ception and History.

WHAT SPIRITUALISM IS DOING FOR THE WORLD OF LIFE AND RELIGION.

Spiritualism has its foundation in the demonstrated continuity of life. Spirit ommunion is claimed as a fact of all ages-hence "ancient" Spiritualism typifies these facts proven in the histories of all races of people, but not understood and properly applied until "mod-ern" Spiritualism grew from simple facts that occurred in the year 1848. Since then a phenomenal development of the occult force necessary to produce the phenomena, has occurred. It is now claimed that several millions of persons in the United States alone, have received indubitable proof of communion with the spirits of their loved ones who have passed to the great beyond-that bourne from whence it has been popularly supposed "no traveler returns."

But men have gravely erred with many suppositions, and it is presumable they may have done so with regard to the after-life and its environments and possibilities. We have looked at death as a cold and cruel embrace of a mysterious power-instead of as the loving touch of Mother Nature divinely expressing the wise and merciful care God the Father. Terrors of death and the grave have been magnified into such horrors that humanity have recoiled from its appearance. Any possi-bility of spirit return has been relegated to the uncanny and the supernatural. The "ghosts" have been habitues only of "haunted houses" and "yawning graveyards" at the witching hour of midnight

Only restless, wronged and avenging spirits were supposed to manifest their presence. Crude ideas yet exist regarding the loved ones gone on to the higher life. Many are afraid of these loved forms, whom God and nature permit or have ordained to be with us and to hold sweet communion.

'And ever near us, though unseen, The dear immortal spirits tread; For all the boundless universe. Is life-there are no dead."

Poets are the inspired seers and have always foretold great truths. The supreme fact is that in all the houndless universe of life "there is nothing out-side of nature," Hence, our loved ones do not inhabit a supernatural world. There is no such thing or condition as

the supernatural. The raps that occurred in 1848, caused men to reason along the lines intimated. Another dimension of space has been this earth. Occult forces, not resultant from either earth matter or human mind, have been made manifest. The material laws of ponderability have seemingly been upset. The development of sense power beyond the recognized five has resulted. Expressed intelligence has resulted from crude phenome

The earliest investigator in 1848 did not have these guide posts. For some time the little cottage occupied by the family of Mr. John D. Fox, at Hydesville, Wayne county, N. Y., was disturbed by noises they could not account for. The night of March 31, 1848, the family retired early, determined to obtain a good night's rest. But that night was to be made memorable! All possible searching had availed no discovery of the cause producing the raps. They continued to occur. There were three daughters, named Catherine, Mar-

garetta and Leah. The youngest two, uged respectively twelve and fourteen years, at that time, tried to make a similar noise by snapping their tingers. The mysterious raps repeated the numher of snaps and stopped when the girls "Now do just as I do. Count one. two. three, four," etc., striking one hand in the other. The number of blows were repeated by the raps. The mother then said. "count ten," and ten raps sounded. She then asked the ages of her different children successively, and it gave a number of raps corresponding to the separate ages. The mother testifies further: "I then asked if it was a buman being that was making the noise? If it was, to manifest it by the same There was no noise. I then asked if it was a spirit? and if it was to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if it was intured in this house? and it manifested it by that injured it? and got the same an swer. I then ascertained by the same method that its remains were buried under the dwelling, and how old it was When I asked how many years old i was, it rapped thirty-one times: that it was a male: that it had left a family of

and it rapped twice." The little girls created that night the "spirit alphabet," or mode of communicating. They said to the raps: "One rap will be 'no;' two raps, 'don't know,' and three raps, 'yes.' It was afterwards agreed that five raps meant that the spirit desired to communicate. This system of the children yet exists as the mode of interpreting spirit rans. Be sides, they instituted the calling of the alphabet and at the call of a nece letter, the rap would occur and that let ter be set down, and the call would be repeated until words and sentences were obtained.

danghters, all living, I asked if

it left a wife, and it rapped. If its wife

was then living? No rapping. If she

was dead, and the rapping was distinct

ly heard. How long she had been dead,

ning of Modern Spiritualism. The cot tage yet stands in Hydesville, over its door being a painted sign, as follows:

SPIRITUALISM Originated March 31, 1848. In This House.

LIGHT OF THE WORLD. KNOWLEDGE OF TRUTH.

Meaning of Life. THE SOUL A PILGRIM OF THE IN-FINITE-SAILING UPON THE

FATHOMLESS SEA OF SPIRIT. "Cold, inexorable law!" were the despairing words that fell from the lips of a kind and loving mother, as she stood in the sunlight of a dying day and saw the inanimate form of her child, whose earthly existence had been the sunlight of her life, lowered to rest in the silent grave. The cold earth, fall-ing upon the coffin lld, consigned to dissolution the earthly form that once embodied an immortal soul, The feeble vision of faith alone cannot penetrate

the gloom that enshrouds the portals of a new-made grave, wherein lies the mortal remains of a loved one; nor will it lift the veil of the soul and survey the glorious realm of life in the immortal spheres beyond. But a knowledge of truth illumines the vision of faith, dispels the shadows of doubt, gives wings to hope, and exalts love from the illusive plane of the human to the eter nal radiance of the divine. Through the dark valley of sorrow and suffering, the bereaved mother was finally led to the bright mountain of truth; and reaching its summit, there was revealed to her inner vision the realm of paradise; and in the celestial sphere she saw her loved one, mingling with a group of illumined souls. Then she believed in the wisdom and justice of law, and was led to feel and know that the supreme power whose divine intelligence guides the innumerable worlds with magical

harmony through fathomless space, as unerringly directs each soul in its eter nal progression, through successive spheres. Then she realized fully that the soul of her child had passed from the discord of earth to the harmony of a higher realm; and, through the attractive power of love, had directed her

own soul heavenward. When the soul becomes conscious of the all-pervading presence of life, the whole being is thrilled with a new impulse, and there arises a longing to express the truth eternal that abides within. The sleeping consciousness is a wakened from the dream of bondage, the horizon of life begins to expand, and the soul years to go forth into the

world of humanity, to illumine with the light of truth the millions who group feebly about in the dark material realm of ignorance. Many who arrive at the blossoming stage of the soul's progres sion and are given glimpses of a new and more glorious realm in the immedi ate beyond, become impatient with the environments that hamper them, and But untold ages have clapsed to evolve the present conditions which surround

the awakened soul, and it should not grow impatient, for the fruitage will come at the appointed time, and it will be abundantly blessed as merited reward for all noble deeds; its God-illumined rays will penetrate the miasma of ignorance and touch a responsive chord in the hearts of all within its sphere. The aspiring life within is being nourished by the sunbeams of Infinite love; and after many years meditation, and conservation of the spiritual forces, the possibilities within will be unfolded, and the regenerated soul will fill its allotted place in the

manifestation of an exalted destiny. Each soul must wait for the appointe time listen to the voice of silence, and it will be guided in ways of righteous ness and peace. Soul power is attained by periods of repose. The voice of truth cannot be heard until there is silence of thought and absence of desire The rushing currents of thought must flow into the spiritual ocean of tranquillity, the torrents of passion must be merged into the sea of universal love. Then peace will abide in the human heart: within the soul will shine the pure rays of the eternal; upon the mirror of mind will be reflected visions of truth. Thus the passive nature of the soul attracts the positive force of uni-

versal life, receives the influx of the spirit, and is thrilled with the inspiration of the vital current divine. It is not riches the world is seeking but happiness; not splendor, but peace; not fame and glory, but love and con tentment. People seek material wealth believing it will purchase pleasure; are attracted to persons and things, in the pursuit of love; worship at the visible shrine and deal with symbols, in their search for the invisible and real. None

grope in darkness from choice, if they have felt the revivifying power of light none can be bound by selfish love and be governed by passion, if they have felt the thrill of the love divine, and have had a sensational apprehen sion of the life-giving currents which play upon the inmost emotional center of their being; nor will they worship a the shrine of visible nature, when they have become conscious of that dee eternal presence whose abode is not in

Those who would adjust themselve to a harmonious spiritual environment and enter into a state of conscious at one-ment with universal life, must gain absolute control of all the vibrations emanating from the different centers of the human form, and concentrate the conflicting forces until they become polarized to the indwelling ray of divinity. Thought, feeling, imagination and desire, must be permeated with the essence of celestial love, until there ascends from the depths of being a consciousness of purity and truth-a purity that cannot know carnality, a truth

hat error cannot bind.

In the early stages of human evolu-tion, mankind, surrounded by condiions of unrest, was swayed by passions and desires, and could only obtain knowledge through the external method of contact, by means of the physical sonses. But the fullness of time has come for humanity to advance to godhood, and to obtain knowledge through touch with the Infinite-by absorption. All knowledge is open to him who has attained the triune polarity of soul,

NATURE'S LESSONS. IS HE A SPIRITUALIST?

Modern Spiritualism-Its In- Suggestive Thoughts on the A Philosopher Hunting the inevitable.

> DEDUCTIONS FROM THE TEACH INGS OF NATURE AND SCIENCE

To the Editor:-We beg to suggest that even the most illiterate actually know some things, while the more for tunate—the better environed—know even a little more. But alas, how very few of us keep the little we do know as sorted and stood up in a row, so as to readily find and apply it as evidence pro and con to that which we hear or

By failing to do so we lose the benefit of that which we have learned, as a rudder to our cargo of knowledge Therefore we are like a ship without sail or anchor, drifting hither and you before the trade-winds of political and credal sophistry.

In this short paper we wish to com bine the claims of many of our most eminent scientists, and work in facts known to all of us as evidence of their correctness, and ascertain if possible whether or not we have any foundation tinued existence after the change called

Theologians have been assuring us for thousands of years past, that God created the world and all therein, less than six thousand years ago, in six days' time, all out of nothing; and people believed them. Some believe them still, notwithstanding the earth itself stands a living witness that it has been evolving animated beings for perhaps

millions of years.
Our materialist brethren talk fluently in the middle of evolution, but wholly ignore the meed of raw material at one end to keep it going-or a place at the other end, to store that which has been evolved.

Even the admission of evolution a absolutely implies or demands a supply of raw material at one end and a place for finished work at the other, as the word threshing-machine implies unthreshed grain at one end of the machine, and a place for grain and straw at the other end. However, the bug or worm latched and living in the machine, isolated from the industry of producing grain, ignorant of the commerce in grains and breadstuff, might, like our materialist brethren, feel justified in believing it, as it looks from its standpoint a threshing of the same grain, straw, chaff, and dust over and over in-

definitely.

But all the admissible evidence gleaned from the different branches of science verge to demonstrate that the universe is one vast elemental electrochemical laboratory — a laboratory warmed and illuminated by millions of suns, and decorated with billions of planets, suns, the ponderous dynamos rhose electric brilliancy electrifies and awakens the eternal latent principles of energy and matter and sends them

proadcast throughout infinite space. Planets, the soaring, whirling magnets, whose rapid revolution in space attracts those newborn principles into their atmospheric whirlpool and there by law of attraction holds and evolves them into reasoning, conscious entities, Humanity is as absolutely the prodact of eternal elemental principle and

forces as are the lilles of the field. We will pick the line of life-force, or energy, up at its point of evolution expressed in the tornado or cyclone and follow its line of evolution up through electricity, magnetism, the vegetable and animal kingdom to humanity. First we invite the reader's atten-

tion to the destructive element in electricity, and further along the line note how it is being thrown off through poisonous vegetation, poisonous reptiles and insects. Science informs us that life-force as i

reaches the human plane has been evolved to that intellectual degree by the schooling and experience gained through animating the lower forms of vegetable and animal life. Thus we find a something in the earth's mag netic current which causes the needle of the compass to always settle on the same line of attraction

We flud a force in the magnet which chooses between metals and wood; An intelligence in the blade of grass which causes it to bend its form from in the dark and dreary recess, out into sunlight's genial rays. There are many varieties of growth so closely allied to both the vegetable and the animal king dom that eminent naturalists fail to agree as to which kingdom they properly belong.

The weak force doled out to the worr directs in building its cocoon; the higher force given to the squirrel brings wis dom and forethought to store away its winter's supply of food. The dog is, truly wise in some respects; while hu manity—the ultimata of earth's intel-lectual products—grasps the power to reason, to plan and work with purpose in view.

Scientists do not claim that man is a glood relative of the ane, the dog, the squirrel, the worm, or the blade of grass; but they do claim that at the death or dissolution of the body, of all forms of vegetable and animal life, the life-force which had animated said body, disintegrates (so to speak) and becomes a component part of the next higher grade of force-and so on up the line until it has reached the human plane—the last, the highest, the only material organism endowed with all the complex anatomy of brain, cell and nerve structure and substance conducive to thinking, reasoning, rememberng, gathering, and storing away knowl edge sufficient to cope with the forces

and environments of ethereal realms. Scientists also claim that life-force, as t reaches the human plane, is more or less tainted with the traits and passions peculiar to the different species of lower life which it has once animated. This claim is verified in everyday life, for we meet persons whose passions are those of the tiger or panther, others whose tralis are those of the swine; some who are as obstinate as the donkey, others

EDITOR OF THE ARENA, JOHN CLARK RIDPATH'S REMARKS UPON THE AFTER LIFE-MEMO RIAL DAY EDITORIAL.

The present editor of the Arena, Prof. John Clark Ridpath, is no doubt, like the previous editor of that valuable periodical, B. O. Flower, a Spiritualist, if we may judge from his recent Memorial Day remarks relative to an after life. He writes as follows

OUR DEAD.

Where, after all, are our brave dead? The traditional belief of the world has been that they live. But very yague faith is the faith of mankind with re spect to where the departed dwell or in what state, On this theme conjecture has been rife in all ages. Certain it is that human beings have never been content to die without a hope. Of all the arguments that have been presented on this subject that of flepry

Thomas Buckle is the best. His own mother passed away, He was at that time composing a review of "Mill's Essay on Liberty." The shock to the great historian and thinker was almost unbearable, but he rallied and inserted in the essay which he was composing that remarkable paragraph on the survival of the dead as he was able to se

it and hope for it. Buckle's argument is this: There i in human affection and desire an equa-tion the first part of which is here and the other part of which is-where That is his great thesis reduced to a syllogistic suggestion. He alleges what s true-that life without the after half of the equation of hope and desire is a reduction ad absurdum.

Our brave dend who went from us in the flery ordent of war either exist or they have ceased to exist. There is no middle ground. The broken equation of hope and affection indicates their exstence beyond that dividing curtain which the poetical language of man-kind has called 'the vell." We choose to believe, or at least to think, that our heroes are living somewhere in a happy fruition of patriotic joys, unclouded with sorrow, unacquainted with further pain and augusti. We say of them, "They sleep." Rather let us say of them, "They wake."

If immortality be a dream, it is indeed a generous and beautiful dream,

tending ever to make itself more real as the end of life approaches.

Little are we disposed to yield to en-thusiasm or to chase shadows, but somehow we think that our heroes of somenow we thank that our neroes of the Union war are not dead, that they are not sleeping, but that they are both living and free; that they go forth and know and rest and love and aspire. Happy were we to be sure that they are Backward Look and to see in our selves and our work the happy results and beautiful hopes and joys which they so unselfishly procured and conse-crated by their life and death.

JOHN CLARK RIDPATH, Boston. Editor of The Arena.

Whether the foregoing was spoken of written I am not prepared to say; but from what class of people could a more appropriate selection of a speaker for Memorial Day exercises be made than from the Spiritualists? How I would have been pleased on our recent Deco ration Day in our beautiful cemetery in an ideal afternoon, to hear such speaker as Mrs. Cora L. V. Richmond Mrs. Jennie B. Hagan Jackson, Mrs. Nellie T. Brigham, H. D. Barrett, Lyman C. Howe and many others I could easily mention." But it seems that these memorial exercises are still in the hands of those who do not know that death does not end all, or our orthodox friends who are still leaning upon the broken staff of "faith and hope." H. V. SWERINGEN.

DREAM PREVENTS A WEDDING The attempt of an Atlanta, Ga., couple to get married has resulted in a rather remarkable trial in that city recently. Benjamin Powell is the name of the would-be groom, while the lady's name is Laura Pearl Lemon. The wedding did not take place because prospective bride had a dream. And in save to her. Then begins this highly hat dream she claims the Lord showed entertaining performance. that Powell would not make her a good tion which comes to me from this piece husband.

The motion on trial was one made by Powell to revoke a former order that it will depend upon how G. B. con. granted by the ordinary withholding his marriage license and certificate from record. This motion was denied by Judge Hulsey, and so the matter stands. Some interesting testimony was furnished by Miss Lemon, who told the court of the wonderful dream in which the Lord spoke with her. It was indeed a remarkable affair and the recital of it caused quite a deal of amuse ment among the spectators in the little

courtroom. "Why did you not marry Powell? was asked the witness. "Because I found he would not make me a good husband."

"How did you find all this out?" "Well, I fasted for two days and nights, during this time I prayed to the Lord that he would show me whether or not Powell was the man to marry, and he showed me." "You mean to say that you got a reve-

ation from on high that he was not the man you wanted?" "Well, then, when you wrote to Pow-

ell to get the license you really meant o marry him?" "What do you do when you seek n revelation? What process do you go

through? "I prayed and asked the Lord that he might show me in a dream whether Powell would be a good hisland or not,

and he showed me." Many other young ladies might profit by consolting their dreams, as the spirit friends are often able to answer prayers in this way, upon the subconscious pelt.

Heaven must be in me before I can

HOW SHE DOES IT.

Anna Eva Fay's Methods of For an Industrial and Co-op-Performing Her Tricks.

Enclosed is a clipping from the Hypnotic Magazine relative to Miss Anna Eva Fay, whose seances we see much cracked up by the Spiritualist papers. She is one of those conjurers with whom Mr. Parcell regales his society with a scientific name. He may be honest, but we are sorry for him. Let all take the hint, H. R. Arcadia, Fla.

Some short time ago a "Miss Anna Eva Fay" billed our town for a week's engagement. Her show was mostly mind-reading and that ancient cabinet trick. She, or rather her manager, each night would say to the audience, that the gentlemen (three in number) would pass among the audience and distribute paper, pencils and pad. You were to write your questions, hold them in your right hand and think of what you had written-Miss Fay would do the rest. After the pencils, pads, etc., were col-

ected they put on some minor act, such as violin playing, impersonations, etc., consuming about twenty minutes. The men who collected these pads would pile up a great quantity of them where they could be seen by all-showing they were not used by Miss Fay in her test Miss Fay comes on the stage, is blindfolded, and has a sheet spread over her head and body. They the test begins. She says first: "I have the name of John Jones before me; he wishes to know if he will prosper in his business. Answer is, Yes, if he attends strictly to

business," etc.

