mr. A. C. Carey, Dwight Hillard, Mrs. Geo. Marble, Mr. C. L. Fisher, Thos. Gordon, C. E. Rice and Mrs. N. J. Morse are already at the Lake and Fred Haslam, and family and Mrs. M. J. Stewart will open their cottages this week.

It has been definitely decided that the Lyceum will be held each Sunday evening in the Temple, and that Russell's Orchestra will furnish the music for the march. On the last Sunday evening of August the Ladies' Improvement Society will co-operate with the Lyceum and will hold a memorial service in the Temple. On August 9, 10, and 11th the Ladies Improvement Society will hold its annual fair. We ask the many friends and members not to forget this occasion but to assist, as they have in he past, with as liberal donations of articles as possible. The society is always a friend in deed, as many of the less fortunate in this world's goods can testify, and those who assist can depend that they are working for a good rause. Anyone desiring information or circulars, can address with stamp,

603 Tremont St., Boston, Mass THE CAUSE IN AKRON, OHIO. To the Editor: -- Never before in the history of Akron has there been such a widesprend and deep interest mani-

ALBERT V. BLINN, Clerk.

lested in the cause of Modern Spiritualism, as there is at present. The clergy have become thoroughly aroused, and actuated by the old spirit of religious intolerance and persecution. are doing all within their power to stop the growth of this popular truth, and prevent further depletion of their small

For the alleged purpose of exposing the phenomena of Spiritualism the orthodox clergymen throughout the city united in securing the services of an ex-minister and sleight-of-hand juggler, named Becker—the same man that Moses Hull met and defeated in a publie debate in Dayton, Ohio. From their several pulpits these learned divines commanded their fol-

lowers to attend this so-called expose. stating that Spiritualism was making such inroads into their congregations that measures must be taken to immediately check it. Fully two thousand people attended

the "exposure," but the tricks and sleight-of-hand performances were of such a low order that the better element of his audience were thoroughly disgusted, as was clearly discerned by their looks, and lack of enthusiasm. As is usually the case the "Rev. Dr.

Becker" only succeeded in advertising Spiritualism more thoroughly and we see a number of new faces at our meetings, since his fiasco. The ladies of our association celebrated the Forty-ninth Anniversary of Modern Spiritualism, by giving a public

supper and entertainment, and from every standpoint it was a decided success, the net profits averaging about Spiritualism is decidedly popular in Akron, and this gratifying change of sentiment has been largely public brought about by the earnest labor of

Dr. F. Schermerhorn and his esteemed wife, who have been ministering to our spiritual needs since last August. The clear, practical and scholarly lectures of the Doctor, in which the pure spiritual philosophy is promulgated, and the accuracy of his tests, in which names and messages are given. result in filling our G. A. R. hall (with a seating capacity of nearly four hundred) to overflowing every Sunday night, and a large portion of our audiences are just emerging from the orthodox churches. Nothing can stay the ad-

ditions must stand aside or be crushed under its massive wheels. A pure inspiration and a modern revelation, are inscribed upon our banner, and with these we can overcome every obstacle that tends to retard the progress of Modern Spirituhlism. C. A. GODDARD, Sec.

vance of our grand chariot of progress;

all Oriental religions and mythical tra

TEXAS SPIRITUALISTS, NOTICE. The Executive Committee for a Mass Convention of Texas Spiritualists, recognizing the need of concerted action and organization of the Spiritualists of our State through a State Association consisting of representative delegates from all parts; and also happing the great benefit to the cause by mass conventions as held in the North, do hereby issue a call to the associations and individuals of our belief to meet in Delegate and mass convention on Saturday, Sunday, and Monday, May, 1st, 2nd, and 3rd, at San Antonio, Texas.

All associations in the State are requested to appoint delegates to this Convention on a basis of one delegate for each society, and one to each twenty-five or major fraction thereof. and the Spiritualists of cities and towns unorganized are requested to appoint a delegate from amongst themselves and to furnish proper credentials. ALLEN FRANKLIN BROWN,

Missionary-at-Large N. S. A., Chairman. CHAS. W. NEWMAN, State Agt. N. S. A., Secretary.

HUMAN CULTURE & CURE Woman, Church and Frate.

SENSIBLE THOUGHTS CONCERN-MARRIAGE, SEXUAL DEVEL-ING FALSE TESTS AND GENUINE OPMENT, AND SOCIAL FAKES AND TRUE MEDIUMS. To the Editor:-After a few days in-UPBUILDING. terval in Kansas City, we arrived in the

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in turn. Truth will prevail, and in "Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—Thomas Stark King. futurity there hangs a ponderous scale —lest ye also be weighed in the balance,

and found wanting, look well to your This book gives an admirable course of study in ethics, and supplies a long-felt want of an ethical text-book especially adapted to the comprehension of children, as well as older persons whom it is wisely and appropriately designed to interest while teaching them valuable ethical reasons. own stronghold, which should be ever pointing onward, toward dignity, sturdy With these in hand, we shall stand them valuable ethical fessons.

The author shows a wise practicality in her method of teaching the principles of ethics. She fliustrates her subject with many brief narratives and ancedetes, which render the book more interesting and more easily comprehended. It is especially adapted for use in children's lyceums. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. It is a most excellent book and should be widely circulated. as men have ever stood, when sound of purpose and clean of heart, a bulwark against the petty encroachments suggested by erring hearts and dishon-orable action. Throughout the South

CONTENTS:

CONTENTS:

Right Living. What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possession. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idleness, Author Name for Loss. Industry, the Staff of Life. Yalue of a Trade. Recreation Accessity. Games of Chance. Truth and Faischood. What is an Osan's of Chance. Truth and Faischood. What is an Osan's of Chance. Truth and Faischood. What is an Osan's of Chance. Truth and Faischood. What is an Osan's of Chance. Truth and Faischood. What is an Osan's of Chance. Truth and Faischood. What is Reverence and Duty? Self-Reiblance. Self-Control. Self-Respect. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Reiblance. Self-Control. Self-Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness. Observation a Great Faculty. Persoverance, the Friend of Man. Punctuality, a Promoter of Success. The Difficulties of Life. Temptation, the Demon on the Highway. Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Concealed Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Value of Wealth. Avarice, Not a Means to Life's Best Elossooms. Reason and Free Inquiry, Free Speech. A Free Press. Rights of Animois. Rights of Children. Human Rights: or the Equality of Man. Moral Cleanliness. Politeness—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom. practicing imposition, had left a feeling of just indignation and disgust in the hearts of the people. However, the truths of Modern Spiritualism have been too clearly demonstrated, to be demolished by any knavery or fraud that could be imagined or devised, for no true Spiritualist at heart can be Remember, you people who have timidly and shrinkingly backslidden, because you may have witnessed the piti-ful spectacle of some person presenting own soul-perjury—remember it is not Spiritualism whose shining robes have been blackened-ah, no- can the gleam of a sunbeam be stained-nay, nor the golden Truths of Progression and Immortality stayed! The blot falls only

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EATURDAY, APRIL 10, 1897.

REMOVE THE OLD, THEN BUILD THE NEW.

"Error, wounded, writhes in pain," said the noet. Never were words more truthful. And how forcibly they appeal to our judgment, and to observation. No reader can be more conscious than is the writer that the exposures of the vices and crimes of Christianity in these columns repulse at times a class of its patrons. But how can a reform be effected without directing attention asked the to the evils to be remedied? How revolutionize public thought and action without denouncing corruption, and showing the need of reform? Did any one ever know of a grand, palatial temple, with all modern improvements, being reared on the undisturbed site of a tumble-down structure in which owls and bats only dwell? The architect who would attempt the construction of such a temple on the ruins of another would be discharged as an incompetent. Before Congress would consent to erect a new postoffice building in Chicago, it was necessary to convince that body that the old building was untitted for and limb, and that a more convenient structure was required to meet the country's need. Then its walls were torn down, and not a remnant will be left to endanger the destruction of the new edifice.

Spiritualism cannot be successfully engrafted on the errors of the old churches. Christianity was originally a century our press and lecturers have vainly labored to bring about an incongruous union; but they might as well have sought to mingle water and oil, and blend them into one harmonious whole, as to engraft the Spiritual philosophy on a church teaching a material hell, a seductive Devil, a fallen humanity, and a majestic heaven somewhere the clouds, its streets paved with gold, and an almighty and jealous Terror, called God, sitting on an ivory throne, intent on punishing his enemies and rewarding his friends. The facts are, the new temple must be commenced at the foundation. Its walls, and plinths, and columns, and entablatures, its roof and dome, must all be adapted to the new purpose. When completed it will be the grandest structure ever reared by genius, worthy of its spirit origin, and wholly unlike old mythological temples, it will endure

The church of to-day, whether Protestant or Catholic, is a survival as already shown of Pagan faiths, revamped and worked over in a futile attempt to unite in one, ancient barbarism, Middle Age savageism, and modern thought They may have served a purpose in preventing the overpopulation of the East ern continent, before America was discovered; but the revelation of a new world, easy of access, capable of sus taining a population of one thousand millions, so the world can no longer afford to crush out its noblest, brayest, best thinkers and reformers, torture them in prisons, burn them at the stake and confiscate their wealth for a class of drones who falsely claim to repre sent God on earth, and dole out his benefactions, else damn them forever for not heeding their commands.

A SENSIBLE RELIGION. Rabbi Weiss, in the Hebrew Standard, tells why the Jews do not employ missionaries to advance their faith. He says the Jews are broad and liberal in their attitude toward other faiths, not proceeding on the principle that every one will be lost who does not accept their teaching. They do not believe that any sect has "a patent right on heaven," but it is left to every intelligent person to discern good from evil. Neither Moses nor the prophets was instructed to send missionaries to convert those of other faiths to their own. Again: The best way to propagate any religion is to show its surpassing excellence in daily

Wine out the bloody and wholly fabulous history of the Jews, and their pretensions to being special favorites heaven, and they have a practical religion with many worthy features which might be emulated without prejudice to good morals.

ADVANCING THOUGHT. And now Dr. Lyman Abbott of Brooklyn, tells us that out of the one hundred and thirty Psalms, David wrote but fifteen. David, therefore, is not the poet many supposed him to have been. Then comes Rev. William Lloyd, a Congregational minister in New York, who sol-emnly avers that the story of Balaam and his ass is not literally true. other words. Mr. Lloyd does not believe

The secular press seems to delight in giving the advanced thought of scholers in regard to the foolish things given the world as divine revelation, of which the above is a specimen. It was not so s few years ago.

RELIGIOUS CYCLONES. Chicago has recently received a pro-

fessional visit from that distinguished evangelist, Rev. Dwight L. Moody, and the populace has turned out in its might to receive and welcome him as an ambassador of the Lord, sent to save the city from impending ruin. It was kind of him to come when Want is in thousands of homes, Destitution is all around, and Despair has filled a multitude of hearts. Without employment, or the reward labor brings, and starvation to many seemingly impending, how very proper to direct attention to the King of Hosts, who holds individuals and nations in his grasp, and can supply every need finite man craves if disposed to open his hand. But is there not danger the Almighty Power will withhold relief, notwithstanding the piteous appeals of the wretched and the suffering? Tears and lamentations accomplish but little, unless directed to generous givers and feeling hearts.

But the idea conveyed is, that this infliction of poverty on the people is in punishment for transgression; so they are commanded to change front, and fly to the Lord for relief. If he fails Hope is gone and Desperation takes its place; then follow Disorder, Violence

Did the reader ever pass through a protracted drouth, see the earth dry up, the grass wither, the flowers cease to bloom, all nature seem to decay, while the clouds passed over without emitting a drop of water? Days, and weeks, and sometimes months go by, and yet no rain? The season is near when a rain-fall is almost certain. Then some high church functionary calls on the people to assemble in the churches and pray God for relief, and they are asked to continue their importunities and wrestle with Infinity until the fields are made fruitful. Days may pass, but at last the rain-cloud bursts on the vision, thunders echo along the sky, copious showers fall, earth and vegetation are refreshed, and all life breathes with joy igain. The artful priests assure the credulous that the rain-cloud came in obedience to prayer. The generous purse is relaxed to reward the intermediate between God and man, because of

his kindly influence with the Divine. Was the spring-time purposely select ed, when winter is gone, business is about to revive, and a demand naturally arises for labor, for Mr. Moody to ap pear among us to ask help from the dominant powers, just as the priest windows of heaven to be opened" when the season betokened a storm?

The Progressive Thinker is delighted to see labor done to reform the world, to make men good, and fit them for nobier lives. Properly directed effort may accomplish much for the fallen, and it rejoices when the humblest of these shall rise to their feet again. But it distrusts these emotional efforts. It cannot avoid recalling the woe pronounced on the hypocrites by Jesus: Ye encompass sea and land to make one proselyte; and when he is made, ye make him two fold more the child of

hell than yourselves." Digressing: It seems the Jews never proselyted for their religion. This beautiful employment is characteristipublic use; that it was dangerous to afe | cally the task of Christians only, though epresented as a trait of the Pharisees. Returning to our subject: Is human ty profited-no reference is here made to the priestly class-by these periodical revival movements? They are reminders of the "dancing mania" of the Middle Ages. They seem contagious. Peter the Hermit preached up the Crusades. All Europe caught the infection, and, say good authorities, six millions of human lives were ruthlessly sacrificed at an engraft, else an outgrowth of Pagan- the behest of this religious maniae, and ism, and we know the result. For half | no good was accomplished in the direction intended.

Good reader, follow if possible, some of the wretches said to be rescued from sin by this man Moody, they who are washed clean in the blood of the Lamb." They are disappointed. Relief does not come as promised. They lose all confidence in priestly representa-tions. They fall from grace, and, in the expressive language credited to Jesus, they become two-fold more the child of hell than was the preacher. It is not our purpose to follow the disappointed wretch through a life of crime until h swings from the gallows-a terrible penalty for a misspent life-so we conlude with the assertion that emotional religion, like the reading of fiction, is not only profitless for purposes of good but is absolutely injurious to all conerned, nearly akin to the stimulus of intoxicants, to be followed soon after by depression, almost fatal in its consejuences. The tornado is no more destructive than are those religious cy lones which periodically sweep over the country, convulsing the social world for a time, followed by a revulsion which demonstrates the worthlessness of the effort.

INSPIRED AUTHORITY.

The married women of Meade Center Kan., have entered into an arrange nent by which they are to exchange husbands for dinner in rotation. Mr Jones dines with Mrs. Smith to-night with Mrs. Brown to-morrow night and with Mrs. Johnson the next night, and so on until each husband has dined with each wife,-Times-Herald.

Was this idea of an exchange of marital partners borrowed from Paul, in I. Corinthians, 7:5:

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your inconti-

Several cases of the exchange of hus bands and wives have come to the writer's knowledge, one for life, the parties basing their right to do so on the permission of this inspired apostle.

THE VALUE OF PRAYER. Rev. W. G. Todd is reported to have prayed for divine guidance when Gov. Leedy, of Kansas, was inaugurated into office last winter. Now it is claimed the elder has put in a bill, "To one prayer, \$5." for which he wants pay ment. The commercial value of prayer" will probably be fixed when hat bill is settled. If the quantum meruit is to be determined by the influence he exerted over the heavenly pow ers it may be necessary to get the imony of Father, Son or Holy Ghos before the Kansas Legislature, a thing we opine, which will prove very difficult.

A STATESMAN'S OPINION. Prince Bismarck is reported by a writer in the American Israelite to have said:

"As far as Germany is concerned th Cretans may cut each other's throats until none of them are left, and Euro pean peace should not be menaced by this Cretan farce."

Sympathy for the insurgents in Crete is not because they are oppressed by the Turks, but because they profess Christianity-a sort with which Protestants as well as Roman Catholics

THE FREE SCHOOL BOOK BILL. The free text-book measure now before the Illinois Legislature, and likely to become a law, is meeting with radical opposition from the Catholic Order of Foresters and the Lutherans of the State. The Foresters say in a resolu-

"Wé have no desire to attack the existing system of public schools in any way, but we do protest against any fur ther taxation of those citizens who not only pay taxes to support the public schools, but, following the dictates of their conscience, in addition build and maintain their own parochial and private schools. We therefore condemn the bill mentioned above as an unnecessary and therefore irrational, as an unjust, deceptive and un-American meas-

It is a great pity in regard to their "paying taxes to support the public schools" that they do not see fit to pat ronize for fear their children might be taught to think more of their country than of their religion, and become loyal and patriotic. It is not stated in the resolution just how much property the church owns in this land of the free and the home of the Catholic, the Protestant, the Freethinker, etc., that is used for other than church purposes, now wholly untaxed.

They are quick to cry "un-American" against matters they cannot sanction and that touch their pockets, and propose that the law shall not strike any of their children, to whom, as attend ants of parochial schools, they furnish such text-books as the priests and bishops may dictate. What is more un-American? What, though there are many "rich parents sending their children to public schools who would feel humiliated at having their children supplied with text-books?" It is not the place of the law to discriminate between the rich and the poor, but to see that those who have not the means with which to purchase books can have an equal chance at the public schools with those who are able to meet the require ments, and get an education.

How crafty in an institution like this to cry injustice and deception to the purely patriotic citizens of this country when a bill is about to be passed to provide free school-books for all, books that are secular in their tendencies-unbiased in religion. It would be well to compare the parochial text-books with our public school books and ascertain for instance, in the primary geography haw hard they try to teach their off spring that as Columbus discovered America, and he was a Catholic, this country, of right belongs to the Catholics, etc. It is very singular that no one but Catholics and Lutherans are fighting this bill. Verily, straws indicate the direction of the wind.