I visited the show six nights in succession and never had a question answered or my name mentioned. Why? I did not use the little innocent-looking pad; also a number of others who did not use them met with the same success as I. This I watched very closely. She worked her scheme fine; her confederates never once came upon the stage during the time she was mindreading. But Miss Fay had a bundle of something in the bosom of her dress. and it was very plain to a close ob-server, sitting as close as 1, that Miss F.'s arm was moving in such a way that it was plainly evident that she pulled one of the pads out and read it each time she answered a question; and she would replace it and draw another, etc. etc. Her engagement here was a great success financially, but I would like you to tell me if I have not related herein the key to "inind-reading?" And I think your offer of \$50 for a genuine case of mind-reading will be moss-covered before it will be won on the fair and square plain you offer it. Let us hear from you often on this subject, especially if it is ever actually accom ROXIE.

["Roxle's" theory is probably correct

as to the manner in which this particular piece of "mind-reading" was ac complished. A better plan, and one which which I am given to understand Miss Fay made use of in Peorla, Ill., with gratifying results, is to connect a speaking tube from the cellar to the stage. The "mind-reader" sits at a table, securely blindfolded. The audience write burning questions upon slips of paper, and fold them carefully These are collected on trays, and emp tied into a small sack placed on the stage before the "mind-reader." The sack is hottomless; that is to say the notes flutter through a hole cut in the floor to the cellar, where they are pounced upon by stage hands and other assistants in the good work of befooling the public. The answers given are generally of small importance: the point which especially appeals to the imagination of the questioner is that his question should be exactly repeated. There is a pocket in the sack wich contains a number of blank pieces of paper folded like notes. When a sufficient number of questions from the audience have been received, the mind-reader stoops down and dips her hand into the pocket of the sack. Slowly she raises that hand, tightly cleuched, and the audience can see that the mental strain is intense. The speaking-tube runs up the leg of the table close to her ear. The whisper the | which comes from the tube is inaudible of paper is, 'Shall I see J. L. to-morrow?' Signed 'G. B.' My answer is ducts himself. Is that correct? Is the question correct, please? Will the writ-

er inform me if I have correctly read his note?" There is an embarrassing pause Finally, after much shuffling, a young man with a red face rises to admit that e wrote the question, and he sits down again, amid the laughter of the audience. And so the game goes on. As fast as the stage hands in the cellar can decipher the messages they may be repeated by the "mind-reader" on the stage. Of course, a number of questions are not answered at all, but a little practice in this work makes the "mind-reader" amazingly proficient in ambiguity in the event of failure, and the general opinion is that perhaps the strain on her mind was b great.-Editor Hypnotic Magazine.

The nunishment suffered by the wise who refuse to take part in the governnent, is to live under the government of bad men.-Plato.

There is a remarkable difference be tween master and mind, that he that doubts the existence of mind, by doubting proves it.—Colton. In nature there is no blemish but the

mind; none can be called deformed but the unkind.-Shakspeare. A good laugh is sunshine in a house, -Thackeray.

Free will is not the liberty to do whatever one likes, but the power of doing haterer one sees ought to be done.-7. Macdonald,

Often the elements that move and mold society are the results of the sis-ter's counsel and the mother's prayer.—

A WORKING SCHEME.

erative Home.

NEW PLAN FOR THE EDUCATION DEVELOPMENT AND TRAINING OF MEDIUMS AND TEACHERS OF SPIRITUALISM.

My dear co-workers in the vineyard f eternal truth:-While glancing over i recent number of The Progressive Phinker I learned that some of our workers are in for founding a school for the purpose of educating our me-

I cannot refrain from sending you some suggestions upon that line. "He who runs, must walk." "He who educates the masses, must educate him-self." Confined to study and experimental work, I make no pretense at the art of knowing anything but what I have been able to learn since I first commenced to develop my mediumship. I think and almost know, that a medi um never went before the public successfully without some education.

I contend that the sooner we can and do establish schools where the future worker for the truth may be trained and developed, the sooner we will be in shape to teach the masses. The questions that I want to throw

some light upon are such as have been on my mind for some time. How can we found a college for the education. raining and development of mediums: How can such an institution be made permanent and self-supporting? What line of work should be accom-

olished by students in attendance? In solving the first question, I would suggest that we form and maintain an association to be known as The National Spiritualists' Educational Assoclation. That the members of the said associa tion shall pay an annual fee of \$1 per

year, to be paid quarterly in advance, and used as a fund to meet the expenses of any work required. That the association shall secure a location build what buildings shall be required and transact all business of the insti

HOW IT CAN BE MADE PERMA-NENT, ETC.

Out of the funds raised by the assoclation there shall be purchased not less than 1,000, nor over 5,000 acres of land; said land to be located in a good farming region, all in one piece and not di-vided by lands belonging to other parties.
The said land having been secured, 100 acres out of each 1,000 shall be set

aside for building purposes. That all buildings be made on the plans set forth 'Human Culture and Cure." That all cooking can be done in a common kitchen, all meals served in a common dining-room, and all washing and accessorial work can be done in a common room. That all work of earing for the various departments of the institution can be done by the co-operation of All lands not used for building pur-

poses shall be used for cultivation of poultry, vegetables, fruits, bees, etc., by constructing hot-houses on a modern principle, discovered by Gen. J. S. Pleas anton, explained in Dr. Babbitt's "Principles of Light and Color," and tested and improved by myself. I can safely say that in any sunny climate we can be able to raise chickens, grapes, strawberries and garden produce in the dead of winter and without the aid of artificial heat. In this manner we can raise food to feed from one to five thousand persons the year round; since the only meats essential to good healthy systems can be had from the poultry industry, the expense of beef and pork could be done away with; and by havng a tailor's shop and dressmaking establishment in connection with the institution we could save about one-third the cost of living. By having the cooperation of the students, all the work necessary in the different departments

onld be done. While giving the students the double idvantage of learning some trade, and it the same time to develop and educate themselevs, the work of running the college would cost the association nothing after the cost of buildings, etc., has been paid for. The buildings necessary for this work

would be: One to contain sleeping rooms, kitchen, dining rooms, wash rooms, store room, cellar, bath rooms and other conveniences. Another to contain a lecture hall, li-

brary and reading room, scance room, rooms for physical and chemical study and demonstration-in connection with this a department for the study of the medical sciences, including the course of study that is taught in The College of Fine Forces, founded by Dr. Babbitt. All these rooms can be lighted and warmed by electric power at a very small expense to the institution, and a saving of time and trouble. Of course there are some who will say

that this is more of an idealistic than practical view, but I think that I know what I am talking about. Here in Joplin, Mo. I can get my room lighted by an incandescent light that costs me 50 cents a month and burns all night; the lights are furnished by a company that makes over one-third profit on that price, and that after all expenses are

Again, if we can secure to the indi ridual a better education and development, the more students there will be especially if we give them more than hey can get at other universities, or by themselves, and at less expense of time and trouble.

WHAT-LINE OF WORK STUDENTS SHOULD PURSUE,

I am in no way disposed to lay down any, set lines of work for students to accomplish, at the present time. I would dvise that a committee be chosen to ook after that line. I think that a course of instruction in

vhat Dr. Babbitt has termed the "Har (Continued on page 7.)

THE BROCKWAYS.

THEY CREATE GREAT INTEREST AT PUEBLO, COLO.-INDEPEND. ENT WRITING IN A PURSE-RE-

MARKABLE BOY. Mrs. A. Brockway, the independent slate-writing medium, and her son Charles, the seven-year experienced boy clairvoyant and platform test medium, opened their meeting before about 400 people of Pueblo at 8:07 by asking their audience to rise and sing "Nearer, My God to Thee;" after which prayer was offered by Mrs. Brockway appealing to the God above and the spirit-world." "he Sweet Bye and Bye" was then sung, after which followed a brief speech by Mrs. Brockway, which was in substance to the effect that Spiritualism was a true religion, full of truth, reason and splendor, more so than any creed. "As one lives and dies so shall they be." An appeal was made to those present to live honest and pure lives if they desired a grand and noble

success in the future She is a very earnest speaker and her whole soul seems to be in her work. She has a sweet voice and pleasant

manner; On the blackboard was seen the fol-lowing inscription: "When your names are called, please answer promptly as we will be able to answer more of the

Tests were then made by the unrivaled Charles telling people all over the house about their first husbands and wives, and when a test was being made if the person did not answer the name (as the request on the blackboard stated), Charles, with the question in his hand, would go all over the hall trying to find the person who had written the question, it requiring much time, but with success. When Charles would become exhausted his mother would give a test. She called the name of Laura and asked her if she had a bill of sale of furniture. The reply came from a lady that she had. "You have a locket with a small chain attached to it in a pocket-book." The lady said she had, "Let me have it?" said Mrs. Brockway, and ran down after the purse, and held it in her hand so everyone could see that she did not oven it. and had the lady come to the platform, take the purse and find independent writing within from the spirit. The lady, with trembling hands opened it, found the writing and read the same amid great applause. She called another spirit and a lady by the name of Lena Lee, "Don't throw away your money; you will go to California this A short poem on flowers was rendered by Mrs. Brockway while she was in a trance.

Charles took an envelope off the table and laid it down again. A voice from you proceed with that question?" He replied "that the spirit would not come and that he had no power alone."

He next took a sealed box and told the person that it contained questions relative to money, etc., which he answered. Many were the names called and questions answered. These are only a few examples of the wonderful power possessed by the mother and her son. It is more than worth one's money and time spent to spend a few hours in the company of the celebrated family.

GHOST LAND.

pare with

This remarkable book only needs to be read to be appreciated to the extent of a second perusal-in fact a study. Spiritualism has been the real theme of hundreds of books along different lines of scientific research. save the great and enthusiastic minds of our cause flooded the whole world with literature, but no book of its size has yet been published that will com-

GHOST LAND. in enchanting its readers with solid. profound logic, and style of recital. It reads smoothly as a novel in the record of real facts and can but fill the mind with higher aspirations and and nobler thoughts, and coming as it does as a gift to every two or more subscribers, the first edition of it should exhaust in at least the next three

mouths. If you cannot find a neighbor who will club with you on a year's subscription, send one to a brother or a sister of some other relative whom you would like to convert to the beautiful principles of Spiritualism,

Only think what you get in the way of literature for the money: The book contains 357 pages and The Progressive Thinker in one year contains equivalent to 6.824 pages of the same dimensions, and being sent to your homes for the paltry sum of 2 cents a week. Is the proprietor doing this for the money and that alone? Don't you get your 2 cents worth in this deal? These are square large increase in our list and an enhancement in the value of your library.

ATTENTION, SPIRITUALISTS!

Will you not help the National Association to defend the Babe Will? Fifteen hundred dollars are needed for the work. Will not fifteen hundred earnest Spiritualists contribute one dollar each for this noble purpose? Let us have a prompt response, as the case will soon be tried.

Mrs. Babe earnestly desired that a large proportion of her estate should go to aid the work of the National Asso ciation. Will you not help us to defend her will that the cause she loved may receive the financial aid she intended that it should?

The Board of Trustees of the Na tional Association will meet at the neadquarters on July 6. Let every Spiritualist who can afford so to do send their contribution before that date FRANCIS B. WOODBURY,

Penna. Ave. S. E., Washington, D. C.

only it is looser and lighter to one than to another; and he is more at ease who takes it up and carries it than he who

The Fox girls were soon induced to (Continued on page 7.)

(Continued on page 7.)

(Continued on page 7.)

Tells How All May Become Their Own Mediums.

A RECORD OF HER OWN REMARKABLE PSY-CHIC EXPERIENCE AND AN ABLE EXPOSI TION OF THE SPIRITUAL PHILOSOPHY.

This is the first time that a noted literary writer and author has given to the world a book written directly upon the Spiritual philosophy. Lilian Whiting has had the moral courage to do this, and the result is her new book entitled "After Her Death." It is the most brilliant gem I have yet seen in the vast field of psychic literature, and is a fitting sequel to "The World Beautiful," by this inspired author.

"After Her Death" reveals the source of "The World Beautiful." It was inspired or dictated by a friend of above it. Mechanics lends itself to chemistry; chemthe author, who had passed through "the gates ajar," beyond the misty scenes and shadows of life material, and roamed the beautiful hills and vales of the worning to a higher range of spiritual existence." land of life celestial.

Miss Whiting's style is of such a pleasing nature that one feels that they are living her life and experience as they read, and

> "While pulling hard against the stream The distant gates of Eden gleam."

The author takes as a text for her book a couplet by Emily Dickinson:

"This world is not conclusion, A sequel lies beyond, Invisible as music, But positive as sound."

It is an open secret that the friend referred to in this little book is Miss Kate Field, whose portrait appears as the frontispiece, and who passed to spirit-life from Honolulu, after fifteen years' intimate acquaintance with the author of "After Her Death."

UNUSUAL PSYCHIC EXPERIENCE. In her first chapter, entitled "What Lacks the Summer," the author tells how, on a voyage to Europe in the steamer "Pavonia," she was aroused at 4 o'clock a. m., by something like an electric shock, followed by an indistinct telepathic communication, which afterwards proved to be from a very dear friend on an island in the Pacific Ocean. The morning after this occurrence she arrived at Liverpool, and although she knew not the exact portent of the message, she felt so depressed for the next two weeks that her tour through England and visit to France had no charms for her. At the end of that time she received a cablegram from America announcing her friend's transition at the very hour, considering difference in time, that she received the shock and indefinite message on the steamer. From the hour of receiving the cablegram she established telepathic communication with her friend on the spirit side, which

became clearer and more rapid as time passed. The second chapter is evidently named after William Watson's beautiful poem, entitled,

FROM INMOST DREAMLAND,

and these lines are quoted from the poem as a text:

"Thy voice from inmost dreamland calls; The wastes of sleep thou makest fair; Bright o'er the ridge of darkness falls The cataract of thy hair.

"The morn renews its golden birth; Thou with the vanished night doth fade. And leav'st the ponderable earth Less real than thy shade."

"PAST THE MORNING STAR."

is the title of the next chapter, which is introduced with the following suggestive texts: "I look to see science prove immortality."-Kate Field.

"Such sweet communion had been ours I prayed that it might never end. My prayer is more than answered, now; I have an angel for a friend."

ar experience?" to which the spirit replied: "It rests with you, rather than with me."

"ONE WORLD AT A TIME CONSIDERED."

The author closes this chapter with the following argument with the one-world-at-a-time man or woman: "There has often been quoted with the emphasis of applause the remark of some one who proposed to take one world at a time.' But where is the line to be drawn? Man has his twofold nature, the physical and thespiritual. The moment that he reads, thinks, transacts business, love, sympathy, intelligence—these all belong to his spirthe world of the visible and the tangible, then he must tions-all that is of the other world, which he who consistently takes "one world at a time" must bar out from his life. The phrase is easily reduced to an absurdity. monstrosity, for he would have to be devoid of mental

power and social sympathies. To live the higher life is a method commended by all. which are in easy and natural communication with the

"IN TWO WORLDS."

is the caption of the next chapter, which is introduced by another of William Watson's poems, as follows:

> "Two worlds hast thou to dwell in, sweet,-The virginal, untroubled sky, And this vext region at my feet. Alas, but one have I!

"To all my songs there clings the shade, The dulling shade of mundane care; They amid mortal mists are made,

Thine, in immortal air." The text for this chapter is taken from the prose works

of the Poet Emerson: "Our eyes are holden that we cannot see things that would be inevitable." stare us in the face until the hour arrives when the mind is ripened. Then we behold them, and the time when

we saw them not is like a dream.' This is a most important chapter, as it deals with etc. The author shows the "subconscious" self to be a be recognized, such a narrative would be of too persona scious self.

THE ASCETIC CONSIDERED.

On page 62 is the following sensible argument on this

"The devotee who embraces the ascetic life seizes a fragment of the truth-that of overcoming the lower

The closing paragraph of this chapter is a prophecy which is full of encouragement for us, considering that it comes from such a high authority in the world of literature as Miss Whiting.
"The curiously misleading phraseology of death as 'go

ing into the dark,' and 'the terror of the unknown,' and the land of shadows' will soon be obsolete. Humanity will recognize the higher truth."

"Distant Gates of Eden" is the title of the next chapter, which is introduced by these suggestive quotations: ELECTRICITY AND PSYCHIC FORCE.

"The connection between electricity and psychic force is a subject of singular interest; and the tendency of facts nheady known goes far to prove that they are connected. ... Each force in nature is the servant of the next istry to electricity; electricity to psychic force. And those are but the outer gates to the vital forces entrusted

> "Who, rowing hard against the stream," Saw distant gates of Eden gleam."

"In our definitions we grope after the spiritual by describing it as invisible. The true meaning of spiritual

As the texts would suggest, this chapter is given to a scientific elucidation of spiritual communication and the analogies between spiritual and material science. It opens with this pointed illustration:

"Communication is the supreme test of civilization The higher its degree, the finer its quality, the more easy and swift are the methods of communication. ... As the scale of life ascends, the range of communication increases, and its subjects multiply.

"UNTO MY HEART THOU LIVEST SO,"

though not descriptive of its contents. It is introduced with a beautiful poem, of which the last three lines must "Somewhere thy soul sees higher heights to climb;

And somewhere still there may be valleys dim That thou must pass to reach the hills sublime." The following lines are used as the author's text:

"Sometimes wherever I may go Unto my heart thou livest so, I marvel if the forms I meet, The speech I hear, be Time's deceit. If viewlessness and silence screen More life than can be heard and seen."

It is in this chapter that Miss Whiting gives the following remarkable experiences with the medium who was afterwards made famous through the Psychical Research Society as the one who first satisfactorily demonstrated to its more skeptical members the fact of a continued life beyond this by incontrovertible tests:

"Still, while the phenomena are less important than the unerring perceptions of intuition and spiritual recognition, it would be ignorance or falsehood to deny that there is definite and authentic communication between one in this world and one in the world beyond made possible by the peculiar organization of certain persons termed mediums, or psychics. One of these had prophesied to me, a number of years ago, that I should go to Europe with the friend referred to in these pages. Two years later the same prophecy from the same psychic was repeated. At that time it had grown more improbable than even at first, and, remarking on this to the medium, the reply was, 'It will be; I see you there together.'

"It was on the June Sunday that I sat by the grave of Mrs. Browning in the English cemetery at Florence, that this prophecy flashed upon my remembrance. That she went to the higher life the very day of my landing at Liverpool; that all the story here narrated had been lived: that I had been so curiously conscious of her presence and companionship in a way that had increased constantly, were facts that, to the most incredulous mind, could not but have been startling.

I have an angel for a friend."