DENIES THE MIRACLES

Rev. T. B. Gregory is reported in the Times-Herald of the 5th inst., to have said in his Sunday discourse the day before:

"Paley asks, if twelve men were to testify to a certain miracle and then go to the gibbet rather than retract their testimony, would it not prove the truth of their testimony? No. When the testimony of twelve men is found to be squarely against the testimony of hundreds of millions of men in all ages and lands, the fair presumption is that the twelve men are mistaken. The notion of miracles was born in a time when men knew next to nothing of the laws of nature, and it is dying now that men are coming to understand those laws. Miracles are never argued down. Knowledge comes and they die from sheer inanition. We are told that Jesus worked miracles steadily for a yearone account says two years-and yet, up to the Pentecost, there were less than 200 believers in Jerusalem. Does this not indicate that the miracles never took place? If a man such as Christ is reported to have been were to come to Chicago and do what Christ is claimed and women with a mere handful of | ical man. feod, walk on the stormy waves of the quiet them b sight to the blind, turn water into wine, raise the dead, and crown all by rising from the dead himself and ascending bodily to heaven-if he were to do this, in plain sight of the people, would there not be more than 120 * who would believe in him? The only thing that keeps the notion of the miracles alive to-day is the mistaken conviction that it is necessary to the preservation of the Christian religion."

From this quotation it will be seen The Progressive Thinker is sustained by the most advanced clerics in its position that miracles are the natural productions of ignorance, and that they fade away and finally disappear forever when knowledge is fully diffused among the people. Heaven hasten the day when the tales of ancient marines shall cease to be received as the infallible Word of God.

* See Acts1:15.

HORNORRING WITH THE POPE Great complaint was made against the late administration of President Cleveland, by critical political leaders, because that functionary sent the Pope a copy of the Constitution of the United States, the object, doubtless, to show that ours is a government of law, dependent on no man's caprice. A telegram from Rome of the 6th inst.

'In Vatican circles the hope is cherished more than ever before that ar understanding will be arrived at with the United States respecting the establishment of diplomatic relations with Washington. An intermediary for these regotiations is understood to be Mgr. Ireland. It is even asserted that Presdent McKinley has in the last few days sent for Mgr. Ireland, who will shortly come to Rome in order to con-

fer with the Pope."

What have the late critics of Mr. Cleveland to say to that? Now is the

"GAL FORTY."

To all who where shocked at the idea of "spiking Gal Forty," on the last column of page 4, of our issue of the 17th inst., please accept this explanation: The type, as set up by the printer, are removed to galleys a column in length. To keep trace of the matter until made into pages each galley is numbered at the head in cap itals. These numberings are expected to be removed in making up the forms; but in spite of care they are sometimes overlooked, liable to appear anywhere in the paper, to the mortification of the printer, and the mirth, or it may be the vexation of the reader.

ANNIVERSARY REPORTS. Last week we embodied in one paper

all the anniversary reports that came in, in accordance with our usual custom. Since sending the paper out, various other reports have been sent to us. We cannot publish them. One paper only can be devoted to anniversary reports.

A LIVE QUESTION.

THE DISPOSAL OF THE DEAD-A MATTERTOF GREAT IMPOR TANCE TO THE PEOPLE.

The disposition of the dead has in all iges and in allitands awakened a deep nterest among the living, not so much because they realized its importance from a sanitary standpoint as their veneration for the memory of the departed. But as we proceed, let us inquire if twe have not been deluded by false notions and customs. I am aware that public sentiment is strongly adverse to inroads on the customs of the times. We therefore accept the task of rowing against the tide of popular usage and leave the subject to the critiism of every advanced mind that reads the columns of this ever progressive

In civilized countries five methods are more or less in vogue: Inhumation, and circumcementation; and from a sanitary or bumane standpoint we think earth burial the worst of all. But a few feet of earth filter intervenes between an interred corpse and the water which is likely to find its way into our wells and springs, for just like the veins that course but a few feet below the surface forming a complete water strikes one of these little veins the process of filtering ceases, and water conveyed this way from a corpse which died of an infectious disease would carry desolation wherever the water was used; and numerous epidemics have been traced to such

By the process of earth burials the surface of the earth is becoming saturated with morbific matter indigenous to the human family which by being planted, and nourished has sprung up, and borne fruit a hundred-fold. And it is generally admitted that diseases transmitted from the cadaver are more fatal than if taken from the living subject. I most emphatically assert, that no dead body was ever placed in the without contaminating the ground, earth, air and water, and a practice so loathsome would not be tolerated for one moment, save for the fact that it is hidden from view. Want of room in thickly populated localities, and love of gold has caused Nature's acres to be planted over and over again.

Some cemetery associations after five years of neglect on the part of friends o look after their burial plots, smooth them off and sell them over again; nor is this practice without the sanction of the law in many countries. Laws have never been made strong enough to hold a gravestone in place, when loving men want the room.

Over one hundred years ago, there was a complete wiping out of the old cemeteries of Paris, and the remains were shoveled indiscriminately into carts and carried away. Many tons of human bones from the depopulated cemeteries of London, England, are annually converted into fertilizers. With in sixty years, shiploads of Egyptian Mummies have landed at Boston, and been ground up and converted into paper. The "Germ Theory," that all contagious diseases are produced by positive definite microbes, without which the contagion could not exist. and would disappear from the face of the earth, if the germs producing them could be obliterated, we think is correct ground and calls loudly for a microbite war of extermination.

Cremation-what is it? And wherein does it differ from inhumation as commonly practiced? One is by a slow lingering process that requires many years for completion, while by the other, the same result is reached in about one hour. By cremation the liquid and gaseous portions of the body (98 per cent) are purified and set free at once. while the remaining 2 per cent, which is rendered innocuous, is neatly urned in a glass or earthen vessel and kept compactly together as long as there is to have done-feed thousands of men any person to care for the dust of phys-

Cremation is not a latter day invenion The first case recor in Samuel xxxi,12: "All the valiant men arose and went out all night and took the body of Saul and the bodies of his sons from the walls of Beth-Shan, and came to Jabesh, and burned them and they took their ashes and buried them under a tree at Jabesh, and fasted seven days." History records that Hercules cremated the body of Argius, slain in the Trojan war 1184 B. C., and sent the ashes to the young man's father, to whom he had promised to return his son either dead or alive.

When first known, the Seythians, Celts, Scandinavians and Germans practiced it to a considerable extent. The better class of Greece were cremated, and throughout Asia to the pres ent time it has been a common method of disposing of the dead. Alexander of Macedonia. Hannibal, Capt, Williams and Shelley the poet were cremated. The first white man incinerated in America was Henry Lawrence, of Charleston, S. C., an intimate friend of Geo. Washington. His body was by his own request burned in his garden in the year 1702.

Dr. LeMoyne, of Washington, Penn. was the first to build a Crematorium in this country. He made it imperative on his heirs to have his body burned after death. This was strictly carried out about twelve years ago. If space would permit here, we could mention hundreds of illustrious men and women of the 19th Century who have been cremated. Many American cities have their Crematoriums. The advantages of this method of disposing of the dead are manifold, it being cheaper for peorer classes, less space for the mains and cleaner, and more convenient with but very little publicity.

The masses of the people will first have to be educated up to the demand of the times, before the subject will take universal root. I may here add that many Liberalists and Spiritualists have set the wheels of progression turn-ing in the above matter, and ere the second decade of the 20th Century I predict that cremation will come to reign. Yours for human progress, J. N. YAKES.

PROPER LEGISLATION. The Legislature of Minnesota has just

passed a bill through the House, by a vote of 63 to 26 prohibiting sectarian instruction or wearing of sectarian garb in the public schools and providing fine and imprisoument for violation of the

It is hopeful the bill become a law Similar laws should be passed in every A religion built up and sustained by taxes wrung from its opponents, has no place in a free govern-

OUR ANNIVERSARY NUMBER. If any one has had the least doubt as to the great superiority of The Proressive Thinker over every other dollar Spiritualist paper ever published in instantly removed by carefully and critically comparing our issue of the 17th inst with them. The superiority of The Progressive Thinker would be apparent at once on examination. The same every week,

STATE CONVENTION.

Held at Syracuse, New York,

THE NEW YORK STATE CONVEN-TION PROPOSES TO ORGANIZE A STATE ASSOCIATION - DELE-GATES ARRIVING FROM ALL PARTS OF THE EMPIRE STATE-OFFICERS OF THE N. S. A. AND SPEAKERS FROM EVERYWHERE | Association. MAKE THE MEETING A GRAND SUCCESS-THE MAYOR OF SYR-ACUSE WELCOMES THE DELE-GATES AND VISITORS-SPECIAL REPORT FOR THE PROGRES-SIVE THINKER.

The call for a State Convention of Spiritualists in the Empire State to neet at Syracuse the 13, 14 and 15th of this month has been long before the Spiritualistic public.

The chief promoter in the movement is Frank Walker, of Hamburg, N. Y., and the chief agitator and organizer is Mr. E. W. Sprague, who has been arousing the people to local organization and participation in this convention. Both are working agents for the N. S. A., and are anxious that the State organization shall be properly constituted a State Auxiliary to the N. S. A.

The Vanderbilt, one of the leading hotels in the city, has offered the delegates reasonable rates, and the headquarters is in parlor 95, where President Barrett and Mr. Walker may be seen, and where speakers and delegates congregate. The hotel already pre-sented quite a lively appearance Monday when the speakers and delegates began to arrive, but it was not until Tuesday morning that the full number

appeared.
Frank Walker marshaled his forces and received his "family" who are quite numerous for a bachelor.

Mrs. Cora L. V. Richmond arrived from Wilkes Barre and Washington, Monday afternoon; Mr. Barrett, Tuesday morning, from Boston.

April 13th the opening session was at 11 o'clock, a. m. in the Y. M. C. A. room, a very pretty little hall with suitable appointments. The platform was beautifully decorated with ferns and palms, and the delegates wore an air of friendly expectancy. Mr. Walker introduced Dr. E. T. But-

terfield, of Syracuse, as temporary chairman; and G. W. Kates, of Rochester, as temporary secretary. He made a brief but eloquent and encouraging address, replete with wisdom and good feeling. Professor Whitelow, of New York,

gave a violin solo, as only he can give one-soul-full and beautiful. This was followed by an invocation by the guides of Mrs. Cora L. V. Richmond, impres sive and uplifting. Mayor Maguire then welcomed the

delegates and visitors in a simple yet genuine and well spoken address, full of the principles of religious liberty and toleration. After extending to them the hospitality of the city, he sat down amid great applause.

The reply of President Barrett was equally generous and tolerant, and in a few words expressed the appreciation of the welcome by the mayor of the tolerant and fraternal spirit that Spiritualism stands for the world over. Committees on organization of the

convention were then appointed. Afternoon session was not called to order until 3 o'clock. The committees ermanent chairman of the convention; Mrs. Walters, of Troy, N. Y., vice-president, and Mr. Whitney, secretary. The convention then proceeded to permanent organization, for which purpose the usual committees were appointed. Your correspondent does not deem it necessary to give all the routine busi-

The following is the list of delegates, representing the flower of spiritual hought in the Empire State: Brooklyn: Herbert L. Whitney, and

W. Wines Sargent. H. R. Matterson Cortland: Mrs. W. G. Markley.

East Aurora: H. W. Richardson. Elmira: Dana Blodgett and Frances Hamburg: Miss Susan Washburn, Homer: H. C. Sessions.

Heuvelton: Mrs. S. E. Woodside and Margaret Baxter. Jamestown: Mrs. E. A. Sprague and Mrs. Clara Watson. Lee: Mr. H. J. Hitchcok.

Lily Dale: Frank Walker, H. D. Barrett, E. W. Sprague, and Miss E. J. Walker. Moravia: Mrs. Mary W. Jane, and Jennie Ferguson.

New York City: Dr. Fred. L. II. Wil-North Collins: Mrs. Eunice Train, Kate Sucher and B. R. Train. Oswego: George Shaff.

Rochester: G. W. Kates and H. W. Syracuse: Dr. E. F. Butterfield and drs. M. II. Cowan. Saratoga Springs: Geo. R. Burroughs.

Troy: Mrs. Tillie U. Reynolds and Utica: David Williams and W. N. Brigham.

Waverly: Mrs. S. L. Russell and James R. Stone. Yonkers: Titus Merritt. Committees on resolutions, permanent organization, auditory, and program

were appointed by the list of above named delegates.

During an interval when the comnittees had withdrawn and to fill a half hour before adjourning, brief addresses were made by Mr. Williams, of Utica, and E. W. Sprague and later by Mrs. Cora L. V. Richmond, Lyman C. Howe, and F. L. H. Willis. Convention adjourned to meet at 7:30.

The business sessions will occupy the nornings and afternoons until the organization is effected; mass-meetings evenings, and probably the entire day and evening, Thursday.

PROGRAM.

Tuesday evening. April 13, 1897, 7:30. 1. Music: Marsh's Ladies Quartette of Syracuse. 2. Address-John Eggleston, New

York, ten minutes, 3. Music-Violin solo, Professor E. A. Whitelaw, of New York. 4. Address-Mrs. Clara Watson.

5. Music-Soprano solo, Master Clifford Walsh. 6. Address-Lyman C. Howe, Fre-7. Music-Marsh's Quartette.

8. Tests-E. W. Sprague. The above program was carried out to the letter, the musical numbers being especially fine. The addresses were

very best, each in the particular and individual style of the speakers. Mrs. Clara Watson never spoke better. Lyman C. Howe outdie simself as he always does when under control of his inspirers, and E. W. Sprague gave some good evidences of spirit return in his

readings and tests. The flippancy of the reports of some of the papers gives one the impression of lack of dignity in the proceedings, but there never was a better meeting. Wednesday, April 14, 10:30 a. m. Convention was called to order prompt-

ly by the chairman, H. D. Barrett. Supplementary reports of committee on credentials added as delegates, Mrs. L. H. Willis, H. D. Barrett and Frank

Carrie S. Twing, Westerfield; Mrs. S. Waters, Auburn; Stephen Brown, Lockport: Mrs. W. H. Morse, Dryden: Dr. H. S. Wells, Norwich; Dr. R. S.

Mills, Saratoga Springs. The first business was the report of the committee on organization. Richardson, of East Aurora, chairman of committee. The plan of organization was in the adoption of Constitution and By-laws. The preamble and two or three articles are sufficient to show the scope, objects and name of this State

PREAMBLE.

We, the chosen representatives from the Spiritualist Association and meetings of New York State, in delegate convention assembled, in order to form a more perfect and powerful working organization, establish intelligent cooperation, insure harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the cause, and secure the blessings of liberty and protection under the law to ourselves and our posterity as a people, hereby establish this Constitution for the guidance of the New York State Association of Spiritualists.

CONSTITUTION.

Article I., Name: The name of this Society shall be The New York State Association of Spiritualists, by which title it shall be incorporated under the

laws of the State of New York. Article II., Objects: The objects of said association shall be to co-operate with the National Spiritualists' Association of the United States of America, as an auxiliary, having jurisdiction from said National Association throughout the State of New York for the organization of the Spiritualists and Spiritualist Societies of said State into one general association for the purpose of mutual aid and co-operation in benevolent. charitable, educational, literary, musical, scientific and missionary poses and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism.

Article III., Seal: The seal of this Association shall be circular, two inches in diameter, with a design in the center representing the house at Hydesville as it now stands, known as the home of the Fox sisters, the title and date of incorporation appearing in large

type near the outer edge.
Article IV., Officers and Trustees: The officers of this association shall be a president, two vice-presidents, a secre tary and a treasurer, who shall be trustees, and with four others shall constitute a board of nine trustees, who shall be elected by ballot at a regular annual convention by members and delegates assembled.

The usual designation of duties is regulated in the succeeding articles, followed by conditions of membership, etc., all carefully drawn up, but not necessary to be reproduced in this report. The writer would recommend however, as soon as the Constitution is officially published by the N. Y. State Association, that those intending to organize in other States send for a copy or copies to aid in their work, as the Constitution is very able and complete.

Between the morning and afternoon essions news came from Hon. L. V. Moulton, of Michigan, who was expected to arrive tomorrow from Washngton, that he would be obliged to go immediately to his home in Grand Rapids, Mich., owing to the dangerous illness of his daughter. Resolutions of regret at Mr. Moulton's absence and sympathy for him and his household were unanimously adopted.

The committee on resolutions. Dr. F. L. H. Willis, chairman, made a most in teresting and comprehensive and the resolutions as presented were unanimously adopted. As soon as a copy of these resolutions can be secured hey will be forwarded.

The nominating committee, (for nominating officers and trustees of the N. Y. State Association for the ensuing year, consisted of: II. W. Richardson, East Aurora; Mrs. E. B. Armstrong, Buffalo; H. W. Sargent, Brooklyn; Mrs. Buffalo: A. G. Atcheson and Mrs. J. D. L. Russell, Waverly; Dr. Robinson, nville; Mrs. Marbly, Blodgett, Elmira: Lyman C. Howe, Fredonia; W. B. Mills, Saratoga; Mrs.

Clara Watson, Jamestown. No more representative body of people could be found in this State than that on the nominating committee, and the convention felt perfectly sure they would carry out the principles of wisdom in their deliberations

The convention, not being able to finish its business, and in order to give the nominating committee time for perfect work adjourned (its business session) to 10 o'clock a. m. Thursday.

The committee on organization (to which the matter was referred after mature discussion and deliberation) was requested to bring in a declaration of principles which should be incorporated in the organization as a portion of the preamble. They also wished time to make their report.

PROGRAM. Evening session Wednesday, April

1. Music-Marsh's Ladies Quartette. 2. Address-Carrie E. S. Twing. 3. Music-Violin solo, E. A. Whitelaw 4. Addresses-Dr. Fred. L. II. Willis H. D. Barrett and Mr. Frank Walker. several musical numbers, although 5. Music-Marsh's Ladies Quartette.