"On returning from Europe, I communicated this prophecy, and the curious coincidence of date, at least, "How can you still convey to one the knowledge of if not (as I believe) the fulfillment of it, to Dr. Richard on, the eminent and critical scholar and thinker who is the secretary of the Society of Psychical Research. Dr. Hodgson was impressed by it, and promised that I should again have a 'sitting' with the psychic, whom I had not seen for a number of years and who, in the mean time, had come to be under the auspices of the Society and could only be seen by official permission. Professor James, of Harvard University, Prof. Sidgwick, of Cambridge, England, Mr. F. W. H. Myers, and other learned men had studied and tested this psychic, and the result was a conviction that the phenomena which occurred enters into social relations, he is acting, by necessity, the through her were inexplicable on any other theory than part of an inhabitant of the spiritual world. Thought, that of communication from those in the life just beyond. By Dr. Hodgson's courtesy I went to this lady itual nature. If he is to take one world only, implying for a sitting, which has subsequently been followed by several others. On the first occasion there were written merely cat, drink, and sleep. To think, to invent, to (through the automatic writing of the psychic) some two create, to conduct great enterprises, to hold social rela- hundred pages signed with the name of the friend referred to in this book. But the signature was as unimportant a feature in the communication itself as is the signature of any personal letter from a familiar friend. There are very few human beings who live exclusively in Not only various characteristic forms of expression, the "one world." The one who did so live would be a strong individualities, and allusions, and circumstances were evident; but besides a clear and rational explanation of a matter that had been perplexing was given—an explanation involving the story of an event of which I, at What is the higher life but to live the life of the spirit, the time, had never heard, with its place, time, and parwhich is joy, peace, and love? To achieve the life of ticipants all written out, and which afterward, I learned the spirit is to develop within ourselves those faculties from one of the persons involved, to have been entirely correct. Still, however remarkable was the nature of faculties of those in the unseen. It is to come into spirithis first interview, it is hardly to be compared to subitual correspondence with them." sequent ones. In fact, the narration of all these up to the present time would offer a story to test the credulity of any one; and still-and it is this fact which is the key-note of the book, which is my raison d'etre for writing it at all-still, this entire story of the several long communications received through this psychic, is one that is, by its very nature,

"PROVABLE BEFORE ANY TRIBUNAL."

"Let any jury of fair and intelligent men-with no predilections in favor of the possibility of its truth, but who were simply intelligent and just-let any such jury be called, and the communications themselves be submitted, and the living witnesses called who could, and would corroborate assertions, allusions, and circumstances, and the verdict of authenticity and genuineness

"In no wise am I a special leader for the thing called Spiritualism. In common with all sincere persons my only desire is to perceive and to believe the truth.

"To relate here the story of this train of evidences auto-suggestion, the "subconscious" or subliminal self, would require an octavo volume; and also, as will readily misnomer. The proper term should be, the super-con- a nature to quite admit of public record. Still, while personal, it is not, necessarily, private. The life and deeds of a woman simple, noble, truthful, sincere, great in heart and in mind, does not involve secrets, so to speak. One may have scruples of delicacy against relating matters which are, after all, open enough to every one interested.

fragment of the truth—that of overcoming the lower physical nature. But physical qualities held in due support of the powers of the spirit are not low. For instance, to dine for the mere pleasure of appetite is a property to overcome; but to dine for the reinforcement asked, 'Can you—the spiritual beings in the spiritual asked her the question, 'Can you be needed.' of bodily energies, that they may well sustain that in- world—read our books—the general literature here? To strument through which the spirit works, is a factor in which was replied: No, dear, not exactly, yet the idea is the higher life. It is a life that is lived by considering understood by us.' (Can you hear me if I read aloud to the body an instrument—as the temple of the indwell—ing spirit—to be kept in health and in harmony, in sup—life reaches us better and clearer.' Is the other life as violeta.

Every taste may be corrupted by habit. A man may get so accustomed to an offensive atmosphere that he will stop his nose in passing a garden of jessamines and violeta.

port of the spiritual purposes of accomplishment; of aspiration, of the fulfillment of duties, the radiation of dear; it is first like going from one room into another. It is so beautiful, and there is such freedom and clearing paragraph of this chapter is a prophecy level. And the traveling is delightful. The sensation of riding through the air is delicious.' Is the communication between you and myself more direct than is usual between two who life on the different planes—the Seen and the Unsteen? May Yes, it may be said to be, because there are few persons who are so near each other.' At shall not coerce him into a compliance with the following one sitting the spirit friend took the initiative and wrote: ideas which are the somewhat careful result of some forty Dearest - 19, come near to me and answer a few ques- years' anxious thought. If we stare the proposition as tions.' The questions were asked-regarding the dispo- to the existence of another self, squarely in the face, we sition of ceitain affairs, and other matters—showing as shall find ourselves vis-a-vis with a transparent absurdity. clear memory and perception of events and circumstances as would have been shown had the friends met in this dividualities? We hear much talk about the double conworld after a separation."

The title of the last chapter is suggested by these beau tiful lines, which are used as a text:

"ACROSS THE WORLD I SPEAK TO THEE," "Across the world I speak to thee;

Whether in yonder star thou be A spirit loosed in purple air; Whether beneath the tropic tree The cooling night-wind fans thy hair-Whether in yonder star thou be, Across the world I speak to thee. Send thou a messenger to me."

This chapter is so full of truth and beauty, and of prophecy of the immediate acceptation of our truths by science, that to give its key-note would be to copy it in toto. However, in this concluding chapter Miss Whiting satisfied that we are single entities with varying mental makes the following

IMPORTANT ANNOUNCEMENT:

ciety for Psychical Research, is now engaged in a series the argument—perhaps like the writer—begins from a of researches whose results he will duly publish, and new standpoint, to reach again simply by a new path the which will give to the world a clear, definite and scientifi-cally-attested knowledge of the conditions of the next sible result. The mathematical faculty of that student is the caption of the next chapter, which is suggestive, life, which will be practically, a new revelation. It has is now excited to a state of feverish unrest. During his has gone on; and when they are published, the work will diently taking a hand in. The faculties of perception Newton's Principia to the progress of science."

broken the ice for her coterie of literary writers to follow elbow and called his attention to business. Now he is in It only required one of the critical literati to take the in- a proper condition for the rousing of the so-called other itiative, others to follow in the wake, and after them will self. Let us watch the process. As sleep approaches all come the masses, while Dr. Hodgson's book will break the other faculties become oblivious, and mathematics down the barriers of science to investigation.

spiritual era, is fraught with many signs of the new day interruption proceeds with the work, solves the problem that is to dawn, when the full sun-burst of spiritual and lies down again when the mathematical faculty joins light, with its universal brotherhood will break upon the the nocturnal rest of its neighbors. In the morning-ERNEST S. GREEN. nations of earth.

FRATERNITY.

"Lo, the Poor Indian."

Why stand we apart with our work in the vineyard Since God's every child has its mission to fill, Oh! why not go forward like brothers and sisters Forever united in earnest good will?

Are we not children of one Divine Father Whose blessings thato us incessantly flow, And should we not follow our Father's example By freely bestowing what we can bestow?

The pathways of progress have not fastened gateways. Nor ever rawardless a soul that moves on, For if diving precept is blended with practice, There never is lacking a victory won.

But while words of kindness may often be spoken. Who of us all will their meaning express? Who will go forth with the olive-branch token With only the motive to love and to bless?

Who will go forth in the armor of kindness To lead the poor wanderer from pathways of sin? Search out the souls that are groping in blindness And find them a refuge and welcome them in?

Who will go forth in the work of redemption And glory at taking their stand in the van. With purpose of lending such aid in the effort As courage undaunted and worth only can?

Speech may be uttered and echoes repeat it, But action will have its unending refrain; And heaven cometh down to the soul's that are greeted By angelic anthems that come to remain.

Oh! then, are we striving to merit those anthems? Do we all worship at love's sacred shrine? Will it appear when the life-book is opened That we have all acted with purpose divine? Is there no "hunt-ground" or home for the Indian In all the wide forests or fields of the earth,

And must his pale brother who claims to be Christian Deprive him of all he inherits by birth? Is that the precept ordained by Jehovah?
That going forth to God's altar and shrine?

That in accord with the gospel of Jesus

The angel-trod pathway-O, brother mine? Are not God's children wherever they may be All the recipients of His divine care? And should not the red man, the child of the forest Be justly awarded his God-given share?

The trees of the forest have no altercation, But stand in their order as if they were one; Their roots and their branches make progress together, Until their great work of the temple is done.

Aye, worlds upon worlds are all chanting their anthems As sweetly as scraphs their melodies sing; And if we are chiefest of all things created, Should offerings be less than that we have to bring? Oh! if we look upward for wisdom and guidance,

How quickly the angels respond to our call Using forever their utmost endeavor To waft their sweet minstrelsy down to us all! They would that we review the lives we are living

And pause but sufficient to see where we stand; To see if the gifts that our souls purpose giving Are surely the gifts of "the heart in the hand." They point to the sunshine, the rain, and the dewdrops, And call us to note how the God-gifts are given; Alike unto all and forever continued

As always our Father is smiling from heaven. They ever assure as that we are God's children. With special appointments for each one to fill: And therefore should always as earnest co-workers

Go lovingly forward in kindest good will. They tell us the star-gems that sparkle above us, All glowing with glory in acting their part, Are asking us truly to be more fraternal

With shoulder to shoulder and heart pulse to heart. for tho' in God's wisdom our missions are varied, Our heart's best emotions should still be the same, And all hallowed kindness from one to another Should be the blest object at which we should aim. DR. D. AMBROSE DAVIS.

THE SECOND SELF.

Explanation of the Phenomenon,

NO SUCH THING AS A SECOND SELF. To the Editor:-First permit me to say to the timid reader that being a person of extreme liberal views, I

Prima facie, how can a single brain give rise to two instruction of a physical brain, as though that fact made possible the existence of two personalities. I suppose on the same theory when times are good and everything is prosperous, all looks bright because we are seeing with the right eye, but when everything looks blue, we see the right eye, but when everything looks blue, we see with the left eye, and are hence visually(!) speaking, two different persons! See? Now when combativeness is excited we may be justly called a bad egg; but under the benign influences of the Christian religion we become a benign influences of the Christian religion we become a kind of subliminal self—way up yonder! Now I think this may all go to show we are as many selves as we have Dedication. phrenological organs. I have read all I can get hold of from the pens of

Richts Janet and others, as well as the apings of the mohammed, or the Fatth and Ware of pseudo philosophers and writers who have paid largely Islam. for a big reputation, but I have become more and more properties. Let me illustrate. Possibly for a week a student wrestles with a gigantic mathematical problem. Probability of a Future Life. At each successive effort he becomes entangled in a maze "Richard Hodgson, LL.D., the Secretary of the So- of curves, angles and planes until he loses the thread of The Egotism of Our Age. been my privilege to read these almost daily as his work work his other faculties have all been awake and unobebe of as marked importance to the conduct of life as was have distracted his attention from intricate points of the work. Reflection has withdrawn his attention to some All honor to the brave Lilian Whiting for having sober thought in other fields; acquisitiveness nudged his restless and feverish sways the scepter alone. Automa-This year, which completes the semi-centennial of the ton-like he rises from his bed, takes his pencil, with un-'wonderful case of double consciousness!" Professor Quackman shows how it was done by a different self, in-"After Her Death," the book noticed above, is for sale at the office of The Progressive Thinker. Price, \$1.

A timid youth (it may be) rises in his sleep and goes forth and climbs the church tower from the outside; he walks upon the roof which has so sharp a pitch that even the most experienced carpenter would not venture upon it. "Evidence of another self!" Simply told, his weak points of fear were in oblivion; his combativeness, destructiveness and balancing faculties were aroused (for the feat will always show that in such cases the somnambulic mind is not a well-balanced structure). These faculties forced him to perform these feats. Let it be observed that notwithstanding repeated assertions to the contrary, no somnambule ever performed a feat which he could not do when awake if he only possessed perfect confidence. Take the case of climbing the "dizzy heights," walking on the steep roof. If you ever become acquainted with the sleep walker, dear reader, you will find that if the church tower could be placed on the ground he could easily climb it in his wakeful moments, as could many a street urchin. The same is true of the steep roof. In all these cases, and in any conceivable case, the favorable faculties for the feat are excited, while those that would impede are sleeping. Thus the writer feels well satisfied that he is only one person, and hence does not fear that death will divide him up into a series of personalities, and eventually dissipate his individuality.

These ideas will call down the wrath and contemptpossibly-of those whose fort lies in the propagation of ensationalisms. So, Mr. Editor, for the present suppress my name which is, B. R. ANDERSON.

Monkey or Man?

Monkey or Man?

To the Editor:—The question must come to the observant and intelligent if the actions of some people are those worthy of our kind, or of the ape whose exploits are only imitative? This thought has been suggested by reading an editorial in a so-called spiritual paper, wherein the writer deprecates the existence of our lyceums, and advocates a return to the religious Sunday-school. To cap the climax of idiotic suggestion, the base of all instruction is to be made on that of a personal God who can hear and see the children, and thus through the use of these personal attributes cause them to have a wholesome fear of him as a means of keeping them in the straight and narrow orthodox way.

Is it possible we have come to this? When we pay our money for a spiritual paper to have truth presented to that of the paper is 50 ceatis; musile \$\frac{1}{2}\$; pospaled.

A Fascinating Work.

The readers of The Progressive Thinker Will remember the story under the above title, by Hudson Tustie, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. This wish has now been gratided. It is above the Sarce It and the cover. The sceenes of the Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sarce It and form like the "Convent of the Sar

those who would learn, that in place of bread is given a stone? Here is an unblushing proposal to return to that which has forged chains of misery on the millions; to use falsehood as a means of befouling the minds of the innocent; and to use fear-the lowest of all agencies ever brought to bear upon the human mind, as a means of education. The article goes farther to condemn individual unfoldment, and in its place to keep back the child and teach it the one lesson of obedience.

I feel that everyone who has been made free from the BY AUGUSTA W. FLETCHER, M. D. superstitions of the past through mental pain and suffering, must realize that they have been offered a humiliating insult in having that which is worse than trash in this way presented for their consideration; and for myself, I must protest against such representation of Spiritualism way presented for their consideration of Spiritualism to thought and ane literary skyle, and compared the superstance of the s to the reading public. Grand Rapids, Mich.

Bulwer says that "death often changes aversion to love." Certainly it does; we may have an antipathy to sheep and swine, and yet love mutton and pork.

THE NEW GYGLE

To the Editor:--Your New Cycle THE PROGRESSIVE THINKER has entered upon is grand. | am glad you Price, cloth, 75 cents. For sale at this office, are to reprint so able a work as that The Molecular Hypothesis produced by Emma Hardinge Britten. It is indeed WONDERFUL how you can do so much for your patrons. I congratulate you on your ability to manage, and your generosity in bestowing bless-Emma Rood Tuttle.

Berlin Heights, Ohio.

THE ELIMINATOR

Skeleton Keys to Sacerdotal

Secrets.

BY DR. R. B. WESTBROOK,

Profoundly reverent, but thoroughly radical; exporing the fabulous claims of ancient Judaism and dogmatic Christianity, containing many slariting conclusions never before published, showing clearly the mythical character of most of the Old and New Testament stories, and proving that Jesus was an impersonation and not a person. A genuine sensation. Price \$1.50. For Sale at this Office.

GLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

CONTENTS:

Sketch of the Life of A. B. French William Denton, Legends of the Buddha.

Joseph Smith and the Book of Mormon Conflicts of Life.

The Power and Permanency of Ideas The Unknown. Anniversary Address.

What Is Truth? Decoration Address.

PRICE, \$1.00, POSTPAID.

PHILOSOPHY

OF SPIRITUAL INTERCOURSE. This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Phelps, Stratford, Conn., and similar cases in all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth. \$1.25. Yostage 10 cents. For sale at this office.

THE TEACHINGS OF JESUS

"The

Out of the Depths Into the Light. By Samuel Bowles; Mrs. Carrie E. S. Twing, medium. This little book will be read with intense interest by thousands. Price 25 cents.

The Religion of Spiritualism, Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, a grand and noble man. Price \$1.00.

The Science of Spirit Return. By Charles Dawbarn. Price 10 cents.

THE SOUL,

Its Nature, Relations and Expression in Human Embodiments. Given through Mrs. Cora L. V. Richmond, by her Guides. A book that every one who is interested in re-incarnation should read. Price \$1.00.

RELIGION OF THE FUTURE. BY S. WEIL.

Cioth, \$1.25.

Cioth, \$1.25.

This is a work of great value, written by one of the keenest, most powerful and most truly religious minds of the day. It is particularly a work which should be put into the hands of those who have freed themselves from the dogmas of orthodoxy and from the dogmas of materialistic schence, for it will strengthen the conviction of the free mind that mind and senses are not the whole of life.

The chapters reveal a new method in psychic and splittual research. They show vivid glimpses of a stupendous moral cosmos that will supersede moral confusion; that only verifiable tenets can survive, and the childhood period of faith and fancy will be superseded by knowledge and facts. For saie at this office.

COSMIAN HYMN BOOK.

A GOLLECTION OF Original and Selected Hymns For Liberal and Ethical Societies, for Schools

and the Home.

COMPILED BY L. K. WASHBURN.

This volume meets a public want. It comprises 238 choice selections of peetry and music, embody-ing the highest moral sentiment, and free from all sectarianism. Price 50 cents. Sold at this office.

LIFE IN TWO SPHERES.

A Fascinating Work.

The Other World and This.

A Compendium of Spiritual Laws. No. 1. New White Cross Literature.

For Sale at this Office. Price, \$1.50 HUMAN CULTURE & CURE

MARRIAGE, SEXUAL DEVEL-OPMENT, AND SOCIAL UPBUILDING.

BY E. D. BABBITT, M. D., LL. D.

OF NATURE. BY PROF. W. M. LOCKWOOD,

The only treatise ever offered the reading and thinking public in the interest of modern Spiritualism, that is absolutely free from the theories of superatilion, and which Demonstrates continuity of life and our envis ronment of spirititual influences

ronment of spirititual influences,
from the data of modern physical and physiological
science.
To the Spiritualist, an impregnable foundation of
scientific data and verified facts.
To the materialist and skeptic, a revelation of the
invisible energies operative in Nature's formula of
evolution.
To the scelesistic, a new heaven and a new earth.
A book to read, to study and think about. A condensed volume of scientific information for 23 cents.
Address your orders to The Progressive Thinker, 40 Loomis street.

A PSYCHIC PRODUCTION.

Which is the Result of Angelic Culture.

A BOY OF SIX WISER BY FAR THAN THE AVER AGE MAN OF FORTY-HE ANSWERS QUES-TIONS THAT WOULD PUZZLE OLDER HEADS -HE IS A WONDERFUL MUSICIAN, AND IS IN-CLINED TO BE PIOUS-HOW GENIUSES AND PRODIGIES ARE PRODUCED.

To the Editor: Occasionally the world is startled by a genius being ushered into existence. Such an occurrence is not an accident, but is the systematic result of the favorable workings of nature's forces, assisted by wise angels who wish to make a deep impression on the earth by some special work which they have in view. There never was a genius like Beethoven who was not the direct and specific outgrowth of angelic care and culture. The subject of this sketch is no exception to the general rule. Whatever his environments, he is a medium nevertheless, and by the painstaking care of the angels, he is ushered into the world and is regarded as a genius. As set forth in the Chicago Herald, Florizel Fabrice Valdane Reuter—this is the name of a wonder child. Children of extraordinary talent have appeared so rapidly of late years that they have ceased to be a novelty or attract especial attention. The world, once so charitable in its judgment of the solo efforts of childhood, is growing critical of even the divinest genius in youth, and any talent save that verging upon the un-cartlily is deemed ordinary. It is an era of smart chil-The present decade has witnessed the flashing into view of more marvelously talented children than the previous 100 years. Joseph Hoffman, Otto Hegner, Gussie Cottlow, Elsa Breidt, Huberman, George Bass, Norman Trumpour, Ernest Wagner and Blatchford Kavannul are but a few prominent examples. To-day little Dufrense, a 10-year-old violinist, and Henry Kartun, a tiny Russian tot of 6 years, pianist, are astonishing Paris, of the "Ring of the Nibelungen." When his mother oband a Russian baby pianiste of 4 years, named Altschuler, week passes but some child of unusual talent is brought ing home, this Dr. Faust of 5 years replied: "Why to me for an opinion, and not a few of them promise to achieve rank with the world's greatest child wonders, and would achieve it, were it not for two serious obstacles nearly always present—the lack of means to cultivate their gifts, and a lack of good, common sense on the part of the parents. I verily believe that more divine talent among children is blighted and comes to naught through the senseless and incessant exploiting of their embryo gifts by their parents than from all other causes com-

MOST VERSATILE OF CHILD WONDERS.

distinction, their gifts lie in one, or at most, two directions. In versatility of talent Florizel Reuter eclipses poems of Poe, Holmes, Whittier and Eugene Field, and them all. Only six years ago he opened his blue eyes to biographies of musicians, artists, statesmen, great genthem states and characters in history. Fach month he reads hilde is sitting right there." He has accomplished! He is first a violinist. Three years ago he began practic- McClure's, Scribner's, The Century, Cosmopolitan, Haring upon a tiny quarter-sized instrument. Only recently per's, Atlantic, Munsey's and Lippincott's. Studer's imhas his hand grown large enough to use a half-sized vio- mense illustrated work, "Birds of North America," prelin. To-day he plays with astonishing facility such sented to him by Lyman J. Gage, is his especial delight. pieces as De Beriot's first and ninth concertos; "La Melwith sympathetic and artistic feeling. To Max Bendix is he indebted for his knowledge of the violin, fon this master loves him as his own child. He studies piano with cal and dramatic columns and reads them entire. Fanny Bloomfield Zeisler, who is also deeply interested in him. On witnessing his marvelous gifts I was only too happy to join my talented conferces in their labor of love. and undertook the development of his voice and his in- "Huh," and the various degrees of grunts with which struction in harmony and musical analysis. This afforded most children express their affirmatives and negatives, exceptional opportunities for study of the child's rare His answers are couched in irreproachable form, such as powers of mind in many directions, and each interview "I do," "I think so," "It is, indeed," etc. Grammationly added to my wonderment.

grasp of ideas. One is a "Kaiser March," describing the standard. Once when he had begun to read "Paul Reapproach and passage of the German army; another is vere's Ride" in his Fifth Reader, I asked him to tell me "The Witches' Dance," in which he imitates many of the the story. "Tell it in your own words," I said, almost instruments in the orchestra—the violin, viola, cella, picture in the orchestra in colo. flute, clarionette, oboe and bassoon-all in their age of childhood. I shall never cease to be amused at proper pitch and key. "Moses in the Bulrushes" is the the implied reproof of his reply that I should simplify name he has given to a cradle song evolved from his own the request to suit his tender age, when he said with great little head. These pieces betray no evidence of imitation dignity, "I do not think I can repeat it in my own lanor reminiscences of other compositions.

REMARKABLE HISTRIONIC GIFTS.

He draws with remarkable accuracy pictures of ships, birds, butterflies, animals, trees and ideal heads. He re- cago's first citizen, Lyman J. Gage, secretary of the treascites with a fire and intelligence incomprehensible in one ury. Mr. Gage never wearies of the company of the wonso young "Barbara Frietchie," "Sheridan's Ride," Scott's der child, and has had him at his house many times. On "Lady of the Lake," Eugene Field's poems and whole one occasion, a year ago, a number of prominent men in scenes from Shakspeare's tragedies. In recitations he different professions—doctors, lawyers, clergymen and has had no instructions. The flash of the eye, the quiv- newspaper men-were invited by Mr. Gage to see him. ering frame, the imperious gesture, the ringing voice and A three hours' test was given him, questions being asked the stamp of the foot or the whispered pathos are merely upon every conceivable subject. All were answered in untaught nature. Developed on this line he might take a way that amazed the savants present. Medical examihigh rank as an actor, for his histrionic gifts are undeniable. -

physiologies. This knowledge he acquired by studying permanent record of the Society of Psychical Research in ganini." skeletons with the parts properly labeled. He delights London. in machinery, and knows by name the parts of both stationary engines and locomotives. Nature is an open it may bring comforts to his mother or advance his musibook to him. The natural history departments of the cal aspirations. Of his adored friend, the secretary of Field Museum are favorite resorts, and a wondering crowd the treasury, he said: "I'd like Mr. Gage just as well if he often follows him, astonished at his uncanny and seem- lived in a little flat as I do, and I should not be afraid to ingly intuitive knowledge of zoology. He knows the cor- say so then." In disposition he is dutiful, and worships rect Latin names of nearly all of our native birds, and his mother with a faith and constancy beautiful to becan describe their nests, eggs and habits. He has an ex- hold. It might seem that such intellectuality would ceptional knowledge of the strange animals of Africa and crowd out the sweet fragrance of a child's trusting love South America, saying nothing of those more familiar. for those who are kind to them, but affection is one of his He goes butterfly hunting and can give the name, both most noticeable traits of character. His lessons with me Latin and popular, of forty varieties of the gorgeous are constantly punctuated with little hugs and kisses. beauties, their haunts and habits. Some one asked the After one of these demonstrations he convulsed me by name of a mounted bird in my house, and I replied that saying: "We're a passionate couple, aren't we?" At anit was a yellow hammer. "No, that's a flicker," said he, other time he said: "Do you know, I think that you and I 'another name for it."

The more one inquires into this child's mental gifts the more is one astonished at his knowledge. It matters lit- World's Fair. It was an inspiration, and to this day he le upon what subject he is questioned, he has an amount loves to talk of what he saw there. In every case he can of information that defies analysis. In geography, zool- tell in what building he saw a certain exhibit. Reading ngy, mythology, history, local and foreign, machinery, political and temperance speeches is a favorite pastime nusic or literature, he is widely informed. Not but that with him. He is an ardent adherent of President Methere are branches upon which he has not yet read, but Kinley. Once, when allowed to choose which he would the reach of his information is amazing.

WIDE SCOPE OF HIS KNOWLEDGE.

His answers to questions, put at random, are prompt and accurate. Here are a few: How many bones have you in your body?

How many in your trunk, and how many ribs? When and where did the Mayflower land? When and where was the first battle of the revolution .ught?

When did the great Lisbon carthquake occur? When and where were the following composers born, and when did they die: Mozart, Mendelssohn, Rossini, Chopin, Bach, Beethoven, Wagner, Gounod, Brahms, Pa-

How many ships were given Columbus and by whomir names?

Which one did Columbus sail in? Who discovered the Mississippi River, and when? Name the capitals of the foreign countries and of the

a m in the Union. Name the cities where there are catacombs.

Where is the largest bell, the oldest lighthouse, the

longest iron bridge and the longest tunnel in the world? What are the highest mountain ranges in Europe, Asia, Africa, North and South America?

. What is the largest city in the United States, founded by whom, and when? Name and locate the largest river, ocean and lake in

the world. Who invented the sewing machine, steamboat, steam engine, telephone and phonograph?

Where did Grace Darling live and what did she do? Give dates of birth and death of Napoleon and the Duke of Wellington and principal incidents in their lives. Name a dozen generals of the civil war.

What is the largest cataract in the world, the largest ity, the highest mountain peak and principal volcanoes? Name the animals peculiar to Africa and South Amer-

Describe the difference between an Indian elephant and an Asiatic. Give the names of the signers of the Declaration of In-

dependence and the Presidents of the United States, with dates of their birth and death.

Name the justices of the United States Supreme Court the rulers of foreign countries and forms of government. All these questions he not only correctly answers and hundreds more, but correctly spells all answers when remental operation. "But how did he acquire all this?" the reader will ask. Principally by reading. He forgets questions for information. There is no mental effort expended to remember these thousand and one things. Once read or heard the facts simply stick, with no apparent effort. There is no cramming or coaching for show purposes. In fact, his mother needs constantly to take his book from him and drive him out to play for needed exercise and mental rest. For children's play he cares little. He is the happiest in the society of his elders, for of them he is always expecting to learn something new.

His book is his constant companion. Sometimes it is jected to his taking his book always with him when leavmamma, I waste so much time on the street cars!"

Here is a specimen of the literature this marvel reads Mythology," Bennet Johns' "Among the Butterflies," Bunyan's "Pilgrim's Progress," Hawthorne's "Tangle wood Tales," Irving's "Sketch Book" and "Wolfert's Roost," Scott's "Tales of a Grandfather," Musgrave's "Birds and Butterflies," Hudson's "British Birds," Upton's "Standard Operas and Symphonies," "Poem of the "hillon," Tennyson's "May Queen" and "Locksley Hall," But of all those who have achieved or might achieve explorations of Livingstone and Stanley, Shakspeare's "Macbeth," "Merchant of Venice," "Julius Caesar";

When asked what he wanted for Christmas, his answer oncolie." Prume; twenty-third concerto, Viotti; "Petite was characteristic: "I want books and books, some nice Tambour." David, and Alard's "Faust" fantasic, and he china and bric-a-brac, a bust of Wagner, a statue of Merplays them with a correctness of intonation, accuracy and cury, a cuckoo clock, a new box to put my violin in, a artistic abandon that leaves the hearer speechless with Christmas tree and some more books and a choir badge, amazement. Violin obligatos to songs he likewise plays and a pretty new blanket to wrap my violin baby in."

The little midget talks with a dignified and stately utterance that makes one want to pinch him to see if he is really flesh and blood. He never says "Yes," "No," cally, his speech is intuitively correct, and he is quick to He composes for the violin little pieces which shows his correct others in slips at variance from Lindley Murray's guage.'

EXHIBITIONS OF HIS GENIUS.

One of little Florizel's best friends and admirers is Chination immediately after betrayed neither mental excitement nor physical fatigue, pulse and temperature being He knows the names of more of the bones of the hu- normal. The questions and answers were stenographman body than many boys who have been through their ically reported and written out and now form a part of

He cares absolutely nothing for money, only so far as

are going to become great friends?" When he was two years old his mother took him to the hear, a temperance lecture or a political speech, he chose the latter, because, as he said, "I am for temperance anyhow." After reading a description of an earthquake he tried to depict its horrors on his little violin. The shaking of the earth he represented with a tremolo on the G string, the screaming of the people with chromatics on

the high E, while the D string described the falling of the buildings. REMARKABLE MUSICAL TALENT.

It is well-nigh impossible to say which of his gifts is the greatest. Each one as it is revealed seems to outshine he others. Perhaps it is his musical talent which will excite the greatest wonder, even though in this direction there are hundreds of children remarkably gifted. His knowledge of absolute pitch is certain. With his back furned to the piano he can correctly name keys struck singly or in combination. At a concert he will tell the key in which a piece is being played or sung. All sounds of nature are to him musical, and their pitch and quality are instantly classified. The notes of birds, the lowing of cattle or the sighing of the wind are all musical tones ing in G! Now it has gone up to E!"

when his devoted and thoughtful mother takes it away about the proper colors for his alter. He composed a from him. He never tires of his music, and once when I kyrie, gloria tibi and gloria patri, which I found were had given him a two hours' rehearsal (with intervals of rest, of course), he wept bitterly because he could not go on for another hour. The ordinary sports of children have few attractions for him. When his little violin is taken from him he reads, writes letters, composes, draws locomotives, ships and articles of furniture, sketches any guest that happens to be present, or builds organs. This last is a favorite occapation. There are never less than four manuals and pedals, with ninepins for pipes, dominoes for keys and architectural blocks for foot pedals. ness trip he prays for his success in business affairs, and His passion for the pipe organ dates from a few lessons I gave him. As far as a knowledge of the scheme of the friend, his petition ran: "O Lord, put it in his mind to instrument gogs, one Jesson was sufficient, for in the first | write me." When a friend whom he had always rememone he mastered the specification of the entire instrument with a lightning-like grasp that baffled my comprehen-sion. Weeks afterward he had it clearly in his mind and could tell without hesitation the number and names of pray for him now." He never fails to say grace before the manuals, the number and names of the stops in the meals. I once gave him some dates to cat. Going home, swell organ, great organ, solo organ and pedal organ, he was greatly distressed in mind. His mother asked him with their respective tone qualities, whether string, flute, the cause, and he said: "I forgot to say grace over those reed or diapason, and their pitches, whether 16, 8, 4 or 2 dates." foot tone—all acquired at the first lesson. When the foot pedals were explained to him, alas! the tiny legs could quested. Memorization and spelling are but one easy not reach them. The next instant the clfin organist had jumped down upon them, pushed the organ bench back and played them correctly by walking around on them nothing that he reads or hears, and he is always asking his fingers clutching at the ivory kers on a level with his chin to fill out the necessary harmony to the fundamental bass rolled out by the tiny little feet. It was the story of the young Mozart over again, when at 6 years, a year older than Florizel was at the time referred to, he frightened the monks in the monastery on the Danube by going into the deserted chapel and rolling out the deep tones in precisely the same way, while Father Mozart filled the bellows.

PREFERS WAGNERIAN OPERAS.

In music as in literature his taste is only for the high est. He once asked to see my scores of the Wagner ope-When asked which one he wanted, he said: "I prefer the Gotterdammerung." And to see this baby feverishly turn the leaves and pore over the intricate score of the Kleinmichel edition, reading the strange story and from choice; First of all, the Bible; Murray's "Manual of | deciphering the motives, was a scene for historian and artist. Since then the Wagner scores are his first thought when the lesson is done. I wrote out some thirty or more of the leading motives of the "Ring of the Nibelungen" for him. These he quickly learned by playing them on his violin. Once learned they were never forgotten, and are immediately recognized and named when he hears them Ring of the Nibelungen," by Dippold; Scott's "Lady of in the-opera or orchestra concerts. Such remark by a the Lake," Byron's "Childe Harold" and "Prisoner of child of 5 years as "That's the Ring motive," or "That's in the opera or orchestra concerts. Such remark by a the Sympathy motive," singled out of a mass of orchestration by his acute car are indeed cause for astonishment of those who sit near.

He lives in the characters of the Wagner operas. Once chair for Brunhilde, another for Wotan, another for Seigfried, and so on, and these chairs he wants no one to sit in, lest they sitidown on the living characters of the operas. He recites page after page of the librettos of the operas, and at home scarcely a day passes but he gives a performance of "Die Walkyrie," "Siegfried" or "Gotterdammerung," himself personating the several characters of Wotan, Mine Siegfried and Hagen. When a male friend happened in the midst of "Siegfried" Florizel took the part of Brunhilde and invested his friend with the part of his hero, Seigfried, with instructions to wake him up with a kiss, which must be very, very long. It was in the sword forging song that the baby cut his finger on Siegfried's sword. Like the little philosopher that he is, he said: "Manina, don't worry. I don't think God will take my finger. Well, if he does and I cannot play the violin, I can be a great artist and book writer." When he read in the dispatches that Fran Klaysky was dead, he was grief-stricken, and wore a black mourning badge for her for several days, and spoke of her only with tears in

HIS FIRST HEARING OF THE "MESSIAH."

Last Christmas I took the little wonder to hear "The Messiah" for the first time, and watched the effect of its glorious music upon his sensitive ear. He fairly writhed said: "Oh, that 'Wonderful! Counselor!" It just went all over me at that place." When the violins commenced their scintillating introduction to the solo, "And Suddenly There Was With the Angel a Multitude of the Heavenly Host," his serious face lighted up with a radiant smile, as lie said: "That represents the angels coming." Anon he would exclaim: "It fascinates me," "I feel it all over me," "Oh, how lovely."

Here is the little elf's discriminating criticism of Van Oordt: "I thought he played very nicely, nearly as well as Rivarde, not quite so well as Ondricek, and not anywhere near as well as Sauret and Marsick. His tone was sweet. but not large enough, and it sounded muffled." When his praises are sung in his presence he hears not a word. Self-consciousness is unknown to him. When asked if he can play the violin, he says: "Oh, a little bit." Difficult places in his music he likens to Christian's experiences in "Pilgrim's Progress." "That's my 'Hill of Difficulty" said he-"learning to play as good as Pa-

When his mother entreats him to stop practicing and rest awhile he replies: "Well, it isn't as good as Marsick's, and I won't stop until I get it just as good." And when the hard violin passages are refractory and won't come right after repeated attempts, the little midget out of pure vexation bites his bow hand and sometimes strikes himself until he is black and blue.

Some of his favorite piano pieces are Liszt's "Campanella," Chopin's etudes and the dreamy nocturne in G. Carreno played the Schubert-Tausig "Marche Militaire" expressly for Florizel in her last request program while here. The little fellow went home, and after several attempts flung himself from the piano stool to the floor in a fit of vexation, because he could not play it as well as she did. He has played for Halir, Gregorowitsch, Sauret, Ondricek and Marsick. The latter two are his ideals, but none can displace in his estimation his master, Max Bendix, to whom he owes his violin education.

DEVOUT IN HIS RELIGION.

With all the marvelous gifts and versatilities of this fascinatingly interesting child, there is yet one side more quaintly beautiful than all others—his religious nature. le is an intensely devout little Christian. Last winter. while in charge of the music at Grace church, I received Florizel into the choir. It was a new world to him, and the inborn cravings of his heart for religious expression were at last satisfied. The beautiful ritual, the music, the solemn processionals and recessionals and the snowy vestments all seemed to be something his artistic soul had sought in vain. The creed, which has staggered older minds, was a stumbling block. "I think I am getting old enough to join the church," he said, "but perhaps I cannot, because I do not believe all of the creed. I don't believe the part where it says 'Christ descended into hell."

He has daily "choral services" at home, from robing organist all in one. His processional cross he drapes in white, and a church calendar does duty as a banner. If friends happen in he insists upon their joining in his "service." Everything about it is seriousness itself, and he is mortally offended if anyone talks. Once he said to his mother, when she was obliged to call him, "You are very wicked to interfere with God's service." The Sunday after Easter his service at home lasted three hours. Give the stories of Mercury, Pegasus, Jupiter, Clytie, of definite pitch. When he hears the wind whistling He sung the "Venite," "Te Deum," Jubilate" and hymns fero and Leander, Endymion, Pan, Nemesis, Mars and down the chimney he will say: "Listen! The wind is blow- in which he was the choir, and took the part of the mining in G! Now it has gone up to E!"