The evening program was carried out in full, and was most satisfactory in The following contains a summary of the resolutions adopted by the Conven-

6. Tests-Dr. W. B. Mills.

by any religious body.

"First. We recognize Spiritualism as the science of right and the religion of humanity "Second. That no property should be exempt from taxation because owned

tion shall be enacted which seeks a union of church and state. "Fourth. That while we favor the attainment of the highest education possible for the youths of our land, yet we most earnestly protest against the use

of public funds for the support of

"Third. We demand that no legisla-

schools where sectarianism is taught in any form. "Fifth. Believing that all days are equally holy, we desire that no special Sunday laws shall restrict the right of sects who worship on other days "Sixth. We protest against all laws tending to restrict the free exercise of

Spiritualist mediumship and magnetic healing. "Seventh. We are emphatically opposed to all base use of mediumship and deprecate the sensational display thereof, and desire that all who possess this divine gift may use it not for worldly emolument alone, but for the consummation of spirit communion. We believe that mediums should be properly protected by a generous com-

pensation for their time and talents." The rest of the clauses protested against imitations of mediumship and fortune-telling, recommended the public to read spiritualistic literature and also asked that their speakers be allowed occasionally to exchange services with "the clergy of the sectarian denomina-

At the evening session, when the hall was crowded, Dr. W. B. Mills held communications, and addresses were made by Mrs. Carrie E. S. Twing, Dr. Fred

Walker. Music was furnished by Prof. E. A. Whitelaw and the Marsh Ladies' Quartette. At this session cubscriptions and pledges were taken for money

to carry on the work in the State and about \$450 was received.

Formal organization was completed to-day by the election of officers. An interesting program was also ren-

dered, concluding with a mass-meeting in the evening.

Partial report of committee on finance (for the convention). The amount of money raised during

the convention up to Thursday morning was \$520 A few remarks were made by G. W.

nt .

Mrs. S. L. Walters made report from the committee on organization of a declaration of principles. Referred to the committee on resolutions. Music by Ladies' Quartette of Binghampton.

E. W. Sprague made some interesting remarks on organization, lyceums etc. Committee on resolutions reported the following declaration of principles:
We believe in the Infinite Spirit and Intelligence called God, and the immor-

tality of every human being. We believe that every individual is a divine germ, capable of infinite unfoldment.

We recognize the universal brotherhood and sisterhood of mankind. We assert that a continued life is proven by present revelation of positive intercommunion between the mortal and spiritual worlds.

as the spirit of religion, and justice as the highest moral law. Signed: Fred L. H. Wills, W. Wines Sargent, G. W. Kates, Sarah L. Russell, Francis M. Breese, Emma Train, and

We believe in love, purity and fidelity

Lyman C. Howe. Committee on nominations reported a double set of names for every office. The following were elected to the great satisfaction of the entire convention: President, Frank Walker, of Hamburgh; 1st vice- president, Mrs. Carrie S. Twing, of Westfield; 2nd vice-president, Mrs, Tillie U. Reynolds, of Troy; secretary, Mr. Whiting, of Brooklyn, also secretary of convention, treasurer,

H. W. Richardson, East Aurora.
Additional trustees: Dr. E. F. Butterfield, Syracuse; W. W. Brooklyn; James R. Stone, Waverly Dr. D. B. Mills, Saratoga..

The business of the convention being practically ended-except additional reports from the finance committee-the convention adjourned at 1:15, to meet in general session at 2:30.

At the opening of the afternoon session (Thursday) Mr Barrett announced the officers and Board of the N. Y. State Association as elected. Just before the dose of the morning session, Mr. Frank Walker, the newly elected president, made a brief address of appreciation of the trust imposed on him. Each of the officers and trustees were introduced. who bowed in response to the hearty applause of the convocation.

The program of the afternoon, as follows, was fully carried out, to the edification of all present: PROGRAM.

Thursday afternoon, April 15, 1897. 1. Music-Cecilian Quartette. 2. Address-Lyman C. Howe. Music-Violin solo, Prof. Whitelaw.

4. Recitation—G. W. Kates. Reading, by request, of "The Valley of Silence." Music-Cecilian Quartette. 6. Address-Tillie U. Reynolds, of

8. Tests-Mrs. C. A. Sprague. PROGRAM.

Thursday evening, April 15, 1897. 1. Music-Cecilian Quartette, of Bing hampton, N. Y. 2. Address—II. D. Barrett.

3. Music-Violin solo, Prof. Whitelaw.

4. Address-Mrs. Cora L. V. Richmond. 5. Music-Cecilian Quartette. 6. Tests-Dr. Mills. 7. Closing.

The foregoing program closed the sessions of the first State Convention of Spiritualists of New York, amid great rejoicings and mutual congratulations. The association will meet immediately before or after the jublice, to be held at Rocthester next year. Dates to be

decided by the board of trustees of the State association. The speakers present were: H. D. Barrett, president of the N. S. A. and chairman of the convention; Mrs. Cora L. V. Richmond, vice-president N. S. A. and pastor of Church of the Soul, Chicago; Mrs S. A. Walters, Auburn, vicepresident of convention; Lyman C. Howe, Fredonia; Mrs. Clara Watson, lamestown; Mrs. Tillie U. Reynolds Troy: Mrs. Carrie S. Twing, Westfield: G. H. Kates, Rochester; E. W. Sprague, missionary for the N. S. A.; Mrs. Sprague; Dr. S. B. Mills, of Saratoga;

the three last named acting as test me diums at the evening sessions of the convention One noteworthy feature was the excellent music throughout the entire convention; the best ever heard at any convocation of Spiritualists. Prof. White law, of Brooklyn, was soul inspiring with his magic violin, Grace Robbins proved a most charming and artistic acompanist. Marsh's Lady Quartette, of Syracuse, The Cecilian (Lady) Quar tette of Binghampton, divided the honors in their beautiful rendering of

many gave the preference to the Syracuse warblers. A lad, about eleven or twelve, sang charmingly. Unfortunately your correspondent has lost his name

local patron and in many ways the host of the visitors and delegates. Mr. E. W. Sprague, through his untiring missionary labors throughout the illustrate for the last two months, was the illustrate because in the interest of the last two months. means of bringing a large percentage of car's the delegates present. without saying" that the "promoter," as some of the Syracuse papers named life was the indefatigable Frank red

Walker, almost unanimously chosen president of the State association. The Spiritual Research Society, of Syracuse, representatives in the convention, Dr. Butterfield, Mrs. Cowan and Mrs. Barnes were an invaluable aid in preparing for and receiving the

A GOLDEN WEDDING.

A golden wedding anniversary, which s reported as a grand affair, was held recently, near Chesaning, Mich., as a surprise at the residence and in honor of Mr. and Mrs. Arnold W. Miller, Sr. Mr. and Mrs. Miller are Spiritualists and have been close observers of the progress of every science for many years. Having been residents of that section since 1854, they were naturally surrounded on this occasion with many warm friends, and were the recipients of numerous valuable presents Progressive Thinker wishes them many happy days on earth and a peaceful transition when that time shall come.

We are pleased to acknowledge the receipt of a copy of music entitled "Be side the Bonnie Brier Bush," music by Chas. H. Gabriel, and words by our es Adam Craig. It is a beautiful composition; arranged with chorus, and respectfully dedicated to Ian Maclarent founded on his beautiful story of "The Bonnie Brier Bush."

Dr. E. T. Butterfield, the noted clair. We voyant physician, of Syracuse, was the

FREE THOUGHTS.

BOMETHING ABOUT EVERYTHING FORT FOR A SPIRITUALIST NEWSPAPER:

To the Editor:-You have often asked me to write for The Progressive Thinker, and I have pleaded excuses of want of time and other employments. The time has come at last when these are not in the way, yet disinclination is still an obstacle. I see so much written on the subject of Spiritualism that ought not to be printed, that I distrust my ability to do any better. And then, the more learn of the thing we call spirit manifestation or "return," the less I feel that I can convey knowledge. I am inclined to believe that a "sensing" knowledge of spirit force is necessary for a clear conception of its philosophy, just as a practical knowledge of anything in physics is needful to its understanding

Again, I dislike to print things over my name, as to me it exhibits an egotism and an assumption that I do not feel. I so often hear people ask: "Who wrote that?" and then discuss the person instead of the thought, that I will not enter the field as a contributor save under an assumed signature. So if you will take my "stuff" and keep my se cret I may from time to time comply with your request. And before I begin to treat on special topics connected with spirit, spirits and Spiritualism, I will tell you about my own feelings as to the general of the matter, and the attitude I have come to occupy as to the features pro and con of the movement and its personnel.

To begin: I am simply a Spiritualist ⊢not a teacher, not a critic, not a champlon of anybody or any faction, phase or fad. As you know, I had passed the summit of life's mountain and was well down the shadow side, in the most exacting, and so far as human nature goes, the most disenchanting vocation open to modern life, before I came in contact with the phenomena of modern Spiritualism. From the "Rochester knockings" to 1879 I looked upon the matter as something uncanny, although reading Swedenborg in early manhood and personal association with Swedenborgians, some of the best people I ever knew, had saved me from the vulgar practice of the ignorant, of sneering at what I did not understand--a thing have ever since my acquaintance with Spiritualism been most grateful for, 1 was thus saved the mortification of having to retract senseless abuse of a subject I had never investigated.

And right here that word provokes a remark: It is one of the words I have come to listen to with impatience in connection with spirit. Two things give me a nervous shock-an "Investigator," and a "Forty-year-old Spiritualist"these with their ever on-the-lips "test constitute to me the nightmare of social Spiritualism. Still candor requires me to say that at one time I thought my self an investigator, until I found my preconceived standards of spirit and the world of spirit were only obstacles Still I am able to compliment myself after eighteen years' acquintance with the subject that I never did employ the methods of the police detective as to me diums, nor the cross-examination of the shyster toward spirits. If I were to visit a friend or relative and was met as test-hunters meet their returning friends, they would never find me troubling them anymore. And all that I have ever seen or learned of spirits they are homan and don't drop their humanity with change from one condition of life to another. So you will know the standpoint from which I will write, when I write at all- simply a Spiritualist, without any adjectives or

Now, I discard tests for two reasons They never convince, because a demand 1 for them is from a state of mind that for them is from a state of mind that thing that is distinctly puthognomonic puts a sensational advertisement in the glons, lacking proper sense while incan't be convinced by them—for to exact or characteristic of Spiritualism as disphysical proof of a spiritual fact is it-tinguished from the religion of our will come from a cabinet, and invites dictates of so high an authority as that physical proof of a spiritual fact is it-self a stultification. And then an intelligent person who with a moiety of experience cannot tell a genuine manifestation from a "fraud" can never be satisfied with anything that requires intellectual perception.

Again I have no sympathy with the fraud-hunters or with their discussions in the press. Not one exposer in a score has enough spiritual conception "to know a hawk from a handsaw," so to speak. One swallow does not make a summer, nor does one seance make a critic--yet too many who rush into print are of this class. And I do not limit these scribblers to fraud experts, for too much of the "wonderful seances we read so much about is from the pens of crude and first-time ob servers. Between the two the soher. thinking reader, and the obliging publisher have a trying time. But above all, deliver us from that class of writers who quote the finding of the modern jury and the charge of the present day Judge to prove fraud in mediums.

And further: I do not believe in the growing habit and practice of the plat form criticising the seance-room. neither fraternal nor sensible, and will sow only discord-and will return to plague the inventor. The spirit world is bringing knowledge to us-not we to them-and as it only can come through natural or human channels, its coming is as varied as the forms of life and as diversified as human mentality and physiologic structure. To "hoss the movement" is but to go back to the priestly office from which we are all supposed to desire to escape. The trance or any of the many forms of objective manifestations, has just as much claim to doubt the "inspiration" of the platform as has it to discredit the "control" of the seauce-room. As I once heard a friend say: "Don't let the platform be turned into a pulpit whose only 'test' of 'insulration' is that it talks better sense with shut than with open eyes." I do not at all endorse the declaration in the spirit of it, and only use it to lift the curtain a little to let it be seen how others may look at things. The platform is the intellectual part of the work -for the public and for the spread of the philosophy of continuous life-and the seeming tendency with some to endow it with the functions of the past or present pulpit bodes no good to the 'movement"-if there is such a thing.

Neither do 1 at all sympathise with the "injury to the cause" so many seeif things do not go their way. There has been no time since 1848 when Spiritualism had so many accept its phenomena, concede its truth or crowd to listen to its platform exponents. All this friction that so exercises some of our people is from the very nature of things. Modern Spiritualism is only forty-nine years old, and 90 per cent of Spiritualists have come from orthodox theology. All the conditions of education and forms of thought are still pres-Thus we see "Rev." and "church' still deemed essential to hold people together and even our seances conducted singing Watt's hymns, and our platforms given over to long "invocations" after the style of the church congregation-these eye-closed addresses to the nower incomprehensible, being deemed the open sesame of the lecture. It is all to be expected, it is all natural hosts of Modern Spiritualism have all who love to study and think. For

enamored of these things, but I go along as part of the whole with all the phi losophy I can invoke—and because in the beginning I was just like them. And here is as good a place as any--AND NOTHING-A FIRST EF. by way of parenthesis-to remind the critics of another sort, that the spirit world itself, as well as the ranks of Spiritualism is recruited from just such material as is in this world, and that fact is an explanation for a thousand things hat bother the unthinking. Just now the political world—our part of it—is worrying over the fact that the foreign despotic-educated immigration from the old world is becoming a clog to the digestive powers of the American stomach, threatening it with dyspeptic dis order, yet we seem to demand that the spirit world should at once transform Weyler or a Talmage into a paragot of wisdom and beneficence and senhim into the seance-room to teach better people, instead of our taking what they say and do for what they areproofs of the continuity of life in natural conditions-or that spirits are but human beings-people-changed in con-

ditions of living.

These are a few of the ideas that appear on my plane of peception and from which I look at the development of the modern spiritual movement, as it is so persistently called. I have my own philosophy on the subject and its multiple phases, but they are only mine. I would not dare attempt to "teach" them for Spiritualists do not recognize "teachers," The world has been cursed at least during the historic period, by 'teachers" of all sorts, and they will bother the development of freedom from the curse, just as far as they are given power. It seems as if the time had come in the progress of the race, that this power is to be broken, and "faith" to sustain them the with this Spiritualists can be philosophers and-

If I write anything in the future it will be in the spirit of these suggestions, and if you print this it will be taken as a desire for more. If it is not printed you will hear no more from SAR'GIS. Kansas City, Mo.

WHAT IS SPIRITUALISM?

To the Editor:-Dr. H. V. Sweringen iddressed the First Spiritual Society of Fort Wayne one Sunday lately in the obsence of any regular speaker. He devoted the hour to giving the answer to the question: "What is Spiritualism?" His introduction was as follows:

"The general comment among the non-Spiritualists who heard Brother Barrett's lectures from this platform a few weeks ago, was that they were grand and interesting, but they not particularly explicit or specially instructive in regard to the claims or doctrines of Spiritualism. They affirmed that Mr. Barrett's lectures could have been delivered in almost every pulpit in Christendom with pleasure and profit

to his listeners. "Now that is just what we affirm. Although Mr. Barrett did not once make use of the term 'Spiritualism' in his Saturday night and but once in his | der trial. The twelve competent jury-Sunday night lecture, they were both intensely spiritualistic in character. "It is not necessary for a man who ectures, for example, upon the subject of "milk," to say 'milk' every tenth or twelfth word, or to drink a glass of it at every rounded period he makes, in order to keep his subject properly before his audience.
"The trouble with Brother Barrett's

ectures was that they were above the reads of most of us. We failed to share in the spirit and genius of his inspiraion. To use a more homely phrase, we failed to 'catch on.' He soured too high above us.

"Now I propose to give you this evening a symposium of answers to the puestion what is 'Spiritualism?' which have compiled from the writings of Brothers Barrett, Tuttle, Forster and the guides of Mrs. Cora L. V. Richmond, hoping that our inquiring, skeptical friends may discover therein some

WAITING. Dedicated to the spirit of Com. W. E. Bushnell, who cast anchor in the crystal sea, one year ago to-day, from the Port of San Francisco, Cal.

I've an angel companion waiting for me On the beautiful banks of the crystal

Not impatiently waits my darling there For a smile lights up his brow, so fair; And his song rings out to me so clear So soothingly sweet to my listening ear.

And I live on the smile of his precious love. And await to tenderly join him above I've an angel companion waiting for

On the beautiful banks of the crystal My heart is yearning and throbbing with pain.

For I fain would clasp my darling again; But I'll look away from this earthly

To the beautiful banks of the summer And I'll think of the one who is waiting there, And offer to God a thankful prayer

For one year my darling has waited for To cross the strand by the crystal sea When death the great angel hath fitted

His precious image I again shall see In resurrection's robe I'll be dressed. soul will then see friends of the blest:

On the beautiful banks of the crystal Where my darling is waiting to welcome me.

On the beautiful banks of the crystal The harpers have gathered to welcome

They join in the song my darling sings And their anthem through my own soul Oh, angels blest! how long must I wait To meet my beloved at the jasper gate

That will open its portals to welcome On the beautiful banks of the crystal

Sterling, III. ROSE L. BUSHNELL. WHY REMAIN IN IGNORANCE.

You should read Col. Ingersoll's mast erly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out." and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed Fifteen Cents.

"The Molecular Hypothesis of Na-By Prof. Wm. M. Lockwood. ture.' Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros. trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spirwhen we reflect from whence the great | itualism. The book is commended to necessarily been recruited. I am not sale at this office, Price 25 cents,

MRS. EVA A. CASSELL.

She is a Prominent Medium,

And Reviews What She Considers a Glaring Evil.