His violin is his idol—his "baby," as he calls if. He entered into it with deep feeling. He is very careful to

knows not when to stop when practicing, and often cries choose hymns appropriate to the seasons, and is particular None who is dear to him is ever forgotten. At one time when a comrade in the choir to whom he was devoutedly attached was sick, he read the prayer for the afflicted, and once when he anxiously awaited a letter from a gentleman bered when on his knees became engaged, Florizel dropped him from his list. When asked the reason he said: "Oh, I thought I would let-Miss — (his fiancee)

SOME OF FLORIZEL'S SAYINGS.

His idea of the proprieties at church and elsewhere is keenly defined. He once said: "Our organist at home is sacrilegious because she does not wear a surplice." A neighbor's baby died and he greatly desired to see it, but could not be prevailed to go just as he was. "I won't go in a blue suit," said he. "I'll never go in the presence of the dead unless I have my cotta and cassock on," and go he would not until arrayed in his choir vestments. When asked to play soon after the death of a friend to whom he was attached, he said: "No, I can't play to-day. If I did I would only play a dirge." When his mother referred to the afflicted family as being in trouble, he replied: "No, it is not trouble. If he were a wicked man it would be trouble. I think it is only sorrow"—a distinction well made, surely.

The prophecy of many who hear this child is that he will never live to grow up, and people seem to infer that he is being crammed with knowledge and forced into an early grave. His good health, rosy cheeks and physical activity are sufficient refutation of the former prophecy, and no one who knows his home life will entertain the latter. He is blessed with a wise and sensible mother, who throws around him every safeguard of careful diet, ventilated rooms, plenty of sleep and exercise and regular hours, and his hours of study are under careful limitation. It must be remembered that his wonderful feats of memcry require no study or mental effort, and he recalls pages of facts as readily as many would a single incident. Reading study and practicing are his pastimes, and he is unhappy when under enforced idleness. In five minutes he will acquire without an effort what would take the ordinary child an hour. Instead of being pushed he is constantly held back. His musical talent equals the rosiest tales by the historians of the childhood of Mozart, Bach and Mendelssohn, and his intellectual gifts in their versatility rank with the most brilliant examples of preeocity of modern times. I do not hesitate to predict for him, if life and health are spared, a musical career that will astonish the twentieth century.

HENRY B. RONEY.

Say what you will, such a genius as the above comes into the world as the direct result of the work of angels assisting in the prenatal development. If the processes of nature are unassisted, during the process of prenatal growth, then only an ordinary child is ushered into existence. On the contrary, if those high in the spirit realms direct their influences upon a child in embryo wonderful results are produced-a genius-a prodigyis born, and the world in consequence is bettered.

"GHOST LAND."

I sit and I sip from thy nectar'd lip Such sweet gems of thought and love, When thirsty I drink from thy silver brink, O, cup of the soul from above-"Ghost Land!"

Each bright beaming page of truth of the age Unlocks a new door in the mind: Each chapter, so rich, must enter its niche In touch with some chord in mankind-"Ghost Land."

In this, thy rebirth upon this gross earth. With new life and new form dost come, Like a dove to the ark; like a shimmering spark; Like a voice to the soul of the dumb-"Ghost Land!"

Like a rose in full bloom; a song from the tomb In a voice of old friendship still dear, Thy sweet presence brings a world of new things In thought-from experience-so clear-"Ghost Land!"

Go out in this drear and cold mortal sphere. As a message from spirits grown wise In the realm of light, of truth and of right And teach all the lowly to rise-"Ghost Land."

DR. T. WILKINS.

Likes the "Lyceum Quide."

The Hon. Henry B. Hill, vice-president of the American Humane Education Society, compliments the Lyceum Guide in the following letter: Boston, June 8, 1897.

Mrs. Emma Rood Tuttle:--

Dear Madam:-Please accept my thanks for the beauti ful book, "The Lyceum Guide," you so kindly sent me. The selections and the arrangements are far superior to any work of the kind that has come under my observation. The whole tenor and teachings of the work are admirable. And I think the original matter by yourself and Mr. Tuttle is worthy of all praise.

I have been out of the Sunday-school for some time now, but my experience there has shown me the value of your work. Yours very respectfully, HENRY B. HILL.

What we lack in natural abilities may usually be made up by industry. A dwarf may keep pace with a giant if he will but move his legs fast enough.

"GHOST LAND"

Is no Cheaply Printed and Bound Book, that the Publisher must give away to get rid of it; but a NEATLY PRINTED The Occult Forces of Sex and HANDSOMELY BOUND Volume of He has daily "choral services" at home, from robing bell to recessional hymn. He is priest, choir, soloist and nearly 400 pages, containing scientific and very fascinating elucidations of the SPIRITUAL PHILOSOPHY. WORTH \$2 according to the price of similar works. There is nothing cheap nor tiresome in A GIFT WORTHY OF THE NAME,

The Best. The Rest. The Test

There are two kinds of sarsaparilla: The best-and the rest. The trouble is they look alike, And when the rest dress like the best who's to tell them apart? Well, "the tree is known by its fruit." That's an old test and a safe one. And the taller the tree the deeper the root. That's another test. What's the root, - the record of these sarsaparillas? The one with the deepest root is Aver's. The one with the richest fruit: 'hat, too, is Ayer's. Ayer's Sarsaparilla has a record of half a century f cures; a record of many medals and awards - culminating in the medal of the Chicago World's Fair, which, admitting Ayer's Sarsaparilla as the best - shut its doors against the rest. That was greater honor than the medal, to be the only Sarsaparilla admitted as an exhibit at the World's Fair. If you want to get the best sarsaparilla of your druggist, here's an infallible rule: Ask for the best and you'll get Ayer's. Ask for Ayer's and you'll get the best

ONE

A COMBINATION OF

"The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is combination into one volume of two of Mr. Hull'splendid works. By this arrangement the cost is such that the reader is enabled to secure the two books compliant at the same price as was formerly asked for thom separately. This volume contains 402 pages and is handsomely bound in cloth, and contains an excellent portrait of the anthor. THE QUESTION SETTLED

is a cariful comparison of Biblicial and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author's sim, faithfully to compare the Bible with modern phenomena and philosophy, has been accomplished. The adaptation of Spiritualism to the wants of humanity; its moral tendency; the Bible Doctrine of angel ministry; the spiritualism, are all considered in the light of the Bible, nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and expressed clearly and forefibly. THE CONTRAST

consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. PRICE SI. FOR SALE AT THIS OFFICE.

JESUS AND THE MEDIUMS. CHRIST AND MEDIUMBHIP.

Carfoll comparison of some of the Spirituality and Mediumship of the Bible with that of to-day. By Mosza Hull. An invincible argument proving that Jesus was only a medium, subject to all the coefficients of modern mediumship. It also shows that all the manifestations throughout the Old and Nevy Teams ment were under the same conditions that mediums require to-day; and that the conting of Christ is the return of mediumship to the world. 48 pages. Price, 10 cents. For saie at this office.

Real Life in the Spirit-Land. Given inspirationally by Mrs. Maria M. King. You will not become weary while reading this excellent look. Price 75 cents.

WHAT WOULD FOLLOW tkeness of author. Price, 10 cents; twelve copies for \$1.00.

CHRISTIANITY A FICTION. The astronomical and astrological origins of all re-ligions. A poem by Dr. J. H. Mendenhall. Price 50 cents.

The Myth of the Great Deluge. By James M. McCann. A complete and overwhelm ng refutation of the Bible story of the Deluge. Price

A VALUABLE WORK.

Researches in Oriental History, ROSEBTORES IN OFICIAL INSUTY, Embracing the Origin of the Jowa, the Rise and Development of Zerosatrianism and the Derivation of Christianity; to which is added: Whence Our Aryan Ancestors? By G. W. Brown, M. D. Une of the most valuable works ever published. Price \$1.50. APOLLONIUS OF TYANA.

Identified as the Christian Jesus. A wonderful communication, explaining her litt-life and teachings were utilized to formulate Christi-anity. Price is cents. For sale at this cares. "THE WATSEKA WONDER."

To the student of sychic obsciomena, this namphlet is intensely interesting. It gives detailed accounts of two cases of "double consciouseest," namely Mary Lurancy Vennum, or Watseka, Ill., and Mary Reynolds, of Vennung county, Pa. For sale at this office. Price 15 cents.

NEW THOUGHT.

Volume I. Nicely bound in cloth, 579 large, beautifully printed pages. Portraits of several of the best speakers and mediums. The matter all original and presenting in an attractive form the highest wase of the Spiritual Philosophy. By Moszs Buzz. Price only 81.50. For sale at this office.

Volume II. S84 prices, beautifully printed and pricely bound. Original matter. Six portraits. Cloth. bound, 75 cents. By Moszs Buzz. 2 cents eat this office.

EDITH BRAMLEY'S VISION. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic Church are seeking to control all movements pertaining to human progress that are in opposition to their dogmatic religious teachings, Price 15 cents.

Paine's Theological Works. Age of Reason, Examination of the Propliectes, etc. Illus. edition. Post 8vo., 432 pages. Cloth, \$1.31

PHILOSOPHY OF SPIRIT - AND -THE SPIRIT WORLD.

BY HUDSON TUTTLE.

BY LOIS WAISBROOKER.

This admirable work consists of three pamphicus embodied in one volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reference. Price 50 cents For sale at this office.

HISTORY OF THE INQUISITION Just the book for those seeking information con-cerning that most damashle institution known in history—the Roman Catholic Inquisition. From American citizen should become sequalined with the facts so succincily stated in this valuable recerd. It shows the methods used by the Romish Church to ex-terminate those who reject its beliefs and claims. For sale at this office. Price 25 cents.

Outside the Gates, and Other Tales and sketches. By a band of spirit intellig nees through the mediumship of Mary Theresa Shelhamen An excellent work. Price 21.22.

Entered at Chicago Postoffice as second-class matter

TERMS OF SUBSCRIPTION. The Pronnessive Trinken will be furnished until further notice, at the following terms, invariably in advance: REMITTANCES.

REMITTANCES.

Reint by Postofice Money Order, Registered Letter, or directed Chicago of New York. It costs from 10 to 15 cents to get checks easked on toent Yanks, so dou't send them unless you wish that amount deducted from the am unit sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, 11.

CLUBS: IMPORTANT SUGGESTION! CLUBS: IMPORTANT SUGGESTION!
As there are thousands who will at first venture only twenty-five cents for The PHOGRESHY THINGER thirteen weeks, we would suggest to those who receive a sample copy, to solicit several others to unite with them, sad thus be able to reinlt from 81 to 618, or even more than the latter sum. A large number of little amounts will make a large sum total, and thus extend the field of our labor and usefulness. The same suggestion will apply in all cases of renewal of subscriptions—solicit others to ald in the good work. You will experience no difficulty whatever in Inducing Spiritualists to subscribe for The Phograesive Thinker, for not one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest for 25 Cents. Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an itellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, roul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

TAKE NOTICE!

85 At expiration of subscription, if not renewed, to paper is discontinued. No bills will be sent for exwite to ils, and errors in address will be promptly corrected, and missing numbers supplied gratis.

PEF Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent, or the change cannot be made.

EATURDAY, JUNE 26, 1897

VILLELY FALSE.

And now a Reverend Coleman, of Kentucky, publishes over his own signature what he designates "Tom Paine's Recantation." That "recantation" which he conies as Paine's proves to be what some reverend libeller published in 1797, as a prospective recantation which the author-hero never thought of and never wrote. The principal points made by Paine, in his "Age of Reason," were, that "The Word of God is the creation we behold; and this word of God revealeth to man all that is necessary for man to know of his that it is an insult to our intelligence to assert that this Creator begot a son by a Jewish maiden, then required his sacrifice on a cross to atone for the sins of the world; that he denied the resurrection of the mortal body, but said:

The belief in a future state is a ra tional belief, founded upon facts visible in the creation; for it is not more difficult to believe that we shall exist here after in a better state and form than at present, than that a worm should become a butterfly, and quit the dung-hill for the atmosphere, if we did not know it as a fact.'

Thomas Paine never controverted one of those postulates, but advocated each of them to his dying day, stating in his last will: "I have lived an honest and useful life to mankind; my time has been spent in doing good; and I dle in perfect composure and resignation to the will of my Creator God."

It will require something besides i forged recantation, written and published while Paine was in France twelve years before his death, to estab lish that he was false to his life con-

MESMERIC POWER.

Rev. John Watson, in the North American Review for May, came to the rescue of his friend, Prof. Henry Drummond, who fell under the ban of ecclepropagate dogma, though he was a plicit? That which is supreme cannot be subordinate. powerful revivalist. Says Rev. Mr. Watson of him:

"His influence, more than that of any man I have ever met, was mesmeric which means that while other men effeet their fellows by speech and example, he seized on one directly by his living personality. As a matter of fact, he had given much attention to the occult arts, and was at one time a very successful mesmerist. It will be still remembered by some college companions how he had one student so entirely under his power that the man would obey him on the street and surrender his wach without hesitation. It was told how Drummond laid a useful injunetion on a boy at a home where he was staying, and the boy obeyed it so persistently afterwards that Drummond had to write and set him free."

It is by processes like these weak men, women, and youth, are led into the embraces of the church and made to do its bidding. Some outgrow the influence in a little time, others are made captive for life, under the pretense it is God's spirit acting on them. If a person breaks away from this tyrannical thraldom he is at once branded a renegade, a servant of the Devil, and is given over to eternal burnings, with a regret they can no longer torture them in this life. To all who escape from this oppression we extend our hearty congratulations.

West Virginia, is now a question in the Supreme Court of that State on mandamus proceedings, against the Boardof Education. Error dies hard, but the

THAT PESKY BIBLE QUESTION.

The Bible in the public schools in

right will ultimately prevail. Why should the non-believer in the divinity of the Bible, whether Jew, Catholic, or Infidel, be compelled to pay taxes to support schools where they believe falsehoods are taught? and why should children be forced to attend school to be indoctrinated into what they are instructed at home is a false system of religion? The damnable practice of vaccination forced upon childhood, by which they are inoculated with all forms of deadly diseases which crop out a few years after is horrible of itself: but the indoctrination of "believe or be damned" is infinitely worse, bearing its fruit on the gallows.

AN UNHOLY UNION. Priests, and saloon-keepers united

their energies in prohibiting ball playing on Sunday in Cleveland. The contribution plate was not so well filled when the people were in attendance on a ball game, so the minister's purse lan-cuished; and as the saloons are closed in Ohio on Sunday's dealers in intoxicants could not increase their revenues by ball playing on that day. The result before the country, and the causes ill be scored against the responsible riles. Will a general boycott against be enforced? We feel very sure rnal Justice would be gratified if

HISTORICAL INCIDENT REVIVED.

If this is a Christian nation as churchmen contend, why are they so auxious to amend the Constitution of the United States, making it recognize that fact? That it is not a Christian nation, as we have shown several times, is proved by the treaty made with Tripoli in 1796, signed by Geo. Washington, President of the United States, and endorsed by the Senate, in which it was explicitly declared:

"The government of the United States of America is not in any sense founded on the Christian religion—and has itself no character of enmity against the laws, religion or tranquillity of Mussulmen," etc.

A treaty with a foreign nation takes precedence of statute law, standing next to the Constitution itself in legal effect.* That treaty remains in full force to-day, the same as when signed and exchanged by the ratifying powers, and must continue to do so until abrogated by the high contracting parties.

Other treaties of a like character were entered into during the administrations of Presidents Jefferson and Madison, with other of the Barbary States, and these are still in force, next to the Constitution in effect,

Alfred Henry Lewis has just dug up a valuable historical fact in connection with that treaty with Tripoll, which is published in the New York Journal, and is worthy of preservation. We

opy from its columns: "The time was 1813 [during our war with Great Britain]; the scene a town on the Barbary coast. An American privateer put in with three hapless British ships as prizes. The privateer turned over the three captured British vessels to Mordecal Noah, afterwards high sheriff of New York, and incidentally a newspaper partner of James Watson Webb-then American agent or consul-general to the Barbary States. The privateer wanted the prizes hawked off at public outery; the Yankee captain hungered for the money he had fought

"But the British Minister there staioned objected. He pulled a treaty on the Bey of Tunis, who was about to authorize the sale—the Bey, by the way, was, to get 20 per cent. This treaty which had been made between the Bev and Great Britain, distinctly recited that in the event of a war between England and 'any other Christian nation' neither side should be permitted the Barbary ports as a theater of sale for Noah admitted the treaty, but con-

tended the United States was not a 'Christian nation,' and did not fail within the terms of the treaty. Noah showed the Bey our Constitution-our bill of rights. He invoked his olive-colored admiration to the fact that we had no national church, and that Christian, Jew (Noah was a Jew), and Moham-. medan, were alike equally free in the enjoyment of every American privilege.
"Therefore, claimed Noah, the United States cannot be called a 'Christian nation,' and the British Minister's objection comes under the ribald head of poppy-cock. It took the Bey ten minutes to decide with Noah, that the United States was not a 'Christian na-The British Minister was turned tion.' down, the prizes were sold, the wise Bey got his rake-off of 20 per cent of that auction's proceeds, and the decision was never attacked. It stands to

this day.' The dicta of courts declaring this a Christian nation are mere verbal opinions without any legal force, and are of no more value than those of private individuals. The time will come when sectarianism will not preside on the supreme bench, then we shall have a legal ruling which will end the clatter of demagogues ever contending that the

* That we are not mistaken in this statement see Art. 6, clause 2, of the Constitution in words following: "All come or we lose that potentiality of adtreaties made, or which shall be made vancement which has so far been gained under the authority of the United stasticism, because he could not be any States, shall be the supreme law of the land." Can any words be more ex-

WHO WROTE "DANIEL?"

Rev. Washington Gladden, the wellknown orthodox divine of Columbus, O., has only reiterated what has been known to scholars for a long time, facts we have disclosed several times in these columns, but it is a big step in advance for a popular preacher to concede the truth. When educated men open their eyes and their ears to the truth, they will learn that every book in the "Holy Bible" is fraudulent, at least in this, it was not written at the time it purports to have been, nor even by the persons who get the credit of their production. The evidence is conclusive that Daniel was not written earlier than 174 years before our era, and there are scholars who feel sure it was not written earlier han that number of years after. Here s the press dispatch as to Dr. Glad-

len's statement: "Columbus, O., June 9.-The Rev. Washington Gladden says the book of Daniel was neither a history nor a prophecy, but an apocalypse. It was not written by Daniel at all, but by some writer about the second century before Christ, instead of the sixth, as was formerly supposed."

GETTING THERE.

The Reformed Episcopal Church, in General Council in New York, has just settled a contention in that body by allowing their clergy to wear black gowns and white surplices at will. This action brings that denomination one step nearer the Roman Catholic church, from which the Episcopals sloughed off in 1534. Save the prayer book and the liturgy in English, and making the crown the principal church head, there is little difference between Roman Catholicism and the Episcopacy. The latter is nearing the parent church very rapidly. The cloisters and the confessionals have been adopted by the daughter church, now the black frock and white surplice, next a celebate clergy, possibly already sufficiently licentious to accommodate themselves to the customs of the parent church.