SEVERE ARRAIGNMENT OF SPIR-HUALISTS, AND THEIR GULLI-BILITY-THE SPIRIT WORLD CALLED TO ACCOUNT-DEGEN-ERACY OF THE CABINET-EM-BRACING AND KISSING, NOT GOOD FORM-FUMES OF WHISKY AND ONIONS FROM THE BOR-SPIRITUALISM - INFIDELISM ADOES IN OUR RANKS.

There is always more or less conroversy when a so-called materializing medium is exposed; where few find the manifestations fraudulent, many will come forward to vouch for their genuineness. It is breath wasted for one side to attempt to convince the other; each individual must judge for himself. C. E. Purcell, of Florida, says: "Eva A Cassell writes an article so utterly at variance with the truth and facts in the controls, and other denizens of the case, that it might be taken for truth.' I am at a loss to understand him. It was not I who is responsible for the exposure of the mediums in question The case is simply this: on the 29th of November last, the two mediums gave public seance in Ayer's Temple, an admittance fee of twenty-five cents being charged at the box-office, which drew hundreds of spectators, very few among them being Spiritualists. Some gentle men in the audience ran up to the platform and pulled aside the cabinet curtains, exposing the male medium peeling off the white robe, which he threw upon the floor, and which was immediately seized and borne off by the raiders. The medium was seen naked to his belt, while his wife sprang him and endeavored shield him while he put on his cont. I will call Mr. Purcell's attention to the fact that the truth of this exposure does not rest on my testimony. DOZENS OF SPIRITUALISTS

who sat in the front rows, testified to this in court; dozens of them who, blushing and feeling disgraced because such a naked cabinet exhibition savored of Spiritualism, yet were compelled to go upon the witness stand and tell what they saw when the curtain was pulled aside. It is absurd for Mr. Purcell to say, in view of the court evidence and trial, that I am at variance with the truth; should the gentleman come to Boston, he can interview hundreds of disinterested persons. Day after day, in the lower and higher courts, going often without my dinner, I spent long hours in listening to the evidence. As much care was taken in trying the case, as would have been had it been a murmen sat in grave deliberation over the evidence, and those among them of the Spiritualistic belief, were compelled, from the evidence, to admit that the two mediums were guilty of fraud. Had Mr. Purcell been present, he must have admitted it also, for certainly this gentleman bears upon his face the evidence of intellectuality and the power of discriminating, and when I first saw him, a year ago, I was impressed with the innate nobility and the beneficence which beamed from his features, 1 only regret that he has not as high an opinion of me, as I have of him.

And, in regard to the two mediums in question, certain it is. I have no feeling of animosity against them, and the lady in particular impressed me as swee and interesting. But it is Marcelius Ayer who is most

DESERVING OF MY CRITICISMS. He is old enough to know better. He fathers as yet taught in the pulpits of a motley crowd of curiosity seekers old-time orthodoxy."

COR. to rush into the Temple, at 25 cents a head. Then he steps forward, and after i set little speech in which he declares that real spirits will apear, the show begins. What conceit and egotism must dominate a man, when he expects that a motley crowd of four hundred persons will believe his statement that the forms are real spirits!!!

> Mr. Purcell mentions a recent seance under test conditions, where the two exposed mediums were highly successful want to be fair and square in this discussion, so I will answer, "Perhaps they were! It is possible that the forms vere genuine. But, on the 29th of November, in Boston, the mediums were detected in fraud. I was not present a the recent seance Mr. Purcell mentions so I cannot testify as to its genuine ness." The fact he states carries no weight with me. What is a fact to one is not to another, and for that reason it is always foolish for people to tell the public what stupendous manifestations they have beheld. We must all testify to what we have seen with our own eves, and not to bearsay.

> I knew of one medium whom thought was genuine; she placed her cabinet in the middle of the circle, was searched and placed under test condiions, and her manager sat in the circl and allowed one of the sitters to be manager in his place. All this did away with the suspicion that the manage passed her in a bundle of white apparel s is often done.

Once at a seance I attended where the nedium's wrists were tied together and ner hands filled with rice, it was found afterward that the medium emtied the rice into the handkerchief of her manager, who stepped to the cabinet to receive a "spirit," and the mannger also untied the medium's wrists so she could personate forms; just before closing the seance, the manager re-filled. the medium's hands with rice, and reied the wrists.

Often test CONDITIONS AVAIL NOTHING.

Once, when the medium was searched and her manager also, before the seance, it was proven afterwards that a bundle of white muslin was fastened under the seat of the manager's chair, where it could be easily drawn forth and handed into the cab inet. Seances held at the medium's rooms, where it is almost always possible for a confederate to operate, are often not above suspicion.

I wish Mr. Purcell would not make uch positive statements from hearsay; he affirmed that the raiders carried the robes with them and threw them into the cabinet; and that "many testified to it, not Spiritualists." Now, THIS IS NOT TRUE;

the gentleman has been misinformed. I was present daily at the court trial, and no one testified to such a thing But of course, if Mr. Purcell knows all about it, when he was not even present in court, then it is useless for me to say a word.

If the two mediums in question have produced forms under test conditions according to Mr. Purcell, then I am glad to hear it, and it goes to show that materialization should be relegated to the sacred precincts of the home circle instead of being forced upon the public in a theater where tickets are bought at the box office. That is where I stand

on this question viz: that the public platform, amid motle, swarms who do not and cannot appreciate nor understand the chemical qualities nor subtile laws which producer materialization,

IS NOT THE PLACE for materialization, and I, as a Spiritualist, would not expedt nor consent to the materialization of any of my departed friends, under such adverse conditions; neither would & drag them forth from the cabinet into such carnal surroundings; neither do I believe that an intelligent spirit/would desire to manifest amid such repulsive effluvia, and I would not insult them! by expecting them to.

Furthermore, ramy Beautiful mother could never penetrate into such DERLAND-HIBERNIANISM AND a dense atmosphere as that caused by the emanations of the swarms I men-AND SPIRITUALISM - DESPER- tion, in the public theater, and I would not so much as

INSULT HER INTELLIGENCE. by going to Ayer's Temple, myself, in the hope of seeing her, and desecrating her personality by contact with the adverse influences of the madding crowd. After fifteen years of continual investigation into materialization at Onset Bay and elsewhere, I have grown heartily tired of being pulled around by the nose by the mediums, their so-called other world, who

CONSTANTLY BERATE MORTALS for wishing for test conditions. Now, I am just as good as any spirit in the other life, and rather than be called to account by them for asking for test conditions, I, in my turn, shall dare to call them to account for bringing about this state of things-this state of fraud, brought about by the spirits crying, "No -no! Rest conditions disturb the currents," etc. We, the investigators and students are of as much importance as he denizens of the spirit-world and our wishes should be as much deferred to and our desires consulted-more so in fact, for we are asked to accept blindly. as genuine, manifestations given in a darkness most calculated to assist fraud. It is not mortals who are responsible for the trickery of to-day, but it is the spirit-world and its mediums who turn aside the pleadings of mortals for test conditions, assuming a

GOD-ALMIGHTY RIGHTEOUSNESS and above-suspicion exterior-as if forooth, we poor mortals, floundering in the ess-pool of fraudulent manifestations had not a right to demand proper conditions for investigation, but must needs tremble before the materializing powers that be, and meekly ask in faltering tones for test conditions, and then be utterly squelched by the spirits for our just demand! I challenge such denizens of the spir-

it-world, and declare to them that it IS MY INALIENABLE RIGHT o see that I am not humbugged by either mortals or spirits. Because the medium says that real forms come from her cabinet, is no proof that they are so, and I would not believe a spirit any quicker than I would a mortal anyhow. If a spirit tells me that he is my father, brother or uncless should not believe it simply because he said; so, and I would not believe it until Lahad tested him, the same as I should test any mortal who came to me and claimed to be so

and so. As things are now, we mortals have a long bill of complaints against the spirit-world; if we can't get anything intelligible from a so-called spirit, we are told that helbas forgotten his name on materializing; or that the sitter must come again, as it might take several senuces in order to give the spirit the necessary strength; that means more dollars in the "medium's" pocket.

SUCH IMPOSTORS have plenty of flimsy excuses to fly in the eyes, like dust, of investigating mortals, the latter, most of them Spiritualists who are away up in the cloudy reemanating from an "angel," and, filled with awe and their own stupidity, swallow everything! Anything said emanate from a spirit, fills them with wonder, amazement, credulity; and they are ready to believe anything. It is time that such Spiritualists began to cultivate proper sense, and demand more light and investigation into part of this materialization.

HORRIBLE REVELATION.

I, myself, was a most credulous beiever in this particular phase; once. Many times I have attended scancesstirred to my soul's depths, and, needng a word of comfort from the spirit side of life, and have prayed earnestly that I might get it. One night, a "spirt" came from the cabinet who claimed to be my mother. I accepted her as such and wept in her arms, filled with sweet consolation, and gratitude, and a holy reverence. She passed into the cabinet, and next came forth a "spirit" who claimed to be a male relative, and, as is usual at seances, kissed and caressed me; but, while doing so, unwarrantable feelings overcame him, and unwarrantable words rose to his lips. while he asked me to meet him on the street corner, afterthe seance. Insulted, affrighted. I pushed him from me, too dazed to speak. No one can realize the shock that came over me, nor know the horror which I felt, sensitive as I was, for weeks and weeks. I was sick for long days. Standing there, before that cabinet, in the holy, sweet state of everence my supposed mother had just left me in-to be rudely shocked, second later, by an incarnate devil's ob-

scene words and gestures! PROMISCUOUS KISSING

In those days of my investigation, I vas gullible, full of faith, and-I never hought of asking for test conditions!!! have had such experiences as this, all adown the fifteen years of my investigation. Right here, I feel to say, no watter how the truth may hurt, that it s a pernicious and disgusting habit we have, that of promiscuous kissing at the cabinet-it is unhygienic, and would not be tolerated in good society and among decent people, and I see no occasion for t at the scance, and much evil results from it.

DEGENERATING.

The scance is fast degenerating into he brothel. Many times I have heard senile old gentlemen, knowing the man "I don't festations to be spurious, say: care! I got my dollar's worth in hugging and kissing the "medium." What an unholy motive" for attending a seance! What strong stomachs some of these old gentlemen must have, when they breathe in the "inedium's" breath, laden with the fumes of whisky and onions! And yet we are told that the spirits breaths will naturally smell like he mediums, should she have eaten onions for dinner! Stuff! Pah! Twaddle to blind mortals and get their dollars. When I get to an age that I can swallow such rubbish, I hope that my friends will bury me ten feet under the ground, to cover my gullibility.

A TRADE-A BUSINESS! Materialization as it is worked to-day, is a trade-a business. I have been anproached by suave, bland, so-called "developers" of mediums, who have sought to add me to the number of impostors; they have said: "Well now;

we could develop you easily and you could do it as well as the rest, after practice; and the sitters would give you presents and flowers and everything ice and you would have a fine time." Also, these developers have waxed wroth when I exposed them; they have threatened, stormed, and, last summer, hatched a plot to blackmail me; but I had witnesses whose testimony would have landed the evil doers in jail, where they belonged.

While some materializing mediums have

FOUND GOOD AND KIND, yet desperadoes take up the phase for

money and will stoop to anything. The way it is done is this; the medium in the cabinet, dressed in white, projects a small corner of her skirt ent from under the curtain, and gradually draws the black curtain away from it, oscillating the white fragment and thus enlarging it, and the sitters exclaim, "Oh, watch that spirit materialize." Larger it grows, and the spirit finally thrusts up her head suddenly, and is fully mate rialized. I once watched an impostor, covered with a square of black cambric, creep along the wall, behind the sitters and materialize, and a sitter cried out, "Oh! there's a spirit materializing outside the cabinet." The impostor projected a section of her white skirt from under the black cambric, agitated it, and gradually emerging from the cambric, stood "materialized." In the summer camp season, mostly the same old Spiritualists attend the seances and the scance mediums (some of them) know all their private affairs, and, when a fraudulent test platform medium comes to camp, he or she learns from the seance medium the names of parties who frequent the seance, and just what names to spring on them from the platform next day. It is a wheel within a wheel, part of it! I have seen persons perform the ballot test trick, who laid no claims to medinuship. In fact, the religion of Spiritualism has degenerated into a SYSTEM OF SLEIGHT-OF-HAND

tricks and Indian jugglery! As if the

devizens of the other world would de-

scend to the paltry jugglery now posing as Spiritualism, and spend their time hanging around the earth in the guise of fakirs! Heaven knows Spiritualism carries a long trail of "dead beats" in the wake. If a man wants a dollar, he gets into Spiritualism and becomes a "medium," and lots of male female indigent persons, have only to hang out their shingles as "healers," when in need. The older I am, the more critical I grow concerning the religion I have adopted, and those who adoes-yes!!! are its exponents. Witness this case now in the Boston papers: Dean Con-Mexico, in 1894, and at the end of ten weeks, was taken ill with typhoid fever. Later on, the American Consul notified the Conners family of Dean's death. The young man's father went to Mrs. Hannah Piper, a medium endorsed by the Psychical Research Society, and she declared positively that the youth was alive and being held captive in a peculiar institution or hospital or prison; that he had been drugged and taken there, and the motive was robbery and the hope of gain. Mr. Conners sent a friend, Mr. Dodge, to Mexico to investigate; later he sent another emissary, and finally the matter was put in the hands of the Boston Globe, which has been instrumental in finding several lost persons; all this created intense excitement in Mexico, and the search and investigation cost thousands of dollars-all because a "medium" had made misstatement. Mr. Conners put great faith in the woman, for she was no common seer but a person highly endorsed by the Psychical Research Society, and it was not supposed that she could make a misstatement. Nearly a year was consumed in the search, the medium being consulted at every move, and she declared positively that she saw him held captive in Mexico. (The mestion here presents itself Dean was really dead, why could not the medium's control see him around his father, when the latter was sitting for knowledge of his whereabouts?) Time and again Mrs. Piper declared him alive. But, as time went on, it was proven that young Conners was dead, and in fact his body was exhumed and his death proven to all. Now, all this trouble and expense and worry was caused by evident untruth, and the

newspapers have been full of it, and a great laugh is being had at the expense f Spiritualism. I noted the article written last week by Mrs. J. W. Kratz, of Evansville, Indiana. The impostor she mentions as posing as a medium, is a Hibernian, who, notwithstanding that his face contains a map of the old country, delights in writing afterhis name, in parenthesis, (Irish) just as if the fact was not apparent in his features!!! He and another Irishman, are making the rounds of the camps, disgusting everybody with their illiteracy and foul, disrespectful language, when pretending to give tests; they being in league with those of the materializing mediums who practice imposture, and obtaining names and family affairs of their sitters, and working them into tests. Every camp has its ring of impostors materializing and test-giving, and they are in league with each other. I have al ways found that the geniune materializing and test mediums retire into themselves, are quiet, and do not busy themselves with their tongues.

As for we Spiritualists, we should be ashamed to place upon our summer rostrums, lusty BRAGGADOCIO HIBERNIANS,

to wound our-ears with their brutal

manner of giving so-called tests-who

have taken up Spiritualism simply to grind out dollars. The best exponents of our faith, are none too good for our rostrums; why then, do we place there, the roughest and most brutal of itinerant Hibernians! What an anomaly! A foul voiced, ignorant Irishman, the teacher and exponent of Spiritualism! I have no objection to an Irish medium, if he is quiet and orderly, and respectful and decent! But I do object to a lusty, able-bodied, lazy son of Ireland creeping into our faith for imposture and the dollars he can filch out of it. And I do object to our religion being made a stench in the nostrils of the public, so that the latter shall be forced to offer resolutions against it, as witness the Presbyterian church of Boston. which printed in the newspapers, a protest against the naked exhibition of the male medium at Ayer's Temple, being dubbed a religion, by Spiritualists!!!

How can we be self-respecting when we are overburdened with deceit and trickery and when we know that we aid and abet it by our silence? Why don't we make it difficult for these impostors to exist in our ranks? Why don't we try them, and by severe tests ordeals, make it difficult for them to stay with us? Because we have made fools of ourselves by believing everything that is said to emanate from "spirits" and the latter have dictated and ruled over us; 'we musn't do this: we musn't dothat: it will disturb the "conditions," etc., until we have lost our reasoning faculties and become idiots, and imposture has ranks and return to the churches! I at this office. Price 50 cents.

you are so smart, such a cute little lady, myself, go frequently among the socalled Infidels, glad to revel in a pure atmosphere, and get away from the imposture on every hand.

> all this effluvia, the spirit-world remained longer mute and thus consented to the continued imposture: but I bave he evidence that, at this time, there are intelligences "over there," who are making an effort to do away with the FRAUD DRAGGINGONTHE SKIRTS of Spiritualism, and wherever they can touch upon a brain, it will be useful for that purpose. A change is coming; the flat has gone forth, and the spirit of righteousness will prevail. The impostors must be full of conceit and egotism, to suppose that intelligences in the other world are doing nothing to stem the tide of fraud. Mark my words -there are

> MORE EXPOSURES TO FOLLOW! We are not have careful enough whom we put on our platforms as exponents of our faith. Each and everyone who claims to be a "medium," Irish or Hottentots, are shoved up on the rostrum, whether they are meritorious or not, and especially in the summer at the camps where thousands of strangers congregate, instead of putting the best before them, we place anything that poses as a "medium"-to our bitter shame and disgrace. Many Spiritualists say that the faith

depends on materialization and such phenomena, for its dissemination; there are thousands who were not converted by phenomena. Spiritualism is a philosophy which appeals to every heart and it would exist and make converts without phenomena, our spiritual lectures giving much knowledge of the soul, in its different paths up to Infinity. If fraud continues, phenomena will kill itself out, in time, and we are pursuing the very course to have it do so, and if Spiritualism is to be loaded down with THIS FRAUDULENT EFFLUVIA. the soonerphenomenachokes itself with the rope being woven the better for us all. If we can't have genuine phenomena, then let us do without any of it, rather than afford a host of charlatans the chance to get a living by casting discredit upon it. Phenomena is good in its place, when it is genuine; but much of it is given in a darkness calculated to abet fraud.