DEAD.

Francis Schlatter, the "divine healer," whose wonderful exploits in Denver, in the autumn of 1895, produced a perfect craze, when no less than 200,000 people are said to have received treatment from him for disease, is recently reported to have been found dead in the foothills of the Sierra Madre, in Mexico. He had been fasting, and seemed to have died of starvation.

Since writing the above a dispatch from Cleveland says, a fellow calling himself Schlatter has appeared in that city, and denies being dead. He laughed at the starvation story, and said he had been visiting his mother near Nashville The reader will take his choice of the stories.

WHAT CAN WE DO ABOUT IT? The Progressive Thinker was established not wholly as a business scheme, with no motive higher than the accumulating of money-dollars and cents; but with the high and noble motive of furnishing to the world of blindness the bright light of Truth of the eternity of spirit, and its power to return and manifest after disembodiment; of furnishing to the world of thinkers food for their philosophical minds; to the scientist, with honesty of purpose sufficient to conduct honest investigations, with space for giving to the world the result of his deductions, and to the general public a representative of the true spiritual philosophy. In order to do this, it has been absolutely necessary to

business world, gain confidence with the world of intellect, and wipe away a deep and dark prejudice that has ever been cultivated in the pulpits and bred into the people. To succeed in one and all of these mo tives we must succeed in a financial which we have done and are doing. But there is a very vexing question forcing itself upon us at the present time; one that becomes more perplexing with each succeeding week; one that the proprietor, in his earnest desire to do the greatest and highest good to the whole cause, is forced to make many personal sacrifices for, often going in disregard of his own personal ideas; not in fear of financial downfall, but in fear of making bad matters worse for the cause. No one mind can know it all; no one soul can sense it all, but with the highest motives for universal good, we have opened the door of wisdom from the other side of life

highest good of the cause? We have piled up an accumulation of communications from those who are numbered among the oldest and wisest Spiritualists, pronouncing as frauds many of our mediums who have had a long run in the field of genuine phenomena producers, classing them with the "gang" that seems to be schooled for the purpose of humbugging, and we have perhaps as many from similar leading lights, completely exonerating the same persons, commending them as of the highest order. We have also an accumulation of advice to "Go on with the good work of right, and purge our ranks of fraud," that we have filed with those cursing us for "ruining the cause by publishing exposures of our mediums. Let the enemies do that, and let the paper stand by them in their aw-

and called for the silent decision of

right and justice in the whole undertak-

ing. Thus said, what are the needs of the hour? What can we do ever for the

ful persecutions.' Now, what can we do about it, more than to exercise our good judgment, impartially and unprejudiced. As to the persecution of our genuine mediums, nothing can have more tendency to create or cause persecution-persistent and eternal-than to show a disposition to countenance and uphold fraud. That no cause can afford to do.

What if much of the money thus obtained belonged to and was obtained by its possessor by fraud and deception? That does not lessen the curse of false representation of a fact the cnowledge of which gives such a divine aspiration to the human mind-such a sublime inspiration to the soul. The one is only a crime upon the human basis: but the other is spiritual debasement, or degradation, from the effects of which it may take ages for the perpetrator to recover.

That we have these barnacles of fraud attached to our cause for money, and money alone, sapping the life-force and eating away much of the best there is in it, Spiritualists know, and the inch by inch and truth by truth; thought by thought and increasing wonders of phenomena. Now, what can we do about it?

HIGHLY INDORSED

The editor of "Nasrat-ul-Akhbar," a Mohammedan newspaper published at Delhi, British India, who has been in the regular receipt of The Progressive Thinker for the last several months, under date of April 25, wrote to a

"I am glad to write that the matter in The Progressive Thinker is very interesting and instructive. I have brought it to the notice of many newspapers here, all of whose editors express gratification at its noble inde-

Such is the language, in substance, of all who read the paper, unless they are religious bigots who cannot tolerate an honest difference of opinion. In receiving such an indorsement from a cultured native of perhaps the oldest capital city now in the world, who writes, speaks and prints English as correctly as a native of our own Republic, we own to experiencing an honest pride. Those Americans who can make it in their way to attend the great Religious Parliament at Delhi next year, will not fail to make the acquaintance of S. M. Nasrat Ali, editor of the paper mentioned. We promise all persons of whatever religious faith who shall attend the Parliament a cordial welcome and hospitality from this gentleman and scholar, who is the honorable secretary of the invitation committee, and through him the kindly assistance and friendship of all his collaborators.

OBEYED THE MASTER. A special to the New York Press, from Albany, on the 7th inst., details the action of Eli Becker, aged 35, married, residing at Cotton Hill, Schoharie county, N. Y., who got an excess of religion at a revival meeting last winter. He gave an expression to his faith on the 5th inst., by obeying to the letter the direction of Jesus, in his celebrated "Sermon on the Mount," Mat. 5:29, by not only plucking out his right eye, but both eyes. It is apparent Ell had seen something he ought not. Peeping Tom, for a surreptitious look through a keyhole, while Lady Godiva was taking that famous ride, "clothed about only with chastity," as Tennyson told it, lost his vision as a penalty, but it remained for this faithful servant of the Lord, Bible in hand, to fulfill his master's direction to the letter, in_fact going one

REVENGE.

Advices from the Phillipine Islands, where the natives are in revolt against their Spanish rulers, and the Catholics, state that twenty-five monks fell into the hands of the insurgents, through whom bamboo sticks were thrust, and then were suspended by chains over a slow fire, and were roasted alive. These tortures were in revenge for acts | chusetts lake, signifies "Good Fishing of cruelty perpetrated on the nativer

A N.W. RIND.

A mosaic may of Palestine, 30 fee long by 15 broad, has been discovered at a village between Salt and Kerak east of the Jordan. The pavement is believed to belding to the fifth century after Christ,-News item.

That region east of the Jordan-the Moabite country of Bible story, has become famous because of the multitude of "finds" which have been dug up in that region. All the country west of the Jordan has been thoroughly explored by numberless parties who were anxious to find something in confirmation of the holy records. I alling to get the proofs they wanted, this barren region, bordered on the north by the "bellowing bulls of Bashan," and on the east by a trackless desert of sand, unfrequented by travelers, and uninhabat least make a financial success of the lited save by wandering Bedouins, is institution and gain prestige in the made to furnish the needed proof. Indeed they can dig up just what they please. Controversies have arisen as to the location of the holy places in Je rusalem, so this mosaic map is found to settle the dispute, as the Monli stone was dug up when the inscriptions appearing on it were badly needed, and as new gospels and records are found in way, at least sufficiently to continue old monasteries to make clear the sapublishing The Progressive Thinker, cred Word. But every one of these cred Word. But every one of these finds, covered all over as they are with frauds, are received and treated as genuine. And, in the opinion of this writer, they are absolutely as genuine as any other part of divine revelation.

COMMON TO ALL COUNTRIES.

Superstition rules the world. Go where we will its influences are visible An exhibition is described in a late letter received in London from Bushire, on the Persian Gulf, wherein it is stated the agricultural population of that district ascribed the lack of rain to the evil influences of certain landmarks erected on account of the Meteorological Survey of India. The survey pillars were destroyed before the troops reached the scene of disturbance. A heavy fall of rain followed, and the people were at once sure their suspilons were correct, and that their work of destruction had propitiated the heavenly powers, Twenty of the ringleaders bastinadoed by the governor, to show the people that the British authorities as well as higher powers must be taken into the account,

AN ENGLISH AUTHOR.

Said that learned scientific scholar and voluminous writer, Edward Clodd: "Delusion and error perish under the slow and silent operation of changes to which they are unable to adapt themselves. The atmosphere is altered; the organism can neither respond nor respire; therefore it dies. Thus, save where lurks the ignorance which is its breath of life, has wholly perished belief in witchcraft; thus, too, is slowly perishing belief! in the miraculous events, the incarnation, resurrection, and ascension of Jesus, on which the fundamental tenets of Christianity are based, and in which lies so largely the secret of its long hosfility to knowledge.

TOO MUCH RELIGION.

Harry B. Lewis, of this city, "got religion" the other day, pawned his watch for \$15, added other money to it, took a vacant store at 386 Dearborn street, bought two barrels of bread and meat, several kegs of beer, gathered up some two hundred tramps, who he fed, and lectured on religion between bites. The poor fellow-had an overdose of religion of the Moody variety, and was trying to pass it on. He was arrested and turned over to his friends, as his talk indicated an unbalanced mind. In spite of one's early orthodox teaching he has a yearning to know how much worse this fellow had it than the average Moody convert.

OBEDIENT TO FAITH.

Mrs. Jerry Holcomb, of Posey county, Indiana, chopped off the head of her four-year-old daughter a few days ago making the poor babe a sacrifice to the Lord, in obedience to a command of that distinguished functionary who appeared to her in a dream,

Whether appearing to Abraham, and commanding the sacrifice of Isaac: to Freeman, in the Pocasset tragedy; to Mrs. Holcomb; or to any other person The Progressive Thinker insists it was devilish superstition that demanded the sacrifice, and that it is a libel on the Ruler of the universe to credit such damnable doings to him.

MRS. RICHMOND'S SUMMER TOUR

Immediately after the close of the services of the Church of the Soul for the season, Mrs. Cora L. V. Richmond went to Iowa, to minister at a funeral and then to Western New York to attend at the service for her only sister, Mrs. Hammond. She returned to Chicago, June 9, feeling very worn, but after resting at home, was able to attend the Band of Harmony, at Mrs Picket's, on the evening of the 10th. greatly to the delight of those present. On Saturday, the 13th, she left for meeting in the Free Church there, this being the fortleth anniversary since the building of the church. Both Saturday and Sunday the attendance was large. Mrs. Jennie Hagan Jackson was also present, and the speakers alternated in interesting the audiences. Many present had not heard Mrs. Richmond for forty years (the dedication of the church when she was a young girl). En route to her home Mrs. Richmond stopped at Beechwood Farm, near Stevensville, eight miles south of St. Joseph, Mich. This is the residence of Mr. and Mrs. Al H. Filson (nee Sperman) and of Mrs. S. B. Sherman, mother of Mrs. Filson. These are old-friends and members of Mrs. Richmond's congregation. Mrs. Slierman took great delight in entertaining her "pastgr", and regretted the absence of Mr. and Mrs. Filson, who are filling their last engagement for the season in Chicago. "Beechwood" is a charming spot, and well calculated to bring rest and strength to any one removed to its restful scenes. Mrs. Richmond attends the Band of

Harmony at Mrs. Catlin's, on the 24th, the last time she can be present until autumn. On the 25th she speaks at the opening of the hall at Glenwood Training School for boys. On the 27th she expects to attend the picnic at Crete for the benefit of the Spiritualists' Home for aged women. On or about the 29th, she will leave for Minneapolls, where she is engaged at the Northwestern Camp from July 1st until the 16th. She will leave for Western New York about July 20, speaking at Freeville Camp the 25th. She will be at Cassadaga from the 26th until August 5th; at Vicksburg, Mich., until August 15th or 16th. Other dates in August will be announced. She will be at Topeka, Kan., September 12, and ready for the great meeting at Nashville from September 20 to the close of the month.

Oninsigamond, the name of a Massa

HEATHENISM AND CHRISTIANITY.

The Influence of the Commingling upon the World of Religion,

THE ORIGIN AND DEVELOPMENT OF ORTHO-DOX BELIEF.

Searching among the dust-bins of antiquity, the explorer cannot help being attracted by the marked similarty of the fragmentary remnants of early faith which he lisinters in widely separated fields of research.

The theory has frequently been suggested that all reigions have been evolved from one common prehistoric belief. There are many indications that favor this theory. Certainly it is not difficult to trace many of the rites and ceremonies of Christianity to more ancient heathen sources. We can decipher these marks of identity away back till they are rendered illegible amid the obscurity of the great conjectural.

Few heathen cults have left a more pronounced impress upon Christianity than Mithraism, an ancient and influential faith of which the modern world is profoundly ignorant. Though its elements may be traced with more or less precision to the ever-moving edge of the wilderness of chaos in which history is lost, we are, naturally, better acquainted with it in its later history. [Tiele and] others.] Just previous to the collapse of imperial Rome Mithraism was the most universal religion in the Western world.

Previous to his appearance in the Roman pantheon, Mithras had figured prominently in Zoroastrianism; Ormuzd, the God of Good; Ahriman, the Spirit of Evil; and Mithra, "the Mediator," "The Son of the Most Evil One," "the Anointed," "the Lamb of God." Nor is he excluded from the deistic catalogue of Egypt. During the ascendancy of Mithraism in Rome lambs and bulls were offered as sacrifices to Mithras, and resurrection and eternal life were secured by those who were sprinkled with the blood. He was addressed in the Litany, "O Lamb of God! that taketh away the sins of the world, have mercy upon us. Grant us thy peace." erences to the "Blood of the Lamb" were frequent.

It is recorded that at the end of the seventh century an attempt was made by the Christian church to stifle this indication of heathen influence, and the represenprohibition came to late; the custom had already taken too deep root to be eradicated.

Orientalists seem to have had a mania for immaculate conceptions. Zoroaster and Buddha, Pythagoras and Plato, Romulus and Alexander all have their marvelous birth-legends inscribed over their cradles, and we read with something of weariness the stale story that Mithra, too, was born of a virgin. The conception of a trinity also is of unknown antiquity, being common to almost all ancient religions, Mithraism among the number. Even in the religions of ancient America, which as far as we know were isolated from the others for ages untold, we

find the common stock ideas of a trinity and a virgin-

born semi-god. Sunday was devoted to the worship of Mithra long before the Christian era. The two principal Mithraic ceremonies were Christmas and Easter. The celebration of the birth of Jesus was not instituted till about the middle of the fourth century and then there were grave doubts as to the anniversary day. At last it was settled in accordance with the desire of the community at Rome, and the 25th of December was chosen, for on this date from time immemorial a heathen festival had been celebrated following the longest night of the winter solstice.

It was called the "birthday of the unconquerable sun." It was a good idea to adopt this day to celebrate the birth of "Jesus, the Light of the World."

It is a significant fact that Easter is a movable festival to celebrate the anniversary of an event. Easter is the first Sunday after the full moon, after the 21st of March. The moon is the principal consideration in fixing the date, and we are not surprised to find it has its origin in a lunar festival. Indeed its very name is derived from that of a heathen goddess, Ostara, or Eastre. The Mithraic ceremony of Easter was celebrated in this wise: The worshipers laid a large stone image by night on a bier and liturgically mourned for it, this image representing the dead god. This symbolical corpse is then placed in the tomb and after a time withdrawn, whereupon-the worshipers rejoice exhorting one another "to be of good hope, for the mystery was revealed and they should have salvation from their sorrow."

We have record of a similar ceremony by the priests of Osiris, the Egyptian God. They have a representation of that God in the most secret part of their temple; they mourn for forty days-Lent!-while professedly search ing for his body. Finally they feign to have found it, when they exclaim, "Rejoice we, for we have found him." Tertullian, the Christian scholar, tells us that Osiris in the mysteries was buried and came to life again. The simple custom of Easter eggs has its origin away back in Egyptian mythology in which they represented the sacred renovation of the earth after the flood-for floods were as common as trinities to the ancient religions—and Christianity has adopted them, utilizing them-containing, as they do, the elements of future life-as an emblem

of the resurrection. In the Vedas of the Hindus we find the notable conception that Purusha, supposed to be coeval with Brahma, is sacrificed, and the comment made the Lord of Crea-

tures offered himself a sacrifice for the Gods. The Mexicans, at an annual festival selected a young man, who was worshiped as the representative of God for one year, and then sacrificed him and his limbs were eaten as a religious ceremony. Not only did they do this lit-Sturgis, Mich., to attend the annual erally, but they had a symbolic ceremony in which they made a dough image of their god, raised it on a crossthen the image was thrown down and the fragments were eagerly devoured by the worshipers. Sometimes blood

was mixed with the flour. A suggestive ceremony connected with Mithraism is recorded by Justin Martyr, the Christian writer. "For," he says, "that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you can either know or learn." He, knowing well that these ceremonies were older than Christianity, argued that the demons had anticipated the Christian mysteries and prepared parodies beforehand to lead men astray.

It would be impossible to enumerate the many corre spondences which exist between Christianity and many of her sister faiths. The fact of the matter is that early Christianity was often merely adopted, as in the case of Constantine, as a masquerade. It was pliable and making converts of the devotees of various religions it found it easier to swallow their ceremonies than to annihilate he customs of centuries. So a Mithraist could turn to Christianity and still find his main rites unimpaired Indeed the Pope repeatedly protested against their continuing to celebrate the birth of the sun on Christmas

The cross, which has occupied so prominent a place in the ecclesiastical system which has grown up around the eachings of Jesus, was by no means a novel religious symbol when adopted by the early Christians. In Egypt, from whence the Jews and early Christians drew such large consignment of their religious notions, the cross was early clothed in a halo of sacred mystic sanctity You are aware that the River Nile rises annually and overflows the country. The natives, seeking to evade the consequences of this annual flood, inserted stakes into the ground and measured the height to which the water generally rose in order that they might know at what height their houses, etc., would be safe. The limit was generally indicated by a spar across the stake, thus making the whole assume the form of a cross. The more ignorant inhabitants losing sight of the simple origin, and

knowing that the water never rose higher than the cross, came to believe that there was virtue in that to prevent the water from rising farther, and so, having a turn for the invention of numerous deities, they added this one to their overstocked pantheon. [I'am aware of the phallic significance to which nearly all religious symbols have been traced, including the cross. These earliest significations have frequently been lost.

From this same source, early Egypt, came the mythical personification of the spirit of evil, the Devil. Hell, too, was hatched from the pregnant egg of superstition on the

shores of the sluggish Nile. Having striven to show that the principal ceremonies

of the Christian church are all foreign born, that the in-

fluence of heathenism has left an indelible mark upon our faith, a mark which will dumbly preach the unity of all religions, when the conservative sectarianism of our creed is dead and unregretted-having striven to show that our religion, like all others, merges into and borrows from its neighbors, the orthodox Christian is constrained to enquire, "What have you left us?" Superstition you have written upon our God-man. Sacrifice, barbarism is your unflinching verdict about half the events of our theological calendar; with iconoclastic abandon you have shattered our dearest images, and with the energy of despair they gather in the tomb of the pale Nazarene, fingering lovingly the flowing garments of him who was always the friend of the forsaken, the anxiety of long cultivated love depicted in their faces. Must He, too, go? Will you ruthlessly drag up by its roots this last ideal, which is buried deep amid the tenderest chords of our affections Is there no place sacred from your desecrating fingers? No! In the sacred search for Truth, God leads the way; we must follow even if our path is paved with the grave-stones of our hope. If the gentle Jesus is raised upon a pinnacle high as heaven, if the foundation High," and "the Preserver of the Human Race from the of that pedestal is built upon the precarious sands of superstition, then he, too, must collapse and be lost amid the ashes of our dead faith, but found your monument of Jesus the Christ upon humanity and we have found an inspiration which will cheer and help us amid the wrecks of creeds and the crash of faiths. Better a tribute to his goodness, to his humanity, painfully built upward by the hands of men-upon human goodness, than a colossal pyramid whose unattainable foundation is rooted in a star. Belief in a God who is supposed to be propitiated by the blood and murder of his own Son, who will consign an innumerable share of his creatures to a brutal, disgusting hell-what is that but baptized heathenism, tation of Christ as the lamb was prohibited. But the civilized paganism? Begone with thy foul dreams of petulant omnipotence; take thy stale nightmare hence and bury it deep on the "night's plutonian shore," where the holocausts of savagery have long since laid their hidcous heads to rest and make way for the precepts of the Prince of Peace. ANDREW W. CROSS.