I have only one more word to say, and that is spoken to those impostors who have

TRIED TO SQUELCH ME, by threats and otherwise, because I have unveiled their methods; their anonymous letters, libels, and bad conduct, have no terrors for me. Desper-

Flicking from quiescent Spiritualism the dollars to support a lazy existence ners, of Burlington, Vermont, went to and trafficking in the souls of the dead to support a nefarious system which yields them the carrion upon which they EVA A. CASSELL. feed.

Chelsea, Mass.

"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 dene for woman. It is full of information on the subject, and should be read by every one. Price \$2, post-

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most found treatise. Cloth, \$1. For sale at

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper 75 cents. Cloth, \$1.50. For sale at this office.

"The Religion of the Future." By S. Well. This is a work of far more than intranimeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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

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

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion: The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Trice 10 cents.

"Right Living." By Susan H. Wixon, The author shows a wise practicality in her method of tenching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children' 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.

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

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

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper price 25c.

"Religious and Theological Works of Thomas Paine." Contains his celebrated 'Age of Reason," and a number of letters and discourses on religious and the ological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

The Woman's Bible. Part I, The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the thoughts of the orthodox world during all time past, is very striking. Keen analysis, ripe scholarship and fearless adherence to the right, characterize this very interesting effort of some of thriven. No wonder people leave our the brightest minds of to-day. For sale

FIFTEEN CENTS!

It would be passing strange, if, with 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 sena forth to illuminate the minds of those who have not had an opportunity to read them.

The first page of this paper contains helecture by Col. Ingersoil, given in a Chicago puipit. It scintillates through.

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

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

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 workings of the Catholic Church. Besides the address by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excellent communication obtained through Onija. The second page has a startling statement in reference to the "Romish Octopus-It Is Winding Its Poisonous Colls Around Washington." The poem 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 poom, "St. Peter At the Gate." Every freethinker should read it. It is full of excellent "points." It also contains interesting facts in reference to the Romish Church and offi-The sixth, seventh and eighth pages have the following: "Monasteries and Convents-Where Those Alive Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper alone is well worth the price of a year's subscription.

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

Bear in mind that by New subscriber we mean one who has not been on our list for at least three months. Those of our present subscribers who wish to buy two papers can have them both now for five cents. All of our regular subscribers have read their contents Send The Progressive Thinker three

months to some friend, and thus get him interested in the cause. Stamps taken on small orders. We sincerely hope that no Spiritualst will be dishonest enough, or so dis-

honorable, as to take advantage of this offer, by continuing his paper when the time expires, in the name of some memher of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not make a cent.

VERILY, WHAT NEXT?

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

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

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

The Next World Interviewed 35 Total\$1.25

NO. OF PAGES IN EACH BOOK. Vol. I. of the Encyclopaedia400 Vol. II. of the Encyclopaedia400 The Next World Interviewed 250 Each of these books is neatly and substantially bound in cloth, and printed

on fine paper, and as prices go, are well worth one dollar per volume. Bear in mind that this Library is being formed for the exclusive benefit of our subscribers, and all orders for one or more of these books must be accompanied with a year's subscription to

The Progressive Thinker. To all others the price will be one dollar per copy. Just think of the great good that will be accomplished by this plan which we have outlined. Tell your neighbors about it, and get them to subscribe for The Progressive Thinker.

Remember, please, that in order to obtain these three books for \$1.25, you must send along a year's subscription to The Progressive Thinker; the paper one year, and the three books costing 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.

Mrs. S. J. Cutter, the well-known and the home with its benign influence." reliable spiritual medium, has changed A. T. Riedinger writes: "Among Per seance rooms to 941 West Harrison those who have been doing a great street, where she will give private sit- work in the cause of Spiritualism here

tings every day. subscribers. He is certainly wide awake as to the main chance. He has our sincere thanks.

Mrs. Barth, formerly at 786 South Halsted street, has removed to 978 West 12th street. Meetings every Sunday at 3 o'clock and Wednesday evenings at 8 o'clock.

Mrs. S. M. Lowell, of Minneapolis, one of the older workers in the cause of Spiritualism, recently visited this city, expecting to fill an engagement, but was called home by a telegram because of the severe illness of a friend. P. E. Keeler writes: "I have enjoyed

ending your paper very much, and be-Here that you are doing a great work on February 3, 1897. We went to work there were more such efficient agencies and have had two lectures on Sundays, for the dissemination of the truth.' W. H. Shobe writes from Rich Hill,

dependent slate-writing medium. He of a purely spiritual nature, she is a gave one lecture on the Anniversary of grand teacher and a rare gem, pure, and Modern Spiritualism, followed by tests, and true. I have been a Spiritualist for He gave several seances which were over twenty years and I never met one He gave several seances which successful."

F. Corden White has a few open wishing his services as lecturer and test | chance to lecture there.' medium, address 3058 Calumet avenue, l Flat 9, Chicago, 11l.

Mrs. Carlie Miller writes from South Haven, Mich.: "We have been living ended our meetings, and much interest has been shown. A lyceum has been organized, and the lessons in The Progressive Thinker have recently been adopted, and we hope for much good from them. We have listened with very embrace them. much interest to the discussion of the Singing Book question, and when, over two years ago a copy each of Mr. Long-ley's "Echoes from the World of Song" and the "Spiritual Hymnal" were sent us, upon examination, we sent for a quantity of both books, and have found them-far superior to anything we have seen since the Spiritual Harp; yet we believe more beautiful songs might be can say that you have not got it quite given us, as "The Angels never weary" in giving us grand thoughts and beauti

The First Spiritual Church of Allevicinity desiring his services for weekday evenings can secure him by corresponding with him at his address, 215 Robinson St., Allegheny, Pa.

recent banquet following the mencement exercises of the Fort Wayne happen to see this, they will do well to College of Medicine, you failed to print correspond with our recording secretic quotation marks as given in the manuscript to the latter part of it, the sington, Ill." credit of which belongs not to myself Samuel Toman agrees with Elvira L. but to the guides of Mrs. Cora L. V. Allen concerning cringing and whining Richmond. Please publish this letter and taffy, to get our spirit friends to in order to set me right with your read-ers. I do not admire being placed in a body were to visit us, and we should Talse light with them. Literary piracy greet them by singing to them an or-from disembodied spirits may be per-thodox hymn or two, they would remissible, but when guilty of it from the gard the performance as extremely silly, embodied ones, we are very apt to hear to say the least, if they were sensible from them sooner or later. The opposite Sensible spirit friends may portunity was thrust upon me to intro- properly be supposed to hold similar Quee the subject of Spiritualism to a views. Suppose a street car motorman promiscuous, skeptical, materialistic were to sing a hymn or repeat a lot of and orthodox audience, a heterogeneous orthodox verbinge to get a car to movel gathering representing all shades of Orthodox spirits may love to hear orthought and belief, and I could not resist the temptation to make free use of gressed into better things. Again if a the closing part of the presentation of Spiritualist must use swear words, inthe subject of Spiritualism to the stead of "G-d-n," it were better that world's parliament of religions, by the he should say: By the spiritualistic, inguides of Mrs. Richmond, and which to ter-intelligent, evolutionary, potential my mind is grand beyond expression.' The Camp-meeting at Bankson Lake, near Lawton, Van Buren Co., Mich. will commence June 5th and close June 28th. The following speakers have been auguration of this movement. There engaged: Mrs. A. L. Robinson, of Port Huron; Mrs. A. E. Sheets, of Grand so well fitted for missionary work of Ledge; Mrs. Minnie Carpenter, of De-this character. Her visit to this city troit, and Mr. E. W. Sprague, of James- will be long remembered, not only for chairman during the entire meeting.

town, N. Y. Mr. Sprague will act as Mrs. L. M. McKenney, of Levant, Me., shows her deep interest in Spiritualism and the National Spiritualists' Association by originating a scheme for raising funds for the N. S. A. Having a flock of hens, she proposes to take what eggs ganized in this city under the name of one hen will lay, and sell them, until The D. D. Wells Spiritual Association. the hen wants to set; then set her and of El Paso. Texas, with forty charter raise her chicks and sell them in the members. Applications have been for fall; and turn over to the treasury of warded to both the State and National the N. S. A. all the money she can make organizations for charters, and will be from that one hen in one year. She sug- received in a few days. Among the gests that other Spiritualist ladies do charter members are some of El Paso likewise. Those that have no bens can best people and it is thought that its try some other practical plan that their members will soon reach one hundred ingenuity may suggest. "Don't let us The Society's officers are as follows count our chickens before they are President, W. H. Winn; first vice presihatched, but set the hens and take what dent, Mrs. Leigh Clark; second vice

C. H. Figuers, M. D., writes: "I am again in Jacksonville, Fla., but will not Gobler; trustees, John B. Flich, D. O. remain long-the season is too far ad- Holman and W. T. Baird." vanced: will return to Palmetto in a which is good for the cause, as many have been reached who otherwise would not have had the soul-hunger satisfied. Aurora, Ill.: "The boatman will soon tion, held in Syracuse, April 13. come for me. Light, great light is shining on my mind. Holy Trust is on my right side; Joy on my left. The birds sing all day long. 'Tis indeed Beulah Land, to thus walk with the angel lecture of nearly two hours duration. world."

E. A. Doty writes from Lockport, N March 21st and 22nd, Mr. and Mrs. E. W. Sprague occupied the rostrum in Sons of Temperance Hall in this city. these workers were well repaid for their efforts in climbing two flights of stairs. The Spiritualist Society of Lockport, N. Y., was organized, and an application forwarded to Washington, D. C., for a charter. The following officers were chosen: E. A. Doty, President: E. J. Taylor, vice-president: E. E. Philleo sceretary; Mrs. Patie D. Hall, treasurer. E. J. Taylor, E. S. Lusk and Robert Morland, trustees, Stephen Brewer delegate to State Convention."

Mrs. J. W. Kratz, of Evansville, Ind. desires camp engagements for the coming season; also with societies desiring her services as speaker and test me- 1898, making in all a continuous lecture dium. Address her 224 Cherry St., Evansville, Ind.

and goes, that we cannot invest a dollar Humphrey. secretary: Miss Kline Patterson, Mr. Stumberg and Mr. Stumberg and Mr. Schultz, trustees. The Ladies' Aid is Jome visitor, brightening and bettering doing effective work. Has \$112 in its She will be in Philadelphia for the

in Denver recently, are the "Brockway W. T. Hamilton, of Iowa, has sent us Family. The platform tests of the during the past few weeks fifty-five wonderful young medium Chas. Brockway are the cause of many new investigators and converts, while have had sittings with Mrs. Brockway, report her work as being the best ever seen, in the independent slate-writing line in Denver.'

Dr. J. H. Randall who has been speaking for different societies in Chicago since 1st of last December and is engaged every Sunday in April, will answer calls to attend funerals and will make engagements for Sundays and camp-meetings the season ahead. He can be addressed People's Institute, Chicago, Ill.

Miss C. J. Van Alstine writes from Long Beach, Los Angeles, Co., Cal.: "Miss L. M. Cummings came to me here two developing classes a week, also a metaphysical class. She has done more "We have had with us Amae to harmonize the liberal thinkers than Wheeler, materializing, trumpet and in- any one else. Her private readings are better than she is. She is on her way home to Boston, and intends to stop dates for fall and winter. Societies in Chicago. I hope she may have a

R.L. Taylor writes from Hopkins Station, Mich.: "I am so greatly interested in The Progressive Thinker and the beautiful grand teachings of the spiritunder the usual difficulties this winter, ual philosophy, that I desire to do what that of 'hard times,' but have managed I can to extend its influence and get to keep up a pretty lively existence, friends interested in it. I was trained for all that. Many strangers have atup in the terrible cheerless, dread-in-spiring dogmas taught by old-school Presbyterlans, and the spiritual philosophy is so grandly cheering and delightful to me that I ardently wish all my friends might see its beauties and

Dr. Joel Watson, of 306 W. Jefferson street, Springfield, Ill., wishes to hear from all good mediums who can do any good for relief of the obsessed.

G. A. Wood writes from West Pullman, ill.: "I was just looking over vone notices of the meetings that are held every Sunday in Chicago. I being the president of the Kensington Society right. We have a splendid society in Kensington, and we are doing a grand good and noble work, although we claim no pastorate over our meetings. gheny, Pa., is to be served during April Mrs. Cora L. V. Richmond has spoken by Smith Warner, lecturer and test me- to us four or five Sundays since we ordium. Societies or individuals in the ganized, about three months ago. We have now for our instructor Mrs. McIntire, of Chicago. She is a good and noble speaker. We hold our meet-

ings every Sunday at 2:30. We have Dr. H. V. Sweringen writes from Fort a good attendance, and we are in a very Wayne, Ind: "In publishing my re-prosperous condition at present, but we sponse to the toast given to me at the are very desirous of securing a good com- test medium, and if any of them should

> thodox hymns, until they have proprinciples of the Univercellum! Selah. Dr. W. T. Baird writes from El Paso, Texas: "Mrs. E. A. Wells-Bedell, of Denver, Col., is due the successful inare few mediums now before the pubthe splendid organization that she has effected, but for the wonderful evidences and test she has given of spirit communion both in her public and pri-

vate work. The El Paso (Texas) Tribune, says: "A Spiritual Association has been or president, James A. Brook; secretary Mrs. N. D. Lane; treasurer, Mrs. G. W

The Secretary writes that at a meet few days and remain there as long as ing of the Spiritualists Society of Bufpossible. My guides have done a good falo, N. Y., held April 4th, a resolution work in Florida outside of the camp, as of thanks to Mr. and Mrs. G. W. Kates, would not let me go there at all, was adopted, for their very efficient services during the late anniversary exercises. Mr. Kates was also made a dele gate from the Rochester society to the Mrs. Rebecca R. Maxey writes from New York State Spiritualists' Conven

Mabel Kline writes from New Orleans, La.: "The Forty-ninth Anniversary of Modern Spiritualism was duly celebrated by a grand and appropriate The flow of inspiration through the medial powers of our pastor, Mrs. Dr. "On Sunday and Monday evenings, Hilligross, held an overflowing audience spellbound. A history of the Hydesville rappings in verse elicited a storm of applause. The afternoon of and the large audience which greeted this auspicious day, had been chosen by the association for the annual election of officers, and as an evidence of their appreciation of the work being done in this city, and of their personal esteem Mrs. Hilligross, was unanimously chosen as president of the society to serve one year. Mrs. Hilligross was employed by our society to serve them for the month of January only. Then was retained to work until the 1st of June, and two months before the ex piration of this second engagement, they showed their great wisdom in se curing her continued services from the ist of June 1897 until the 1st of June course of seventeen months. The fol lowing are the names of the new official Mrs. W. H. Calvert writes from Beloit, board: Mrs. Dr. Hilligross, president; "We find, as each year comes Mrs. Peter, vice- president; Mr. more satisfactorily or to better advant- treasurer; Mrs. Rowley, Mrs. Kline, Mr.

It will give a literary and musical en-tertainment soon, all to go for the one purpose of raising a Temple Fund. Mrs. Hilligross visited all the news-paper offices in the city, and secured free insertions of her meeting notices in the religious columns of each

paper." Thomas A. Black writes from Cleveland, Ohlo: "I note with pleasure in your issue of the 10th inst. the culogistic remarks of J. C. F. Grumbine in regard to the work and character of our good Brother Hudson Tuttle: to all of which I can respond with a heartfelt Amen: and will add that language can but feebly express, the truth that Brother Grumbine uttered in regard to Brother Tuttle's work not being properly appreciated. From personal observation the past nine years I apprehend that we have too many "Spiritists" and too few "Spiritualists" in our ranksand I note with sorrow that very many so-called Spiritualists of forty years standing are still feeding on the outside shells, intend of partaking of the inner elixir of life and spirituality—and so long as such is the case; men of Brother Tuttle's character and work will not

be fully appreciated."

Mrs. 'N. Ewan, secretary, writes:
"The Beacon Light Spiritual Church held two excellent meetings April 4th at 617 N. Clark street. The quality and quantity of the audience was in accord with the glorious philosophy of spirit return, which lent aid to the grand in-spirational lectures by the regular speaker Mr G. F. Perkins, who with the assistance of Mrs. Perkins rendered some beautiful songs and followed with grand tests of spirit return. Compliments from visiting people were numerous and voluntarly given to the speakers. One point being made, was, that of an entire absence of the 'show features which characterize some spiritual meetings. April 4th, the regular election of officers oc-Semi-annual curred. The financial condition was reported by the treasurer as being better than ever before. The following officers were electedfor the coming term: G. F. Perkins, president; A. W. Bloom, vice-president; Mrs. N. Ewan, secretary; C. M. Baker, treasurer; A. W. Bloom, trustee for eighteen months. The Ladies' Auxiliary is in splendid condition, and we expect that the earnest and honest efforts of our speakers will produce great results that shall give credit to our cause.

Mrs. E. J. Bowtell writes from Canton. Ohio: "Owen Meredith, the young medium of this city who has recently developed the phase of trumpet manifestation, gave a seance not long since that was entirely successful. It augured well for his future success in this, his hosen direction. The voices that came through the trumpet, and also as independent voices, together with the varied controlling forces that influenced the medium, gave abundant proof of his power for usefulness."

D. E. Y. writes from Union City, Mich.: "Dr. H. C. Andrews of Riverside, Mich., spoke for us here three Sundays in February and three in March. Since he left Mrs. Emily P. Beebee, of Spring Arbor, Mich., has been with us one Sunday, March 28, when we held anniversary exercises. She is expected here again April 10." Rolla Stubbs writes from Long Lake, Minn.: "We had with us Brother John

Eonzet, of Eagle Bend, to deliver us a He is a new worker in field, and deserves encouragement as he is fast developing in many good phases, as well as inspirational speaking. Some of his hearers here say it was the most philosophical lecture on spiritual pheomena they ever heard here." Mrs. Maggie Waite can be addressed

it 328 Grand Avenue, Detroit, Mich., where she is taking a much needed rest. Mrs. A. Packhard writes from Centralia, Wash.: "In my communication to you published in The Progressive Thinker of March 27, 1897, you made a mistake in the address, Instead of Centralia, Ill.' it should be The First Spiritual Society of Centralia, Washingtong, that is need of a speaker. We would like to correspond with any well recommended medium who contemplates coming this way, and who would be willing to serve a society very poor financially.

The Spiritual Research Society of Canton, Ohio, has organized with the following officers: C. C. Barrick, president; C. E. Yaley, vice-president; W. B. Slutter, treasurer; C. W. Hartong, secretary. In addition to the above John V. Yolkey and Mrs. Hannah Kinsler have been elected trustees. The first public meeting of the society was held on the morning of April 11, the speaker on that occasion being E. J. Bowtell.

Julia Steelman-Mitchell closes a two months' engagement at Milwaukee, in April. She is engaged for a course of ectures and seances for the first two weeks of May in Missouri. She will engage with societies or individuals for lectures in that State the last two weeks of May. She has June open for engagement; also open dates for camp work. Address her at 109 Van Voast ive., via, Newport, Kentucky.

Mrs. L. M. Brewer writes: "Your valuable paper is worth more to me, n alding me in my humanitarian work, han all of the twelve papers, including magazines, that come to me monthly. weekly and daily. How I wish that scople would become more spiritually minded, and be willing to subscribe for your paper. I believe that if such could take place our city would become a people more civilized."

Mrs. Ellen L. Starbird, of Bangor, Me., writes of J. C. F. Grumbine' method and teachings for development The teaching is divine, and you pre seut it in a different light than I have ever understood it. The lessons answer the hunger and desire of my heart. I prize them greatly. In what I have vritten I have but feebly expressed what I feel."

J. C. F. Grumbine's engagements for the season of 1897 and 1898 are: September, Brooklyn, N. Y., (special open ing services in the new hall of the W. 2. U.); October, Norwich, Conn. (special dedication of the new Temple); November, First Spiritual Temple, Boston; December, St. Louis, Mo.; January, 1898, either St. Louis or Chicago; February, Chicago; March, Berkley Temple Boston: April. First Spiritual Temple. Boston; May, Brooklyn, N. Y., while at Brooklyn in September and May he will give a special course of lectures at Mrs. Colville's school of Psychology, and Psychometry and Clairvoyancy, Mr. Grumbine has all the Sundays in June and July open to camp-meetings, August (five Sundays) is taken. Address J.C.F. Grumbine, 7820 Hawthorn avenue, (Station P.) Chicago. While in Boston he can serve societies Sunday mornings and evenings while at the First Spiritual Temple, at special rates. Mrs. H. L. Bigelow writes: "Newly elected officers for 1897, of the First Spiritual Union of San Jose, Cal.:

resident, Wm. McMeekin; vice-president. Mrs. E. P. Anderson; secretary, J. U. Spence; treasurer, A. Alexander; trustees. H. H. Hunting, L. W. Dexter and Mr. Hubbard. Of the Ladies' Aid Society: President, Mrs. E. P. Anderson; vice-president, M. J. Holtum;

secretary, H. L. Bigelow; treasurer C. Phipps.' Dr. Adah Sheehan would like to engage for May; also the first three Sundays of June, in or near Chicago. She is open for camp engagements for 1897.

treasury and is only two months old. month of November. She would like to the custodian opens the door and excorrespond with Eastern Societies for a part of the season of 97 and '98. Ad-dress Dr. Adah Sheehan, Elsinore Gate

and Russel street, Cincinnati, Ohio.
William Potter writes from 652
Hamilton street, Cleveland, Ohio:
"Any good medium wishing a place for SPIRITUAL CENTERS. giving seances of any phase will be accommodated at my home. We have a large circle here, and also many more in this city looking to rthe truth. A. C. Priest, of Spokune, Washington

an active worker. If all our subscribers were like him eye would have 500,000 names on ouishist. He writes "We are doing all we can to further the increase of circulation of The Progressive Thinker which cannot be too highly estimated as ⁰an exponent of liberal and spiritual thought. We are also doing our best to advance the cause of Spiritualism by keeping open our Free Reading Room for which we pay the rent ourselves. We also have our society, organized by myself and wife, but I must say the so-called Spiritualists of Spokane are very backward in joining it, although our monthly dues are small. The majority here of professed Spiritualists are evidently scientific faculty and mechanical skill, mere Spiritists, and do not seek to have during which, in all probability, and any advanced ideas with regard to the quite naturally, the spiritual sensitivemoral and spiritual nature of our grand liness recedes and the spiritual unfolding philosophy, and think more of their almost ceases. It must be so even as a petty material interests than in forway. Of course there are many honorable exceptions. Our Sunday evening of such appearances as are recorded in circles are well attended and my wife's the Gospels and in The Acts of the mediumship, which is of a spiritual or- Apostles is not the possibility of Londer, has convinced very many of the don or "the black Country" now. truth."

Brother Walker writes from Lockport, N. Y.: "Seneca Indian Medium for physical manifestation has just given the Spiritualists of Lockport, N. Y., a series of seauces. These seauces are given in full light, and consist of independent writing by materialized hands, each message being written in different hand writing. His guides play on a number of musical instruments very nicely. He goes from here to Hornellsville, N. Y., and from there to Titusville, Pa." Frank T. Ripley's address is Oxford,

O., for the present. Mamie E. Miller speaks highly of the manifestations through the Pettibones

at Grand Rapids, Mich. W. W. writes: "D. B. Jimerson, the Indian physical medium and lecturer, has been at Basom, N. Y., during the winter, and has done a good work in the neighborhood. Before he came I was not a Spiritualist, but now I am glad to say that I am a firm believer; not only me but many others," If they are be lievers, why don't they subscribe for The Progressive Thinker and thereby

not remain in ignorance of passing events. The Times, of Wilkes-Barre, Pa., speaks as follows of Mrs. Cora L. V. Richmond's lectures there: "Mrs. Richmond is a most charming orator, not a word or gesture but exhibited grace and refinement. Her invocation was majestic in its ideals, yet as simple and beautiful as the running brook or the delicate flower, and impressed her hear-ers with a sense of deep reverence and a pious devotion to the cause of Spirit-unlism, and the Flevation of mankind." H. W. Boozer, of Grand Rapids, Mich., writes: "Grandaltaplets has a double spiritual attraction inothe presence of

Theodore D. Price, their ersatile lecturer and medium, and the Pettibones. Mr. Price is the ideat inspirational speaker. Hatfield Pettibone is the physical medium, who in the bright light, before large audiences composed in great measure of toughs and know-it-alls, can present the phenomena of materialized hands, accompanied with messages written without pencil on slates, apart from the mediums contact and under the most complete test conditions." A. P. Roberts, a prominent medium of Milwaukee, Wis., was in Chicago last

week.

to regulate the practice of medicine having all the objectionable features of similar laws in States. In the House this amendment was attached: 'Re solved that none of the requirements or penalties of this bill shall refer to those who practice without use of medicine. This killed the bill, for the doctors themselves did not want it, and it showed plainly to all that their purpose was to interfere with the healer and clairvoyant. If attention is called to this, it may help to kill the measure in

other legislatures." Amae Wheeler, the materializing trumpet and slate-writing medium, will answer calls for lectures, scances, marriages and funerals, in cities and towns en route for Seattle as an objective

M. A. Congdon writes: "We have held our annual election of officers and have now a good working force. The object of the society is effectual work. Mr. Brooks was with us for two lectures on the 11th inst. Mr. and Mrs. Parker. phenomenal mediums, are holding trumpet seances weekly, calling in investigators. Etherealizations are a part of their manifestations. Mrs. M. Congdon is retained as lecturer for the society.

Mrs. Erhardt, who has been holding circles and giving tests in Wisconsin for several weeks, has returned to cago, and can be consulted at 716 W. Madison St.

Band of Harmony meets Thursday of this week at Mrs. Stauer's, 107 S. Kedzie avenue near Madison Madison St.

Dr. Mary R. Hutcheson, magnetic physician, psychometrist and medium, late of Kansas City, Mo., is located for a few weeks at Hotel Aldine, 14 Bishop

From The Mystical World, London, England.

Let your every act be truthful, for actions speak louder than words. When dealing with your fellowman remember the golden rule.

It is a sad thought to know that the truth must be told to thousands before one is found that can recognize it. Spiritualism is the veil that covers Occultism. Remove the veil and all is revealed. These isms are creedless. Truth only applies to occult knowledge, i.e., a knowledge of spirit. There is no real truth in material things; at best it can only approximate it.

When external wisdom is given to ignorance, the truly wise man appears like a fool in their eyes. This is why at times silence is golden.

Frivolous people and those who have not passed the curiosity stage should not dabble in Occultism. It is like giving razors to children for playthings. A human symbol should be outward evidence of an inward spiritual possession; otherwise it is deception and misleads the ignorant. Contentment requires no vacation, no

recreation, no pleasure. It is a condition of happiness that the material man cannot comprehend, hence never expri Thoughts are things and are visible

What the sharp and scornful materialist may call "an unlearning of superstition" may really be a receding from spiritual centers. And this may be so without blame to any one. is not only a thorough Spiritualist, but MOVING CYCLES.

It is an undoubted fact that in nature everything seems to work in cycles. The very surface of the earth, during millions of centuries, seems as much the subject of orderly change as a meadow during the seasons of a dozen years. Sea and land slowly change places. Tropics and ice-fields alternate.

NO EVERLASTING HILLS. There are no "everlasting hills." Nothing abides, but nothing is disorderly. It is so in the human sphere.

SPIRITUAL SENSITIVENESS. There are periods of spiritual sensitiveness and unfolding, and periods of question of habits and the cultivation warding the cause by subscribing for | of special powers; and, therefore, it is a spiritual paper, or helping us in any quite conceivable that in the time of Christ and in Palestine the possibility THE ANGELS.

> All we ask is that the account between heaven and earth should be kept open Believe in what you sing, and do think of those angels as men think of moonshiny poetry, very well for pastime and the church, but quite inadmis sible as relating to fact and life.' yes! Why not give the angels the bene fit of the doubt? Why not encourage the thought that, though nuseen, around every cradle head and by every grave some angel awaits, to guide, to conse

From Two Worlds, London, England.

THE ROENTGEN RAYS.

The Roentgen rays are no longer the 'X" or unknown rays; their wave length, after a long series of experiments, has at length been determined. and they are found to be only about one-fourteenth part the length of the ultra-violet wave. The vibration period of the ultra-violet section of the trum may be taken at a mean value of about 2,300,000,000,000,000 per second; so that this number multiplied by 14 will give us approximately the figure value of those, until lately, unknown vibrations.

ETHERIC PULSATIONS.

These numbers are, however, so great that they convey a very poor impression to the mind of the rapidity of etherle oulsations, and we shall perhaps grasp the idea better if we, for the purpose of illustration, represent the waves that give us the red of the spectrum by 5; the waves that give the violet will be shown by 8; the ultra-violet by 20 to 40; and the Roentgen waves by 300 to 600. The range of the human eye is only about one octave, and as we have seen above, the Roentgen rays are sixteen to twenty octaves higher; therefore to render them visible to normal vision we must employ some means of transform- will be delighted with it. ing them down until their frequency falls within that particular octave to which the eye is sensitive. At this level, however, they are simply waves of light, and do not possess the remarkable qualities of penetration which belongs to them at their pormal value. This reduction of wave frequently gives Capt. II. H. Brown writes from El Reno, Okia. Ter.: "A medical bill was rise to the phenomena of fluorescence."

This reduction of wave frequently gives Moses Hull. The well-known talented and scholarly author has here emboded to the phenomena of fluorescence. introduced in the Oklahoma Legislature, and may be brought about in various

THE PHOTOGRAPHIC PLATE. The photographic plate is peculiarly sensitive to the ultra-violet and Roentgen vibrations, and in the matter of sensitiveness it far excels the human eye-being capable of receiving impressions over a range of at least fifteen octaves, and probably more. In fact, the photographic plate is practically our only means of ascertaining the existence of these vibrations.

ROENTGEN RAYS DO NOT OBEY the same laws as light rays; that is to say, they are not refracted or reflected by ordinary substances such as glass, so that they cannot, in the usual way, be brought to a focus by lenses. Glass is really very opaque to those rays, while aluminium, wood, ebouite and many other substances are very transparent, and allow them to pass with scarcely any absorption. Even flesh is very transparent, and it is this which makes the Roentgen valuable in surgery. The heavy metals-platinum. gold, copper, etc.-and bone are more opaque than most other things, and only allow the range to pass through when in comparatively thin sections.

ROENTGEN VIBRATIONS.

If our eyes, or other receptive faculty, were sensitive to the Roentgen vibrations, the appearance of our surround ings would be quite changed. We would see through each other-the "wall of flesh" would be removed, and we would appear as simpleskeletons. Stone walls, wood, and some metals would appear transparent or semi-transparent; while we would find some difficulty in seeing through glass and several other things which are more or less clear to our vision at present.

SIGHT OF CLAIRVOYANT.

Whether this has anything to do with the sight of the clairvoyant is not determined so far; but it is evident that we poor mortals, with our one octave of sight perception, and about ten octaves of sound, far away down the scale of Nature's keyboard, are but poorly equipped to scale the heights and sound the depths of the surrounding universe We have a slight knowledge of the existence of upwards of fifty octaves of vibration for which we have no recep tive or responsive organs wherewith to

From Harbinger of Light, Melbourne, Australia. PSYCHIC SCIENCE.

The numerous experiments made during the past few years in the field of psychic science, especially in the direc tion of Thought transference. Telepathy and Hypnotic suggestion, though they have not contributed much to the knowledge of the earlier students of Mesmerism, are of considerable value to the thoughtful spiritual investigator who is frequently at a loss to account for the conflicting teachings received through different media.

DOCTRINES PLAINLY OPPOSITE. Where there is much disparity between the intellectual or moral plane to an Occultist, but not readily until of the individuals, he has not much dif-

ficulty in deciding which is the most reliable, but it not unfrequently happens that two mediums of apparently qual integrity and intelligence tenci doctrines diametrically opposite to each other, and the investigator is in a dilemma which to believe.

THERE ARE TWO EXPLANATIONS for this; one is, that spirits as a rule hold on with considerable tenacity to any dogma or belief that had made a strong impression on them in earth life: and as we find in this life highly intelligent and truthful men preaching and teaching with great force and sincerity opposite doctrines not only relating to theology but to science, it is only natural to suppose that they will retain their opinions for some time after their transition to the spirit spheres, and if they are brought into contact with a plastic medium they will avail themselves of the opportunity to teach what

they believe to be truth. WHEN THE SPIRIT LEAVES THE

· BODY. The prevalent idea that when the spirit leaves the body the scales fall New Thought. from its eyes, and it at once realizes the enter spirit life unhannered with creeds and dogmas, free from prejudice, and with good moral status, though they seek enlightenment from those more advanced, have to gain many experiences before they progress to the wisdom spheres whence truth is derived, but | The Real Issue. those who hold positive views on any particular subject connected with man's spiritual progress naturally gravitate together, and knowing (or thinking they know) the truth, do not seek for enlightenment until doubts enter their minds as to the solidity of their belief.

THE SECOND EXPLANATION is that spirits as a rule impress ideas on the brain of the medium, which the medium gives expression to in words whether spoken or written. He is the involuntary translator of the idea, and if he (or she as the case may be) has any positive opinions on the subject to which the idea belongs the form of its translation will partake largely of his belief. Again, though the medium be passive, if he is dominated by any positive mind in the circle or by the circle collectively holding some neculiar view or doctrine, the effect will be the same -a mistranslation of the idea whilst the same idea impressed upon the brain of a medium influenced by opposite views would diverge just as much in the opposite direction.

ABSOLUTE CONTROL. There are instances of absolute control of both the physical and mental organism of the medium where the spirit can express itself literally, but it very rare that an advanced spirit can issociate itself so directly with gross matter, and therefore even what is received in this way is only valuable so far as it can be tested by reason or experiment, as you have no guarantee that the spirit is competent to teach absolute or approximately absolute truth,

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Hudson Tuttle.

Henry Meiselbar: Q. (1) Does not pure logic forever conclusively establish the fact that there cannot be, ex necesitate pei an eternal future for the individual soul of man, without an eternal

(2) The infinite source of life being perfect at the time when the entire human race was in its infancy, why was man in that state a mere savage, deyold of mental and moral perception,

governed by animal instincts? (3) If the present and future life of man is progressive, according to the Spiritual philosophy, then according to the soul-germ theory must not the past life of the eternal ego of man have been likewise progressive, and if such progress is eternal, must not the past existence of the ego have been eternal also, and is not this theory refuted thereby? (4) Why is not the ego entitled to the birthright of all mundane experiences of embodied life, that the human spirit not only deserves but needs?

(5) If there is a divine law of necessary successive embodiments, as the science and philosophy of Spiritualism of to-day is posited on the present and future life only, is not such science and philosophy incomplete if it does not account for or take into consideration the past history of the self-conscious indiidualized ego of man?