THE NATION'S DANGER.

Mr. John F. Curtice, of Fort Wayne, Ind., has written and will publish a little up-to-date brochure of poetry, entitled "The Nation's Danger," the same being a satire on the wide-spread American habit of deceit, as practiced in politics, business and religion. We make the following excerpts from advanced proofs: Oh, God of nations, Father of mankind! Whose justice, love and mercies unconfined Were meant to bless the universal race, And bring thy children closer, face to face,

And heart to heart, in one grand brotherhood, For thine own glory and for human good!-Bless, Thou, this later Moses! Let him guide Despairing toilers through a parting tide; The flaming sword of truth triumphant raise, And smite and cleave the labyrinthine maze Of lies and tricks, of selfishness and wrong, That steal thy blessings from the famished throng! INVOCATION AND PROPHECY.

Spirit of Lincoln! once more victorious,— But chastened, purified, with mission glorious, Though incomplete, presaging loftier flights For human happiness and human rights,— Behold the immortal legions thou didst lead Against the hosts of inhumanity and greed, To triumphs that burn brighter with the years, Though bathed in brother's blood with bitter tears! Great soul, look down on Thy beloved land, And you, bright kindred spirits—sainted band Of mighty leaders, Lincoln, Garfield, Grant, Whose deathless deeds revering millions chant! Breathe thy sacred influence, like incense sweet. Upon thy fit successor, high-souled, meet To lead the hosts, regenerate anew To further triumphs! Let its power imbue His heart of hearts and nerve his valiant arm To save his country from impending harm! BENEDICTION.

Almighty Father, God of truth and right! Break falsehood's power and crush out greed and might! Let love fraternal fill all hearts and lives, Till grim despair and want depart, and hives Of happy toil waft sounds, to longing cars, Sublimer than the music of the spheres! Such comsummation, or by tongue or pen, All true hearts pray for and will shout, Amen! ----0--

THE THREE SONGS.

A poet in the rosy prime And blithe and dewy morn of time, When song was natural as breath, Three songs sent forth to fight with death. And one he made to please the crowd; It pleased them, and his praise was loud; It pleased them greatly for a day,

And then its music died away. And one he made to please the few; It lived a century or two; 'Twas sung within the halls of kings, Then vanished with forgotten things. And one he made to please himself, Without a thought of fame or pelf, But sent it forth with doubt and fears, And it outlasted all the years. No other song has vital breath Through endless time to fight with death Than that the singer sings apart To please his solitary heart. -New York Sun.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave, There are souls that are pure and true! Then give to the world the best you have And the best will come back to you. Give love and love to your life will flow, A strength in your utmost need;

Have faith and a score of hearts will show Their faith in your word and deed. Give truth, and your gifts will be paid in kind,

And honor will honor meet, And a smile that is sweet will surely find A smile that is just as sweet! Give pity and sorrow to those who mourn: You will gather in flowers again,

The scattered seeds from your thoughts outborne, Though the sowing seemed but vain. For life is a mirror of king and slave, 'Tis just what we are and do,

Then give to the world the best you have And the best will come back to you.

-Demorest's Magazine.



CAMP-MEETINGS.

The following is a list of the Spiritualist camp-meetings, with location, date, and the name of those to whom application must be made for particu-

Gilbert Lake, Minn.

A new camp will be established August 1 to 16 inclusive at Brainerd, Minn., at J. W. Holmes' summer resort, on Gilbert Lake. For particulars address Emma L. Holmes, Box 1745, Brainerd, Minn.

Indiana Association. Holds its seventh annual camp-meeting at Chesterfield, Ind., July 22 to August 5, inclusive, For particulars address F. J. Macomber, Anderson, Ind.

Lake Brady, Ohlo. Holds its sixth annual camp-meeting, June 27 to August 29, inclusive. For particulars address Chas Thomas, 2762

Maple Dell Park, Ohio. This camp-meeting will be held a above park, Mantua Station, Ohio, July 18 to August 22, inclusive. Address Cor. Sec'y. N. S. & R. A., Mantua Station, O., Box 45,

M. V. S. A., Clinton, Iowa. The Mississippi Valley Spiritualists' Clinton, Iowa, August 1 to 29, inclusive Grath, Sec'y., Fulton, III.

Northwestern Association. Of St. Paul and Minneapolis, at Merriam Park Transfer, June 20 to July 25, F. Raymond, Minneapolis, Minn., or Dr. S. N. Aspinwall, Minneapolis, Minn.

Onset. Mass. The twenty-first annual camp-meeting will be held at Onset Bay, Mass. July 4 to July 30. For information ad-

dress H. E. Gifford, Onset, Mass. Vicksburg, Mich. The fourteenth annual camp-meeting will be held at above place August 6 to hottest day there will be a cool wind Jeanette Fraser, Vicksburg, Kalamazoo

County, Mich. Sylvan Beach, New York. county, N. Y., from July 25 to August

Grand Ledge Camp, Mich. appears. They will announce a firstclass program, to begin July 25. Address a card to J. P. Russell, Secretary, Grand Ledge, Mich., for bulletins.

Illinois Camp and Summer Resort Association.

This Spiritualist camp will be held at Peoria Fair and Driving Park, Peoria, Ill., commencing July 15 and ending September 1. For particulars address the secretary, Dr. C. T. H. Benton, 312 Fayette street, Peorla, Ill.

Davil's Lake, Mich.

Devil's Lake Spiritualists' Camp Assoclation will open July 11, and close July 25. For full particulars and circulars address the secretary, Delphia P. Hughes, Wheatland, Mich. Cassadaga Camp.

The camp at Cassadaga, N. Y., opens Friday, July 16, with a conference, and loses Sunday, August 29, with lectures by Mrs. A. E. Sheets and Hon. A. B.

Marshalltown, Iowa, Camp. town, Iowa, commencing August 21, and closing September 20. Corresponding secretary, Miss L. P. Beeson, Al-

bion, Iowa. Island Lake Camp.

The programmes for Island Lake Camp Association are out, and being circulated. Any person desiring one of them, or wanting any information concerning the camp, write to Samuel H. t Ewell, Romeo, Mich., president and w general manager. Arrangements have been made for public tests every day during camp. A large attendance is anticipated, Camp opens July 29 and closes August 31.

Lookout Mountain Camp. This camp-meeting begins on July 4 nie Hagan Jackson, and Mrs. Annie E. Thomas, medium. Closes on the 18th.

Summerland Camp. The eighth camp-meeting of the Spir itualists' Society of Summerland, Cal. will convene July 18 and close August For particulars address Wm. P

Allen, secretary, Summerland, Cal. Elk Grove, Kans., Camp. The Elk Grove Camp will be held at

Island Park Grove, Winfield, Kan., July 10 to 26 inclusive. Sunapee, N. Y., Camp.

The Sunapee Camp will be held at

Clear Lake, Ontario, Camp. Camp-meeting will be held at Clear ready to meet and defeat it once more. Lake, Peterborough county, Ontario, All Spiritualists are earnestly re-commencing June 1. Address for cir-quested and cordially invited to be presculars G. M. Bellases, Young's Point, P. O., Ontario.

Cape Cod Camp-Meeting. The thirty-first annual camp-meeting of Spiritualists and Liberals will be make this meeting a grand success. eld at Ocean Grove, Harwich Port, Mass., July 18 to August 1, inclusive. support in order to make it such. For particulars apply to Capt. E. H. Taylor, Harwich Port, Mass.

NORTHWESTERN CAMP

Prospects Are Favorable for a Good Meeting,

To the Editor;-From the daily program of the Northwestern Gamp, at Minneapolis, which opens Sunday, June 20, that now lies before me, I see that they are certainly going to have a feast of good things for the people, and knowing the management personally, and most of the talent that is scheduled to appear, I feel safe in saying that I think it will be one of the best camps ever held in the Northwest. As to the facilities for getting to and from the camp there could be no better, as it is half way between the two cities of St. Paul and Minneapolis, on the line of the Interurban transit company, and a five-cent fare takes you to either city with a transfer to any cross-town lines Broadway, Cleveland, or C. P. Hopkins, of electric cars. The cars on this through line will carry from eighty to one hundred people at once, and they

run very close together.
Having been the chairman of the auditing committee at the close of last season's camp, I know whereof I speak when I say that the management are progressive yet conservative, trying to make it possible for every visitor to the grounds to receive something of bene-Association holds its fifteenth annual fit, and yet knowing the value of money camp-meeting at Mt. Pleasant Park, and the extent of its powers. The board of directors are from among the For particulars address Martin H. Mc business men of the cities they represent, and are earnest in their zeal for the cause of Spiritualism.

I see, also, that upon the natal day of this Republic they will dedicate to the inclusive. For particulars address Jas. cause of Spiritualism and truth, the grounds purchased by vote of the stockholders on that beautiful resort of the Northwest, Lake Minnetonka, the thirty-two acres of as finely located ground as any upon this grand body of water. Lying, as it does, upon the north side of the lake, there is almost a constant breeze from the south and east, and as t comes over the area of the main lake it is cooled by the waters so that in the August 29. For information write to passing through and over the camp-Jeanette Fraser, Vicksburg, Kalamazoo ground. Then as to boating and fishing, there is scarcely a limit. There are many fine steamers carrying passen-A camp-meeting has been organized gers from the Hotel St. Louis at Ex-to be held at Sylvan Beach, Onelda celsior, six miles across the lake, and from the Hotel Lafayette, a little over 8. For circulars and particulars, adaress H. C. Sessions, Cortland, N. Y. one of the largest of its kind at any of the interior summer resorts. Then dur-I wish to beg space in your paper to farmers of all the country roundabout Grand Ledge, Mich., is alive and will be in the midst of their harvest. hustling, and that bulletins will be and many people who will visit the ready for distribution by the time this camp may have an opportunity to learn something in that direction. who has never seen the workings of a large berry farm, it will certainly be a

novelty. I see, also, that the indefatigable worker, Bro. H. D. Barrett, is to be here for the opening and continue for two weeks, and from the work done there last year I know that he will meet large audiences of thinking, intelligent people. Then there is to be that bard-working, noble-hearted woman, Mrs. Loe F. Prior, who is to have charge of the lyceum, as well as the other du ties assigned her. There is a magnetic power in her presence which draws the children to her with ties of sympathy and love, and she has a happy faculty of knowing just how to manage them,

even from the smallest to those of larger growth. As the times have been hard to obtain money for some time past it seems almost providential that during July our people can obtain the benefit of a halfrate there and back, on account of the annual meeting of the Order of Elks of The Central Iowa Association will the United States. I feel quite sure that hold its annual meeting at Marshall- many will avail themselves of this privilege. With the hope that all the camps may be successful in spreading the truth, and in reaching the masses with the leaven that will continue to grow and that The Progressive Thinker may share in the prosperity which will grow out of it, I will subscribe myself T. D. KAYNER.

> SPIRITUALISTS OF MAINE. Authority has been given me by the National Spiritualists' Association, to call a grand mass convention, whereby we may be enabled to organize a Maine State Spiritualist Association.

> The object of this is to give better protection to our mediums and a healthier development of our grand

The time is ripe, and we urge every The annual meeting takes place here Spiritualist in Maine to rouse to action the second Tuesday, 13th, and you are and help in the good work by being earnestly repuested to attend in person present at Augusta, Maine, on June 26 present at Augusta, Maine, on June 26 or by proxy. Jerry Robinson, president. and 27, thereby assuring us of his sympathy and support in this work for our beloved cause.

H. D. Barrett, president N. S. A., has promised to be present and preside. Dr. George A. Fuller and Mrs. Nettle Holt Harding have also been engaged for the occasion, which, with our own speakers and mediums will give a splendid array of talent. Others will be engaged later as our programme develops more fully,

We know not how soon the enemy will attack our mediums, therefore we Blodgett's Landing, N. H., July 25 to must prepare for action. That iniquitous "Doctors' Bill" is only resting for renewed attack, and we must be ent and participate in the exercises.

All societies are requested to send dele-

Brother and Sister Spiritualists, lel us

MRS. VIOLA A. B. RAND. N. S. A. Special Agent

CASSADAGA CAMP.

The glory of the C. L. F. A. June plcnic, a three days' session of literary en-tertainment and social intercourse has departed, leaving in its wake a train of delightful, pleasing memories. These so-called picuic occasions are a brief foretaste or short prelude to the mid-summer session of July and August, and as the prelude is always as good in point of merit as the meeting which follows later, it is yearly patronized by large numbers—the present event being no exception to the general rule-in fact exceeding in attendance many of its predecessors, possibly due to the nttractions offered, for the weather was not conducive to onlings of any sort-Spiritualistic or otherwise—hence it is inferred that the magnet that brought the crowd, regardless of chill and moisture, was the well-established ability and eloquence of the speakers adver-

In his introductory remarks in the opening address, President Gaston re ferred to Cassadaga's inaugural June picnic seventeen years ago, when the grounds were formally dedicated by Mrs. E. L. Watson, of California, to the cause of Spiritualism, since which each annual June session has been in the nature of a rededication to Spiritualism in ts broadest, truest sense.

As per announcement in programme, Mrs. Inez H. Agnew, one of the inspired ones, delivered the Friday afternoon address, taking for her subject, "What is Spiritualism Worth?" very clearly proving that in every condition and avenue in life, it was a gift beyond price, but would never do its greatest good for mankind until it ceased to have a commercial value.

Saturday morning witnessed a gathering of the clan in open conference. In the afternoon Mr. Moses Hull made his debut on the Cassadaga plat form, where were seated nearly a score of veteran workers to give him cordial hearty welcome and approval, while the audience gave him enthusiastic greeting and profound attention throughout his entire discourse on "Spiritualism is Man's Only Hope," taking as a text that oft misquoted, alwavs misunderstood 14th verse in the 14th chapter of Job, "If a man die shall he live again?" At the close of the address that abounded in rich experience and apt illustrations, Mr. Hull was given an ovation by the audience. Sunday morning Dr. W. W. Hicks occupied the platform, discoursing with eloquence and ideality of thought, on that dearest of all life's material blessings-"Home, Sweet Home." The Doctor received frequent applause in evidence of sympathetic and responsive appreciation on the part of his auditors, who with one accord pronounced it one of his best and ablest efforts at

traction. Sunday afternoon Moses Hull delivered the closing address: "The Resurrection of Jesus in the Light of Modern Spiritualism," strongly argumentative, and undisputably convincing in demon strating that the evidences of Spiritualism are in kind the same as those by which the early Christians attempted to establish that phenomena called the resurrection of Christ. At the close of this most masterly discourse the audience again tendered him an ovation. As previously stated this was Mr. Hull's first engagement at Cassadaga Jamp, and was made in response to a large demand for him. Much regret is expressed that while it is among the possibilities it is not probable that he

Cassadaga, where he is always an at-

session owing to the fact that he is booked for eleven other camps. A feature worthy of comment was the very large percentage of people on the grounds in attendance at the lectures

will have a date during the summer

and the spirit of harmony and good-fellowship that reigned throughout the Friday evening Rip Van Winkle was acceptably presented by Ion Carroll, assisted by local talent.

hop in the pavillon. The Northwestern Orchestra was in attendan*c*e. Prof. Bach had charge and direction

Saturday evening there was the usual

of the vocal music. All things indicate a season of success Even at this early date many are al-

ready located here for the summer. New cottages are being erected, and thus business of renting goes merrily on. All is well that ends well. S. B.

Prospects at Oakland, Cal.

There has been no work left undone in preparing the pavilion for the June camp-meeting. It is truly a bower of beauty and will be quite a surprise to the visitors and campers who will soon arrive on the grounds. Everything has moved on in an orderly manner, excepting, perhaps, the inconvenience of some waiting for tents. The manager of the park had a supply of tents which he had purchased of a Seventh Day Ad ventist at the close of their last year's camp-meeting. These tents proved to have been stolen by this good brother and sold before making a missionary trip to Honolulu. The detectives found the tents, and of course transfered them to the Adventists' camp which is n session at Bushrod Park. Thus it is plain to be seen that the Devil camps in the tents of the Lord. San Fran cisco was visited and a new supply of tents was obtained in short order, but of course they are not so thoroughly nagnetized by the sworn service of the

The first week's programme begins to-morrow with Prof. Loveland and Mrs. J. J. Whitney, and through the week continues with Mrs. R. S. Lillie. Mrs. Maude L. Von Freitag, and other talented workers.

The weather is fine, all preparations are made to receive the visitors, with no reason that this camp-meeting may not prove a decided success.

At 2:30 p. m., Sunday, June 6, a large concourse of people gathered in the pavilion to witness the spiritual manifestations of Mrs. Whitney's spirit guides. The lady was at her best, and no doubt converted many to the cause. Thus I think it is not too much to say that our camp is an assured success.

Through the reporters of the daily pa pers, one mistake was made and that is that no eastern medium would be allowed to participate in the exercises The association bars no mediums from service who are worthy workers, no matter where they may hall from.
MARY E. VAN LUVEN.

SLIGHTLY SARCASTIC. Fifty thoughtless persons, says the Detroit News, spoiled a great moral lesson by being killed in a church instead of a dance-hall when the earthquake struck the Leeward Islands.

"Arcana of Nature; or the History and Laws of Creation." By Hudson By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at | ment is not wholly limited to four-

THE PEORIA CAMP.

Gautama Buddha, the Illuminated Prince and Mendicant,

GREAT RELIGIOUS DRAMA WRITTEN UNDER INSPIRATION OF MRS. SARAH & SQOVELL AND WHICH WILL BE PUT UPON THE BOARDS BY THE REEVES DRAMATIC COMPANY, AT THE CAMP-MEETING AT PEORIA, ILL.

Act 1st—Scene 1st.
Gautann's soliloquy, Resolves to
visit the city and his people. Acquaints
his servant Channal with his decision, and desires him to inform his father the king. Second curtain-The seven Masters.

They chant off their resolves and an-

nounce to the world the coming of the Buddha forefold by prophecy.