A. (1) The conclusions of pure logic depend on the data from which it starts. Most unfortunately for correct thinking, it has in all past times started with ideas instead of facts. It has taken these ideas as granted truths and then gone to a conclusion. Granting the correctness of the ideas, there was no avoiding the "irresistible conclusions of logic." Now, in the beginning let us write in the clearest sentence, that true wisdom has no use for ideas not based on observed facts. The ideas that have come down the ages from one philosopher to another, and by them rolled over and over, after the fashion of trundle-bugs, have been constantly arrayed by them into arguments of "irresistible logical conclusions," which the next coming philosophers rolled over and rearranged. At last real knowledge came by means of direct investigation and Questioning of Nature, but with the persistency manifested by old forms, this method still survives, and the old ideas are rolled over by philosophers and jostle against and obstruct the true interpretation of the phenomena of the world.

The logical conclusions drawn from ideas are idle dreams and of no scientific value. The question has been answered fully recently in this department, in the negative, and we can here only emphasize that negative.

(2) We know nothing of the "infinite source of life," and that man derived his being therefrom is entirely hypo-The "infinite source" "idea." a will-o'-the-wisp of philosophy. which may or may not exist. That it fails to explain the scheme of creation, for which it is hypothecated, shows how chimerical it is.

Creation came by the method of evolution: by growth from the simple to the complex. Man began as an animal, savage, and at length reached his present estate. This is the method pursued by the forces of the universe, whatever they may be, or whatever may direct them. Why they did not pursue different courses, was because th the conditions presented, they could not. The grooves along which the processes of this growth must proceed were as defined as the rails which the cars traverse to reach a given

(3) The ego, again, is an "idea," not a fact; an assumption that there is an independent, always-existing individuality, which granted gives away the question in debate. If the ego had an eter nal past existence, and progressive, there would be an infinite past behind any individual, and in that infinite past would be infinite experiences, that is, all experiences. There would be nothing remaining to be learned, or felt, or gained. Such a past would give an infinitely perfect individuality. That man is not thus endowed brings the conclusion of "pure logic," that he has had no such past-that he has with his spirit and intellectual and moral endowments had a beginning in time. Whatever conclusions this may lead to, we must accept this statement as fact.

(4) Taking the ego as equivalent to the spirit, there may be no question as to its birthright to taking on any and all mundane experiences, but why should it need a desire to do so? The apparent object of creation is to raise spirit out of and above the domain of physical matter, not to draw it down to its level. It is an entirely unwarranted assertion spirit gains by repeated contact with the physical world. Once freed therefrom, its return must be always a loss, and not a gain.

(5) The past history of every human spirit is the history of the globe from chaos. It is not, however, a history of spirit, but of matter. The modern spiritual philosophy is quite complete without taking for its introductory chapter the exploded theories of reincarnation, re-embodiment, pre-existence and soulgerms. It has blown all these old ideas into the waste-basket of dead things. Its distinctive feature, that which is entirely different from the old ideas, is the supremacy of law in the realm of spirit, and the application of the investigations of physical science. When we place our feet on this firm ground, and inquire for the facts before we theorize. the speculations of philosophers from the famed Greeks to Descartes, are the restless wanderings of the blind, in-

flated with the belief that they can see. Among the earliest attempts to account for the origin of man, and the good and evil meted to him in this life, was reincarnation and pre-exist-They were the fancies of the childhood of the race, and like all the speculations of early man, are without truth. It may be stated as a law, that the earlier in time a belief, idea or speculation came, the greater the probability that it is false.

Whatever the consequences, the science of spirit begins with the birth of the individual. The first chapter of the genesis of spirit is the history of creation to the time man was evolved; its great volume is of the spirit's present attainments and future possibilities.

X. Y. Z., Chicago: Q. (1) How do you account for the fact that several honest mediums at several different times and places all have prophesied alike to the same stranger, and continue to do so; each in their own phase see, bear or read the same phenomenal succomes true until after an elapse of six than guilt.—Shakspeare.

years, and still each sees the success at

(2) How do you account for it, that the same several mediums, at several imes and places, continue to claim that a certain interviewer is a medium—one capable of seeing, hearing, writing, speaking, etc., and yet after six years of very honest and passive sitting alone, and sometimes in circles, not a single phase has materialized? Is it not a folly to continue?

(3) It is said no crime is committed without being seen by spirits. If so, why do they not reveal and show up the criminal? When they do not, are they not accessory to the crime, (which if Address him at Berlin Heights, Ohio. proved, in the body, they would be punshed for it)?

A. These questions are asked by a great many and form stumbling-blocks in the way of perfect belief. They have been answered in various forms already.

Such promises of mediumship are often made. The spirits are not infallible and cannot know until a trial has been made. Sitting alone, or with a circle now and then, is not a fair test. Only sitting in a well-organized circle for a prolonged series of seances, would prove or disprove the messages received. If nothing came of such sittings, it would be useless to go on. Our spirit friends are as anxlous as we are to communicate and it devolves on us to supply the means, without which their presence must remain unrecognized.

If communications came as readily and certainly as messages through the telegraph, all the criticism of the foregoing questions would hold, but it must be remembered that there are great difficulties in the way.

No one denies that it is possible for a hypnotist to control a subject so as to nake him think, speak and act as his manipulator desires, yet, probably, not one in a thousand subjects can be perfeetly controlled, and not one in ten thousand made to speak the thoughts of the operator. The spirit is in the position of the hypnotist, and influences by the same law and methods, and only amidst many failures are correct messages given and received. You go to a medium and receive a suggestive message. You supply portions and think others possible. You go to another medium, and your influence is stronger than that of the spirits, and you receive a reflection of your own thoughts. It would be useless to go for confirmation to other mediums, for the same result

would surely follow. Although in rare cases there have been spirit communications as to lost treasures, crimes, etc., where it has been absolutely necessary to the welfare of the living, such information is rare and it must be understood that spirits take a different view of affairs from ourselves. It would not be well for us to have them become a detective and police force, and how can we expeet it of them, when we know that they have their sphere of activities as well as ourselves.

J. A. Unthank: Q. Have we any auhentic account, outside the Gospels, of Jesus and his apostles?

A. It is a most singular thing that in all ancient history, there is not a line, nor a single word of accredited authenticity, mentioning the greatest event that ever occurred in historic time-the advent of God himself in a man! Outside the narrow and unsatisfactory pages of the Gospels, all is silent and brooded over by darkness. Well has it been asked, if it were possible such a remarkable event could have taken place, unknown to the great historians

John Lindstrom: Q. What do you know about God, or gods, as they have been represented to man through Scriptures and pamphlets, by so-called inspired writers?

A. This question has been and is repeatedly asked, and has been discussed continually in the columns of the Spiritual journals. It has been answere at length in this department. I am led to regard it as one of the most profitless subjects of thought, and of least concern. Confessedly, as the infinite, we cannot comprehend him, and hence it is waste to make the effort. First let us study man, and attempt to live true to the laws of our being. Man has been made a martyr to the gods or God, the creation of a selfish priesthood. It is ime he escaped the chains of superstition. I know nothing about God. have never conversed with a spirit who did. I. however, do know that in their vain disputes over the nature of God. in their ignorance, men have inflicted more suffering in the name of religion, than has come to the lot of humanity from all other sources. The gods have seen the terror and the scourge of mankind, and there is not a crime suggested by flendish hate and pious selfishness that has not been perpetrated in their name.

INSANITY OF ENGLISH PEOPLE-ONE PERSON IN EVERY 306 IN-HABITANTS OF UNITED KING-DOM DEMENTED.

Professor J. Holt Schooling, fellow of he Royal Statistical Society of Great Britain, has just completed a very inter esting investigation by which he has been enabled to show some curious facts relative to the insanity of the British people. He tells us how many persons go mad and why they do so He declares that one person in every 306 of the population of Britain is a maniac, and that that ratio promises to nerease.

The results of Professor Schooling's mathematical calculation, boiled down into succinct facts, show that in every 10,000 of the English and Welsh population 31.4 people are lunatics. In every 10.00 of the Scotch population, 33.6 people are lunatics. In every 10,000 of the Irish population, 40.3 people are

Entering into the causes as to why men go mad, Professor Schooling strikes a mighty blow for the cause of temperance when he makes the statement, solely inspired by his investigations and the accurate results thereof, that drink, liquor, sends mad nearly one-third of all the persons who become insane in Great Britain from the eight leading causes of insanity in that territory.

He places these eight principal causes of insanity and the percentage of each as regards every hundred of lunatics as follows: Drink, 33.6; domestic troubles, 15.1; mental anxiety, 13.4; old age, 13.2; adverse circumstances, 13: accidents. 6.5; religious exitement,4; love affairs, 3.2.-New York Herald.

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. Read the article on 5th page headed "Fifteen Cents."

Better it were that all the miseries which nature owns were ours at once,

LYCEUM LESSONS

As Presented by Hudson Tuttle.

GOLDEN THOUGHT. The rights of government are based

on eternal justice Subject:-The Rights and Sphere of For the older groups: The rights of government are said to rest on the con-

sent of the governed. Not true, for those who make repressve laws necessary do not consent to such laws and are not given a choice. Nor on the will of the majority, unless

the majority comprehend justice better than the minority. The minority may be in the right; and there are instance where one man advocated the truth against the world. The laws as expressions of the wisdom of a few good nen may be far better than society. In such cases they will be powerless, un-less in the hands of an absolute power, which cannot exist in a republic, unless the majority are on the side of virtue. A republic cannot endure unless a majority of its citizens are able to govern

hemselves. The necessity for a government arises from the necessity for restraint, which nakes any form better than none for savage peoples. The safety of those who have advanced, depends on their holding the less advanced and savage element in check-not by individual powers, but by organic force.

Savage people must be governed by an absolute monarchy, represented by chief, autocrat or king. Only an advanced people can rule themselves. As government does not derive its rights from a divine source, the church and state should remain distinct. The most horrible cruelty has been perpetrated by the church to maintain its temporal power. The best form of government is that of the people-republican: Its danger is in ignorance; its safe-

ty is through education. What is now the most threatening danger to our republican form of government?

Is it centralization? Is it monopoly?

Is it the encroachment of church pow-Is it the immigration of ignorant millions which cannot conform to our institutions, and become harmonized

herewith? For the younger groups: The leaders explain how the lyceum assembles, and the necessity of there being order observed, each officer having his or her own sphere of duties. If all do what is assigned them, and the members strive to carry out the intentions of their leaders, there are the best results. If they were leaderless, there would be confu

sion and nothing gained. Hence there must be government or control. The lyceum by electing its offiers is a miniature republic. Its conductor is its president, the leaders are his cabinet.

Why should you obey your parents? For this reason, that the home is a little republic also. (It ought not be a tyranny. as it sometimes is.) You should obey from love: because

having more experience, they ought to be wiser. Restraint and discipline are essential parts of true education.

We have all to learn not to do as we please, but to do that which reason commands. Just control exerted over us by others, educates us to control our-

You are inclined to trick your playmates, to cause them annoyance. When you resist you grow strong and manly, and show how well you are able to gov ern yourself.

MEMORY GEMS. A government by the people, of the people, for the people, shall not perish from the earth.

To be just, government must guarantee the rights of all. No one should be granted privileges To the laborer belongs products of his

abor, and a just government gives him full reward. Just laws represent the concrete wis-If we desire to rule ourselves, we

must acquire the education which gives self-control. The good citizen takes an active in-

erest in governmental affairs.

WORK OF ISA WILSON KAYNER. It has been sometime since I have vritten any jottings by the way, owing to a very severe attack of "La Grippe" which for a few days held me very close o the borderland. It has been something like two months since I was taken down, and I have not fully recovered as yet. While at Unionville, Mo., we were able to do some good work, both n the hall and at our home, that reached the leading people of the place. many of them never having given any thought or attention to the subject of Spiritualism or the question of immor-

Mrs. Kayner, through the healing force, enabled to do some good to some that were sore afflicted.

From there we went to Kirksville. Mo., the place where I was taken sick. The town is filled with sickness chronic cases, it being the home of the Ostaopathy College, founded by 1)r. Still, who received his information through his own mediumship. Mrs. Kayner held meetings there

every night for one week, and created

quite a stir and inquiry, but I became so sick that I was not able to help her at the hall, and we thought best to work toward home. We then went to Keokuk, Iowa, and Bonaparte, where we were able to reach a few of the people that were willing to learn, but I grew worse and the doctor advised me to return home at once, and keep very quiet. or my time was very short. So we took the train for Chicago, where Mrs. Kayner remained a week, and then started out into the field again. We had left the city over one year before to be gone five weeks and circumstances had kept us away from home nearly thirteen mouths. As soon as I was able I again joined her at Kirkville, and after finishing the work there came to Ft. Madison, Iowa, where we found kind friends ready to assist and extend a

belging hand. Some of the tests given in the hall last evening were very sharp and created a good deal of wonder. Two or three came forward and asked how she knew those things. This is a very religious city, nearly one-half the popu lation being Catholic, and it is up-hill work to spread the seed. But one thing is certain, that after our departure toward home many will have different ideas of Spiritualism than before we came among them. Would be glad to hear from friends in cities on our way home desiring one or more lectures and test meetings. T. D. KAYNER.

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

LIFE AND LIGHT.

GOD IS NOT GOD OF THE DEAD,

BUT OF THE LIVING." God is not the God of the dead, but of the living. It is our duty, as teachers of this most beautiful philosophy to tell unto you of to-day, because of truth, that there is no death, but that all is life. All is light, and because of light and knowledge God lives, with you, is

of you, and ever shall be,

No theme on which I might speak could be so readily piconstrued as this one, positively proving—not necessarily from a scientific basis, but from a basis of facts-that not one single thing is lost. All is life. All tends upward toward the higher unfoldments, one expression after another.

This word God has been treated in many instances most shamefully, and again reverenced and revered in many of your homes as a person to whom upon bended knees you should go in wor-ship; and yet, as a personality we have never beheld him in the spirit spheres of immortal life. The great Power so generally known to you of to-day as God is the power of attraction which lives, which governs, which moves, which is the all in all of every one of

The question might be asked: How shall we know this power? How shall we become acquainted with this power of attraction? Is it necessary for us to leave our houses of clay in order to look upon the beauteous face of the divine power? Must we leave all conditions of to-day, to be in a state of consciousness or a giviner sphere, to behold this God?

Let us see. Consciousness at this time, in this day and age of the world comes to your rescue. It stands out in front of you and dares you to step aside and hold to the dead beliefs of the past. Has a single one them held good? Ask yourselves, and what is the answer? Has one of the dogmas or the manmade creeds of yesterday established for you an abiding place in the next expression? Never! You are your own rewarders, and you are your own pun-

It is too oftentimes the case that men are brought into this world, or upon this planet, hampered around about because of ignorance, because of condiions the mother knows nothing about. He is brought into this world-or should be so-of knowledge, given the wisdom from on high, and is thrown upon the cold bosom of a merciless shore, as it were, with scarcely one thing to look forward to, and being at swords' points with self—there is not a particle of light anywhere. This condition attracts its own kind. This condition breeds licentiousness, breeds enmity, breeds strife.

Passing from this expression into the next, he meets face to face exactly that which he has sown here. He may find that his cup of joy has been turned upside down, with nothing in it. Scarcely drop some will have, while others will find their cups full of enjoyment and contentment, because born under good conditions, brought into the world at a time when light might be given.

The question brought before your

minds at this hour is a most serious one I dare say all of you are willing to be gin to think, to act and to be something for yourself. The air all around about you is full of conditions from those who were brought into this world and who have passed out undeveloped. I count as a messenger to you from spirit life, and I come not to destroyabut to fulfill. come to bear into your midst the truth which shall live on through time. I come as one of you. teaching and pro gressing myself at the same time, that

we may be at-one-ment with self divine The good book has said, dudge not thy fellowman, because if thou dost judge, thou, too, shalt be judged. Did you ever think what a serious thing it is to say, "Thou art lower than I?" Oh, deal thou mercifully with thy fellowman. Go out in kindly thought toward him. What would be the result if I could put institute this one thought in von minds. Instead of chaos, instead of disturbances, we might have peace; children of light would be born, and children of lust would be forgotten. This planet would be in harmony, and the to and fro currents of evolutionary thought would be brought to the front

as one great massive structure built upon the solid rock of ages, and all time could never overthrow it. All around about those of you who are gathered here are the voices of your loved ones, imploring of you to seek that you may find. Do not swallow the books of the learned men of vesterday. but stop and think carefully if you are at-one-ment with self. Ask yourself if you have risen to a plane of consciousness where you can send out a thought that will help your fellowman. He that is filthy will be filthy still. Be ing out of hamony with self, the vibra-tions that will be sent from that soul will be of a filthy nature. Because it comes from the soul within which is selfish, it comes from a desire for only that which will be good for one man which will lift him in the eyes of his ellowmen, and tear down A. B. and C., that he may be above them. Is this the teaching of loved ones gone before? Is this the teaching of Confucius who lived long, long ago? Is this the teaching of Jesus of Nazareth? No; they said: "Do unto others as you would that they should do unto you.' Idleness has brought conditions for long

work to help themselves in this warfare of earthly condition. Are you who are here at this time villing to go out with me into the great field of activity? Are you ready march to the martial music of drums and go with me to call recruits to do good to your fellowmen? Stop for a moment and ask soul-consciousness, Are I and my Father one? Does the God of the living live within me, and

ages that make men rob instead of

shall I die, or shall I be horn again? Except a man be horn of the spirit spiritual, he will not—or cannot—see the kingdom of heaven. It is necessary, dear friends, for you to become acquainted with self-consciousness from vithin, else the kingdom will not be attained by you.

Oh, let the light of mmortal life as

it comes forth brighten your pathways. Let them whom you have called dead come forward and give their words of cheer. Clothe not yourselves in black, to draw around about vou conditions that will make you said, for I assure you that your clothing has a great deal to do with the vibrations that make sor rowful or bright your pathway. Let the light of the higher intelligences come forth. Let them breathe their words of love and good cheer over you. Let your thought be this: that I shall come forth as a flower in the spring time, shall unfurl and give forth my light. I shall be at one with self. I shall find a resting-place; and I shall have it here to-day, because I am doing unto my fellowmen just exactly as I want then to do unto me. Never have I taken ad vantage of a single one to faise myself to another plane that my fellowmen might grovel at my feet. This is the power of light. This is the knowledge of him who hath said all is life.

The great power that fills all space of the highest life, and is born, is incar nate in every one of you alike. No more suffering-no more sorrowing-no more death.

When will it be, you ask, that the office.

swords' points with each other. We are near the time when we will no longer be at war, but at peace. When fathers and mothers of love will be united, and that which would bring forth deceit and inharmony will be

buried in the past and forgotten forever. It has been said oftentimes by some of our best theologians that away down there is one who was brought forth, the same as any of you have been, now in torture because of conditions that he passed through while here. It is not necessary for us to go down into the bottomless pit to find this condition, and I fear that many who are here need only to look within to find it, because have been out of harmony with self. They have felt the condition creeping upon them, and they know not how to throw it off.

Oh, dear friends, go into the silence. Depend not upon the words of learned men, but in the silence of earnest, prayerful thought, ask to be advised aright -ask for that help that shall illuminate your pathway and which brings your loved ones back to you. Let your light shine. It makes no difference under what name you have professed. But this I do beg of you. Let the dead beliefs of the past be forgotten. Let truth be affirmed. Affirm that all is good. I and my Father are one. I am life and light and liberty, and I shall scatter these seeds abroad. Oh, let the light gladden your pathway. Listen to the babble of tongues as they gather around, seeking to impress you aright. I can hear the voices of loved ones, hovering near, asking to come in and sup with you. And around every one of you who are here are the bearers of truth, carrying forth upon the wings of time messages that shall never be forgotten, teaching the human family hrough the power of impression to do right.

Oh may the angel world come closer to you to-night, go with you to your different homes, be with you wherever you go, teaching you to do good, to have peace and to forget worry. May each one of you come into oneness with loved ones who come as teachers from the shores of immortal And remember that the great power

known to you as God, is the God of all NATURE CURE. life, because there is no death. NORIE LEE CLAMAN.

N. S. A. MEETING.

BOARD MEETING AND MASS-MEETING IN WASHINGTON, D. C. The quarterly meeting of the Board of the N. S. A. occurred on Tuesday the 6th. As usual there is a stir among the faithful, for the Board meeting means he arrival from several opposite directions of the workers (who are members

of the Board) in the spiritual vineyard. A great loss was felt in the absence of Secretary Woodbury who was called home to Mass., because of the transition of his mother to higher life. The deliberations of the Board were, however, most complete and comprehensive including the consideration of Spiritual reports of committees and agents and the passing upon and granting of charters, and a great amount of routing ousiness.

Among important and encouraging reports, was that of the work of the President, Mr. Barrett, the admission of several new societies as members of the N. S. A.; the report of the good results of the many mass conventions held throughout the country; and the favor able report of progress made by Special Agent Frank Walker, concerning the Jubilee of Spiritualism to be held under the auspices of the N. S. A. at Rochester, N. Y., in 1898

The business was finished after cight iours continuous work, excepting one hour's adjournment for dinner.

The two sessions of the public meeting held in Masonic Temple Wednesday afternoon and evening constituted ar occasion of great interest and benefit, all of the talented speakers on the Board of the N. S. A. being called into requisition, besides local talent in this city and Baltimore. The meetings were interesting and profitable.

That of the afternoon, however, was rather abruptly and prematurely terminated (or rather substantially so) by the funeral services held in honor of Captain Samuel G. Cabell, at 4:30. Mrs Richmond and Mr. Barrett being called upon to officiate on the occasion. Many of the audience had already gone to Capitol Hill, where Captain Cabell's late residence is located, and nearly all followed Mr. Barrett and Mrs. Richmond, when they left the hall. Mr. Wiggin and Dr. Fuller tried to hold the "with about a baker's dozen," but

gave it up after a little.
Thursday Dr. Fuller and Mr. Barrett were already off for Massachusetts. to Boston to fill his part as Editor-in-chief of the Banner of Light-a position, by the way, that does credit to both the management of the Banner and to its newly appointed Editor-in-chief. The other, Dr. Fuller, to his home and congregation in Worcester, Mass.

Thursday evening Mr. Moulton and Mrs, Richmond were welcome guests at the Ladies' Aid. On that day Mrs. Pettingill left for Lily Dale, N. Y., and Mr. Frank Walker for his home in Western New York to carry forward his admirable work in arranging for a three day's meeting in Syracuse next week, for the purpose of organizing a State Association. All the speakers who are con-nected with the N. S. A. officially will

be at the Syracuse meeting. Friday none of the visiting members were left at the Capitol excepting Mr Moulton, who remains over for a few days, and Mrs. Richmond, who received a few visits and called on old friends, she having leave of absence rom her church in Chicago for one Sunlay, stops over en-route to Syracuse at Wilkes-Barre, Pa., where meetings are arranged for her on the 11th. Richmond is the guest while in Washngton of Adelaide Johson, the Sculptor, and they truly seem to be "kindred spirits."

These meetings effect great good in the movement here; as added to from the constant untiring energy of Secretary Woodbury at Headquarters, these quarterly meetings being great and encouraging waves of strength from the entire country, ripples of which remain until the next meeting, and indeed a steadily increasing tide which knows no ebbing but increases with each recur-WASHINGTONIAN. April 10th, 1897.

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A NEW CHRISTIANITY.

(Continued from page 1.) ing. The old punishment in an everlastfire had no meaning; but punishment by the fire of God's love has a meaning, and that meaning is progress. God's children are ever to advance, and it may need a torment which can in no the may need a torment which can in no better way be described than as a fire; but always a loving flame, which only but always a loving flame, which always a l better way be described than as a fire; burns away the evil, leaving the good more glorious than ever before. back as far as you can and then come toward the present time and you see everywhere plainly visible the marks of progress. With this doctrine accepted, you will hear no more of the conflict between science and religion.

"Other articles may be added, but the few which I have given are the essentials of the new religion. Hopeful, uplifting, inspiring are they all, and also accordant with the methods used in nature. Science and religion are no QUICK longer enemies; but united to assist in the progress of mankind. Every one CURES! can understand this religion, the child as well as the man. I know not and care not what name shall be given to the new religion; but it shall weld those who love into one great brotherhood for the help of those who suffer. Each shall prefer the other before himself. At last the old serpent who has worked much evil, shall be forever subdued, and selfishness shall be destroyed, when the reign of the saints shall begin, and there shall be a purification by fire; but it shall not be a physical fire; it shall be the spiritual fire of divine love, which shall burn out the evil and unclean leaving brighter than ever the good and

ANCELL PRIZE CONTEST (Continued from page 1.)

was awarded to Master Virgil Bellows a son of Conductor B. F. Bellows. The prize was a book of "Portraits of Noted Anti-Vivisectionists of Europe and America." by Mrs. Fairchild-Allen, editor of the magazine

ANTI-VIVISECTION,

and one of the most argumentive workers for the suppression of all forms of cruelty, particularly vivisection. Several packages of her literature on last named subject have been put in the hands of prominent Cleveland people. The facts, and sworn statements therein contained cannot fail to produce an

effect greatly needed.

The results of the Angell Contest in Cleveland are all for good. The Lyceum Band of Mercy deserves great praise, as does the manager, Mr. Thomas Lees, who is always ready to take up any work for advancement ONE OF THE AUDIENCE.

HIGHER SPIRITUALISM. (Continued from page 1.)

than two hundred communications on tablets and slates. On the latter many pictures and flowers. He has a stack of spirit photographs, all of which are perfeetly satisfactory. All communica-tions have been received either upon the original slates or by copying, Among his many tests from the platform, he speaks in glowing terms of some from E. W. Emerson, Mrs. G. Partridge, Ollie Blodgett, J. Frank Baxter, and about all the prominent platform test mediums in the field, many of whom are

now in the spirit-land. Brother Seeley prizes very highly all that has come to him from the spirit side of life, but the pride of the homeand when I speak of Mr. Seeley, his loving and pleasant wife is always included-the great pride of the home are the exquisite paintings of his spirit son and daughter, his father, natural as life, and a beautiful picture of himself wife on one canvas and in one frame, all of which are framed in gilt. These were obtained through the Bangs sisters under strict test conditions. His spirit daughter was the artist for the spirit dau picture of himself and wife. All this get from the brother's own tongue, and such a variety of communications from the spirit side of life as he showed me, It has never been my province to behold before.

Men have cried out against him, and men may yet criticise him, but Brother Seeley lives in as supreme joy with these mementoes, these tokens of love that are as immortal as life itself, as can any man or woman who sees fraud and deception in everything and everybody-most certainly.

Is there any "higher Spiritualism?

Is there anything sweeter in the philosophy? Certainly not to Mr. and Mrs. Sceley, and there are thousands with a like appreciation for the phenomena. Not all lecturers are fraud-hunters, and not all mediums are frauds, but in

getting a "higher Spiritualism" let us give all a chance to select for themselves that which seemeth best to them, and pull together in every phase.
Sterling, Ill. DR. T. WILKINS.

DEMONIAC INFLUENCE. (Continued from page 2.)

"The hound." "The puppy," "The puppy," "Punch him. Bob," "Kill him." The plan of battle after the first round was highly displeasing to Mrs. Fitz, and in no gentle terms she chided the seconds for not advising different tactics. "Make him keep punching Corbett's wind and he will win!" she screamed.

You idiots, you don't know how to see and a man; you have lost your senses Do you want to defeat my husband? Do as I tell you now or I'll make you wish you had." Not once during the entire scene did

shade of paller cross the woman's face. On the contrary, her checks were flery red and she leaned over the railing in front of her seat, her eyes blazing and her gloved fingers crushed into the palms of her hands, she looked a

veritable fury. At the end of every round, as the New-Zealander stretched himself back in his chair, she shouted to him words of encouragement and advice, continually insisting that he aim the blows at Corbett's body and let the face alone. "It's the only way to whip the hound she cried over and over, "and if you do as I tell you he can't last the round. The whelp is going now; hit on

the body; punch him in the wind. When the end came, and Corbett staid upon his knees until the fatal ten had been counted, Mrs. Fitz was almost mad with joy. Shouting congratulations and endearing terms to the conqueror, she stood upon her chair waving her handkerchief until the tide of humanity which swept down on the

sides of the arena toward the ring carried her from the place. From the time Corbett made his way to Fitz's corner and desperately attempted to continue the fight the new champion's wife, beside herself with rage, clambered upon the platform and frantically struggled to get at the de-

"I'll kill him," she screamed, "I'll kill the coward," and Corbett would have had a woman to deal with, and a rather formidable woman at that, had several of her friends not restrained her. She was also carried back to her husband's

corner and then off the stage. Friendship, of itself a holy tie, is made more sacred by adversity.-Dry-

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specific diagnosis. He who un-

derstands the action of drugs,

and who is gifted with the power

of correctly diagnosing, is the

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VARIOUS SUBJECTS.

(Continued from page 1.)

not be converted to Spiritualism by lec-

tures or reading the philosophy-such

are only converts by faith. Most prefer

knowledge, which the phenomena give

However, this is only a difference of

opinion, which is easy to settle by each

one taking his choice. I shall choose

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sential to the mind, as food to the body.

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SCANDINAVIANS!

Skandinaviske Spiritualisten. 248 Ce-

PASSED TO SPIRIT-LIFE.

president of the St. Louis Spiritual As-

sociation, passed to the spirit world,

April 7, 1897. At the crematory where,

at his desire, his body was disposed of,

harged his duties here and has been

Born to spirit life, Jennie Perrin, of

Buffalo, N. Y., February 17th. Funer-

al address by the writer the 19th fol-

lowing. She was a firm Spiritualist.

A husband, two children, mother and

James Dovan, of Buffalo, N. Y.,

passed to spirit life Sunday, March 28th.

He was an earnest and conscientious worker in the cause of Spiritualism. He

held the position of treasurer of "The

First Spiritual Church of Buffalo" from

the time it was organized in 1890, was

ever faithful to his trust and enthusi-

astic in advancing the interests of this

association. Mrs. A. E. Sheets of Grand

Ledge, Mich., officiated at the funeral.

His remains were laid to rest in Forest

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NOTES OF FIELD WORK. April finds me in my home at Grand Ledge, Mich., enjoying a needed rest, and assisting in preliminary work for the opening of our camp-meeting, July which an encouraging outlook is noted. Our speakers' and mediums' home will be ready for occupancy at

INDIANAPOLIS, IND.

the beginning of the session. While serving the Buffalo Temple Society during March, the work was made more effective by the hearty co-operation of the mediums and members of the same. Mrs. Dr. Matterson (my hospitable hostess) whom the regulars of that city can neither crush nor intimidate, is preaching hourly by her marvelous gifts, in medical clairvoy-NO DRASTIC ance, while her home at 248 N. Division street is thronged with patients. Mrs. Atcheson is another medium of whom DRUGS! heard most excellent reports, as being thoroughly reliable. Mrs. Chase, Mrs. Smith, and others whom I had not opportunity of becoming well acquainted with are doing an immense amount of good work in a quiet way, through the use of their respective mediumistic G. E. WATKINS, M. D., gifts, if one can judge by the words of praise bestowed. I shall remember the Buffalo friends as a brave band of workers, and wish them every success. One of Michigan's up-to-date societies -that of Flint, has reached out and been so fortunate as to secure that peerless lecturer and inspirational poet, Lyman C. Howe for April and May. He should be retained in the State as long as possible, as he is a power for good. and always on the side of right. Owing to the close monetary conditions,

my Cleveland engagements for May is discontinued, therefore that month is onen.

MRS. A. E. SHEETS. Grand Ledge, Mich. "Social Upbuilding, Including Co-operative 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 Cure. Paper cover, 15 cents. For sale

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"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. A new edition of "Three Sevens," by the Phelons, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to

have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this office. "Angel Whisperings for the Searcher After Truth." By Hattie J. Ray. A volume of genuine poems, of such fine

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St. Louis, June 21, 1896.

MY DEAR MRS. DOBSON:—I herewith enclose \$\frac{1}{2}\$ for another month's remedies for my sister Emma. I can't tell you how much good these medicines do her and how thankful and grateful we are for having applied for them. When she began taking this last medicine, she had considerable distress in the bowels and stomach, but pfter a week she was relieved and we are convinced if she had not the medicine she would have had a serious sick spell as liver, stomach and bowels were in a bad condition. Now everything scens in good order; still we feel as if more medicine will eventually cure all her aliments. With affectionate regards very truly, REBECCA LEVY.

SIDE BY SIDE.

CRIME AND ORTHODOXY-THEY KEEP PACE-EACH INCREASING MUCH FASTER THAN OUR POP-ULATION.

To the Editor:-Mr. Ward Atwood in the last issue of your most valuable paper quotes Judge Culver as saying murders have increased from 1,000 per annum previous to 1886 to about 14,000 last year. This is indeed "astounding," as he truly says, but it is more astounding to know that other crimes and evils, like intemperance, dishonesty, poverty prostitution, suicides, bankruptcy and a general deterioration of morals and virtue, are increasing in like proportion. And it is most astonishing (or should be to church members) that orthodoxy, as represented by the popular churchanity of the day, is increasing pari passu.

If proof is needed of such statements

it can be had in overwhelming abundance. Secretary Irons, of the National Prison Association said a few years ago that crime was increasing about three times as fast as the increase of our population. Rev. Dr. Dorchester, the great church statistician, says: evangelical churches of United States increased from 364,000 communicants in 1,800 to about 12,000,-000 in 1886-a thirty-two-fold increase while the population increased only eleven fold." Other confirmatory facts might be adduced, but space forbids. Nor has this ratio of increase been materially changed since 1886, as we judge by the statements in denominational year-books and the church papers.

Now conclude: from these striking facts; first, that if present conditions continue, contributing to the rapid multiplication of crime on the one hand and churchanity on the other, two or three times as fast as our population, it is only a question of time when we will all be in the churches and we will all he in hell also, that is if a carnival of crime constitutes hell-and that is the worst hell we know anything about. Second, that the orthodox preachers, heologians and spiritual doctors have utterly failed to correctly diagnose the disease called sin, learn its etiology or

estimate its prognosis; hence their efforts at cure only aggravate the disease Third, that if these "pulpit-pounders" and "sky pilots" have so signally failed in bringing to pass the kingdom of heaven on earth, how can we afford to take their advice when they profess to point us to heaven hereafter Courth that their so-calle doxy" is not orthodoxy (from orthos right and doxa, thinking-right thinking

Greek) at all, but heterodoxy of the worst kind, because it is neither true to God nor humanity. It is infidelity; that is, unfaithfulness to the highest interests of mankind, beside which Inger colliem sinks into insignificance.

Fifth; that the time has fully come for every true man and woman, every lover of humanity, of progress and civil ization to "come out from among them" and "have no fellowship with the unfruitful works of darkness, but rather reprove them" as Paul advises.

Spiritualism recognizes the underlying causes of this terrible increase of rime. They are the force of heredity; (the involution of thought concerning rapine, pillage, murder, etc., which took place during and after the war is now being evoluted) the anti-natural teachings of the church, its opposition to science and a correct system of political economy; the steady increase of "hard times" and its causes; intemperance in many ways; an educational system based upon an incorrect philosophy of mind, and many others. Knowing these causes, it points out the only remedyperfect co-relation with nature, both as regards the microcosm and the macrocosms; harmonization with our environ ment; the study, recognition and en-forcement of all the rights of man and woman in every respect, physical and psychical: a natural religion and a natural system of education; the solidarity of the race, and controlling motives, S. J. BROWNSON. of the race, and love and justice as our

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