Act 1st—Scene 2nd. Gautama's interview with the king his father. Channa's sorrow understood by the king, yet with all his power he cannot combat the prophecy Gautama persists in his resolve to visit the city. Madha, his cousin, sings and

dances before him, but he turns away. The king yields. "The fint hath gone forth, Gantama, thou art lost." Act 1st-Scene 3rd. Street scene-Gautama abroad in the city attended by his servant, Channa, is half-brother, Nanda, and his courtiers. The inevitable law of poverty disease and death explained to Gauta ma. His horror and agony at the knowledge. The resolve to suffer for als people conceived and dwelt upon.

Act 2nd-Scene 1st. tude. "Lost to the world for the good of the world."

Act 2nd-Scene 2nd. His interview with Yasodhara, the lotus colored, his bride. Her agony at als resolve unavailing to change him. Controlled by a higher power, he remains firm against her loving tears and

Even thou, delight of my heart, must be sacrificed for the many." Act 3rd-Scene 1st.

Garden scene—Gautama muses upon his resolve. Madha acquaints him with the birth of his child, Rahula. "Malden, thou hast brought me both joy and sorrow. Another link which must be broken between earthly desire, and mine higher self." Gives the malden his pearl necklace, a token of

"Sidartha loves me"

Act 3rd-Scene 2nd. Grand council chamber of the king. Suddhedana waiting the coming of the Prince. Gautama announces his unalerable decision. Upbraified by Suprabuddha, who, anger overcoming him, attempts the life of the prince. "Thou canst not take the life of the

blessed one." Attendant presents his son, but the heart which beats for all humanity cannot recognize the claim of one. 8 "My people are my children," Act 3rd—Scene, 3rd.

Bids farewell to wife and child;
bowed with grief at parting, byoyed up

with love for humanity, his work in the future, Gautama goes !forth: barred gates open before him. Maya watches ver her son, the world renounced. General Synopsis of Second Part! Under the Bo-tree, Gautama re-

nounces the world. Attains to Buddhahood. Dons the dress of the order of Mendicants. Prince Gautama dies. Buddha has arisen. The seven chant his praise. The blessed one giveth light and joy to all mankind. Buddha exhorts his follow-

ers to right living and good deeds The Star shines forth and controls the destiny of all Buddha's past, present and future. Controlled by the Star. Buddha overcomes temptation from Chinca, the evil woman, and Mara, the Prince of Evil. the ruler over lost souls.

Teaches his disciples the eight-fold path of right. Converts the high priest of Agni, also his followers, worshipers Ascends to heaven. Sits at the feet

of Maya, his mother, and converts her to the doctrine of divine life and the law of Karma. "Whatsoever thou soweth, that shalt thou also reap" now, or in the great hereafter. 'Returns to his home, the city of his birth. His father, King Suddhodana.

meets him on the way. He upbraids him for begging. "It ill besits thee, a prince of our royal house, to ask alms.' Yasodhara, Nanda and the king yield to his elequence and become disciples. Yasodhara uniting with a sisterhood of the Buddha foretold. Rahula, his son, pecomes one with him.

Returns to his field of labor. Chinea tempts him, but perfect in a true and divine law of spiritual life he conquers and wins her to follow the divine path leading to the ultimate rest in Nirvana. The Masters-The holy seven listen to his teachings and one submits his body to ceremonial magic that thereby Buddha may illustrate the triumph of the

soul over death. It is not through magic, but through every word of living truth which issues from the lips of the "Blessed One," that man shall live and conquer disease, sin and death.

Tempted by Mara he teaches the law and expounds the great truth of eter-nal life and its ultimate—rest in Nirvana. Mara defeated. Maya in heaven blesses lier son. "The true Buddha foretold." Bud-

dha's death. Ananda, the faithful, and other disciples surround him? Yasod hara, with other women of the order, stand weeping around. The "Blessed One" cautions Ananda, that Chundi, he friend giving him food, should not be condemned.

O Beloved Ones. Thy Master feareth not Yama, God of Death, the God of heaven and regent of the sed. Varuna, assist my soul to sever from material to a sweet rest in Nirvana." Farefell, beloved. I am weary. I rest on Varu na's bosom. My soul finds peace. Fare-

The above is a complete synopsis of Gautama Buddha, the Illuminated, Prince and Mendicant. It will be presented at this camp for the first time.

FIGHTING CHURCHMEN.

The pastor and one of his parishion ers of a Methodist church, at Scott, N. Y., engaged in a fight a few days ago, over a two-dollar subscription for the support of the preacher. The dominie landed a right-hander on his contestant's jaw, and the latter replied with an iron hook, nearly cutting off the fighting preacher's ear. The poet tells us–

"Dogs delight to bark and bite, Because it is their nature to,

but it seems that variety of entertainfooted brutes...

A GREAT LIGHT.

The Joys and Blessings of Spiritualism.

IT BRINGS SWEET THOUGHTS AND COMFORT TO THE SOR-ROWING.

To the Editor:—As I am in my a-b-c's of Spiritualism still, I desire to write you, if only to say, what perfect delight the contents of The Progressive Think-er give to me. Do you know I feel as if I had been living in the dark all these years, for Spiritualism opens up, all the time, new thoughts, new mysteries, new suggestions, and the further you go into it, the more interested you be-

But, oh, the sweet thoughts! the blessed comfort it brings and gives to the sorrowing ones who have been bereft of their loved ones! To feel that death has indeed lost its sting, and to throw off this old body which is only the temple for the soul, and assume the glorious spiritual one, and progress forever-no waiting in a purgatory, not lying in the cold grave for Gabriel's rumpet; but to live and to be free from all that kept us bound on earth, and be able to go forward and push all aspirations which here on the earth plane were unsatisfied! It is only a little over a year ago

since I began to look into Spiritualism, but I have heard many speakers during that time, and the more I hear, the more I desire to know upon the subject I have also been to different circles held here-some satisfied me, others did not; but one evening a friend of mine invited me to go and hear Mrs. S. Hibbits, the trumpet medium, of Muncie Ind. I went saying to myself, I would Street scene-Gautama walks abroad have to have a very strong test to bewith Channa and Nanda. Meets the lieve it to be a whisper from my loved priests of his faith bearing a dead body. one. But without going into detail Against the wishes of his companions first let me say that not only one test he persists in viewing the body, did I have, but several, so convincing fully resolved to adjure the ease and that all doubt vanished, and the differ-splendor of his past life and seek solent talks I had with my loved one, as ent talks I had with my loved one, as regarded his spiritual life, his leaving me, his being met on the other side and his perfect happiness, were revelations to me I shall never cease to think of, and I feel if blessings can be poured upon us from above, many a one should fall upon that dear little woman in the great work she accomplished while ere in the city of Washington.

AN INVESTIGATOR.

W. H. Bach at Cassadaga.

The Cassadagan says: Prof. W. H. Bach, hypnotist and justificational lecturer, who with his family is located here for the season, occupied the platform at Library Hall, on Sunday afternoon, discoursing upon the subject of "The Natural and Supernatural." Man, said the speaker, in his nature has striven to place his religious beliefs in the realms of supernaturalism. The mysterious has always appealed to man to an extent beyond his understanding -hence he has failed to recognize the natural law governing things. Thus the mysterious has been the ruling

As Spiritualists we recognize the suernormal-there is no supernaturai. The difference with you and your neighbor on this point is the direct result of birth and environments.

Pugilists are the results of natural causes, natural law and causes dominating all things animate. To-day's mystery, under to-morrow's searchlight of investigation and science, is robbed of the supernatural.

That which is known as the natural to-day was believed to be supernatural one hundred years ago. Mother Shipton's prophecy,

"Iron like wood shall float As easy as a wooden boat," strangely mysterious when uttered, be

came long since a demonstrated fact in natural law. Much has been accomplished in rout ig and dispelling superstition by phonograph and graphophone.

In science, naturalism prevails. In religion, it is in its early dawning. That which cannot stand the test of investigation is worthless. For ages gowned priests forbade the exercise of reason in religious matters. To-day the people, divested of fear, no longer obey the command of "hands off." s too sacred, too holy, for man's inves

All old religions were founded upon the supernatural. Their leaders were born without natural parents-born of supernatural power; the mother was unknown, but the father was some mythical god or delfy.

Every known religious deity was born on the 25th of December of a virgin. In ages past the supernatural was credited with much that belonged to man. Even the victories of Alexander the Great were credited to the gods of war. In those days men fought for the supernatural-to please the mythical gods rather than a principle.

We are still a people of hero worshipers, as was manifest in the late Grant memoral tomb, dedicated in pomp and splendor.

To-day we are entering upon an em of materialism in which all religious will go down save those alone that are based on natural laws. As Spiritualists and advanced agents of progress and reason let us assist in bringing about the natural, that is destined to become the ruling power-the only religion that can truly bless and aid the world.

At the close of the lecture, a novel feature in the way of a string quartet, led by Prof. Bach, rendered exquisitely sweet music.

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

"Social Upbuilding, Including Co-opgrative Systems and the Happiness and Ennoblement of Humanity.' Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Ancient India: Its Language and Religious." By Prof. H. Oldenberg. The subject is of unusual interest a in a way to interest and instruct all readers. For sale at this office. Paper,

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, com-bining advanced ideas on the finer and thereal phases of Spiritualism, leading the mind onward into the purer atmos phere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1. "The Religion of the Future." By S

Weil. This is a work of far more than ove deep, clear thought, reverent for well repaid by its perdoan this office. Price, cloth, \$1.25; paper, one a more critical thinker.



Contents of the Above Remarkable Work which Is to be Given to Each One of the Subscribers to This Paper.

vormoro to rino rupoti	
PART FIRST.	PAGE"
THE NEOPHYTE AUTHOR'S PREFACE EDITOR'S INTRODUCTION	7-10 11-17
CHAPTER I. INTERESTING SPIRITUAL MYSTERIES AND EXPERIENCES— ON THE THRESHOLD—AT COLLEGE—PROF. VON MARX— BERLIN BROTHERHOOD.	18-28
CHAPTER II. MARVEL OF MAGNETIC INFLUENCE AND SOMNAMBULISM— MAGIC—FLYING SOULS—MURDER AND ITS RESULTS,	29-37
CHAPTER 11I. PROFESSOR MULLER, THE GREAT SCIENTIST AND MATHE- MATICIAN—CONSTANCE—THE VICTIM.	38-50
CHAPTER IV. ZWINGLER—HOW TO TRACE A MURDERER—REMARKABLE PSYCHOMETRIC FEATS OF THE BOHEMIAN WONDER.	51-59
CHAPTER V. MAGIC IN ENGLAND—JOHN CAVENDISH DUDLEY—OCCULT- ISM—LETTER SHADOWS OF FATE—AMONG THE MAGI- CIANS—THE INNER LIGHT. CHAPTER VI.	60-71
MAGICIANS AND SPIRIT MEDIUMS—INVOCATIONS—ELE- MENTARIES—PLANETARIES—KOBOLDS—FAIRIES CHAPTER VII.	72-95
PHILOSOPHY OF OBSESSION—WHO ARE THE EASIEST VICTUMS OF THE AFFLICTION—THE TELESCOPE—SPIRITS. CHAPTER VIII.	96-107
STRAY WANDERERS—THE FASTING GIRL—GYPSIES—"DER FREISCHUTZ"—JUANITA—HER WONDERFUL GIFTS. CHAPTER IX.	108-128
THE LETTER—THE LIFE TRANSFER—BEREAVEMENT—THE PHOTOSPHERE—THE UNIVERSE OF WORLDS. CHAPTER X.	129-139
IN THE WILDERNESS—THE JOURNEY—DEATH OF PROF. VON MARX—HIS GREAT ATTACHMENT TO LOUIS. CHAPTER XI.	
AWAKENING TO REAL LIFE—IN THE SPHERES—THE LIFE TRANSFER REVERSED—LOUIS IN DESPERATION TRIES TO STARVE HIMSELF TO DEATH—LEARNS A LESSON. CHAPTER XII.	15 4- 16 1
DIARY OF JOHN CAVENDISH DUDLEY—PROF. VON MARX'S HISTORY—THE PRINCESS—PROSPERO AND ARIEL.	102-182
CHAPTER XIII. MR. DUDLEY'S DIARY CONTINUED—MAGICAL SEANCES— THE NINE DAYS' TRIAL—PROF. VON MARX'S SPIRIT. CHAPTER XIV.	183-196
MR. DUDLEY'S DIARY CONTINUED—THE CHEVALIER'S RETURN—OBSESSED BY THE SPIRIT OF PROF. VON MARX. CHAPTER XV.	197-210
MR. DUDLEY'S DIARY CONTINUED—PHILOSOPHY OF NEW BIRTH—RESURRECTION—WHY AND WHENCE—SEANCE. CHAPTER XVI.	211-218
MR. DUDLEY'S DIARY CONTINUED—DEPARTURE OF LOUIS TO INDIA AND MR. DUDLEY TO AMERICA—A MYSTIC. PART II.	219-227
THE ADEPT—INVOCATION—THE SOUL'S LITANIES. CHAPTER XVII.	229-232
ORDER OF THE UNIVERSE—BIOGRAPHY OF THE CHEVALIER —INCIDENTS IN THE LAND OF THE FAKIR.	
CHAPTER XXVIII. IN ACTIVE PUBLIC SERVICE, AS SOLDIER AND STATESMAN— ANGEL OF MIDNIGHT—THE RUINS—JUGGLERS, CHAPTER XIX.	241-255
THE DHARMA SALA OF THE VAIDYA—DAWNING LIGHT—THE BROTHERHOOD—SUBTERRANGAN REVELATIONS—OUT ADDRESS AND A	256-271

CHAPTER XX.

CHAPTER XXII.

CHAPTER XXIII.

CHAPTER XXIV.

CHAPTER XXV.

CHAPTER XXVI.

CALCUTTA-MR. DUDLEY'S ELEVATION-EVIL SPIRITS. 297-311

poses to Louis—Is Rejected—Threatens—Fakirs. 312-324

SPELLS-CHARMS-SPIRITUAL AFFINITY-SOUL LOVE. 272-282

OCCULTISM-ITS USES AND ABUSES-LOVE-MARRIAGE-

THE ANGEL OF MORNING—ENVIRONED IN AN ATMOSPHERE

THE ENCHANTRESS-LADY BLANCHE-DEPARTURE FOR

BLACK MAGIC OR VAUDOOISM-THE ENCHANTRESS PRO-

PSYCHOLOGY—ITS USES AND ABUSES—LOUIS AND BUANCHE

DIARY OF LADY BLANCHE-THE MARRIAGE-BLANCHE'S

CLOSE OF THE LIFE EPISODE-THE CHEVALIER'S RECON-

CILIATION WITH THE SPIRITS-THE PRISON-EDITOR'S

DEVOTION-FAREWELL TO LOUIS. . . .

PREPARE TO DEPART-ENCHANTRESS' PLOT FOILED.

OF FIRE-MIST-THE POTENTIAL TOUCH OF FORCE.

A BEAUTIFUL SOUVENIR

NOTES IN CONCLUSION.

HOW TO PROCURE IT,

Don't forget the terms on which you can obtain this remarkable book. It is only sent forth as a gift to clubs of two or more yearly subscribers, with stamps to pay for postage and mailingeight two-cents stamps for each book. Each one of the club will be entitled to the the present time, and it is here treated book. This offer is confined ONLY to CLUBS OF TWO OR MORE.

The Progressive Thinker commends itself to every Spiritualist, to every investigator, to every church member seeking light; to every honest man, to every scientist, to everybody, from the ordinary power and value, by a bold, simple fact that it grapples untrammeled thinker. Spiritualists who with the evils inflicting our truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price cloth. \$1.25: name the right path, making each

THE DIVINE PLAN. It should enter into every life, and be a prominent factor in dealing with others. In spirit-life it prevails to a great extent, and there, of course, tho greatest degree of happiness exists. In giving our subscribers this book The

Progressive Thinker ascends nearer to

is carrying out the Divine Plan,

the angel world, because in so doing it

346-357



tends to build this season a fine cottage sembles about 3 p. m., and is conducted at Mount Pleasant Park, for her daugh- by Oulna, a guarantee that the exer-

Noyes, of California, have just closed gentlemen are expected in full force, a successful week's work for our so- The ladies usually provide sandwiches, ciety here, he giving lectures and she cakes, etc., the hostess providing tea following with tests, a large per centage of which were recognized. The re- this, each friend will be asked to bring sult of their labors is very satisfactory one rose for "Ouina's canoe." Before as we added several names to our and after supper there is always a de-

E. J. Bowtell has delivered sixtyseven lectures in Canton, O., and Massillon, O., since February 6, concluding June 6. He spoke in Youngstown, O., June 13. He is engaged at Freeville (N. Y.) camp July 24, 25 and 26. Address him till July 19, at Lake Brady, at Vent 10.

W. J. Huckett, of Colorado, writes: "Mrs. Bullene has gone to Florence. The Brockways were here for one month and gave entire satisfaction, and have gone to Colorado Springs. Professor Allen, of Pueblo, gave us a fine lecture on June 13. We hope that when Dr. A. W. S. Rothermel comes this way he will pay us a visit."

Mr. and Mrs. H. and S. C. Scovell, of the Peoria (Ill.) Spiritual Camp Association, will be in Chicago, with headquarters at. 511 Warren avenue, from June 20 to June 29, where camp programmes and information concerning the camp, can be obtained.

Isnac Perry writes from National Home, Kansas.: "I take pleasure in notifying you of the safe arrival of the books you so kindly sent to Mr. Mather and your humble servant, and I must say that we were surprised; as the leading and active workers in the cause book by far surpasses our expectations, and wonder how you can afford to give so magnificent a paper and book for the small sum of \$1 and 16 cents a year, while other papers, not one-fourth as good as The Progressive Thinker, costs \$2 and \$2.50 a year without premium. Truly, you deserve the support of all Spiritualists."

Mrs. M. M. Wheeler writes: "The First Spiritual Temple of Memphis, Tenn., has been enjoying a spiritual feast of inspirational readings and tests by Mrs. Dr. Wyant, of Toledo, Ohio. The Doctor is a finely attuned instrument for the spirit intelligences to earth's children the truths of here through her ministration. For six Sundays she gave us work that will long be remembered. We fully indorse her as a cultured, refined lady and a grand medium."

The musical test medium, Madame Lora Holton, is engaged for the month of June for the First Society of South Side Spiritualists. She leaves the city July 15 for the Spiritualists' Camp- and devoted sisters. Would there were meeting at Peorin, III. Address her until then at 164 N. Harding avenue.

Fred P. Evans, one of California's most noted mediums, was in the city His temporary address is as follows: Chas. P. Cocks, 41 Brevoort Place, Brooklyn, N. Y. Mr. Evans will visit to California.

Dr. J. H. Magoon and wife are now normanently located at 30 Laffin street corner Monroe this city.

Hugo Putner writes to express his contempt for the use of the word "control" or "controlled" in the Spiritualisand says that according to his underthe Christian creeds for throwing their faults upon Christ's shoulders. In my opinion one is as stupid as the other." L. B. Lyman, of California, writes:

nel Blodgett, in your welcome and grand Progressive Thinker of June 5. Why will not all liberal thinkers adopt [and be governed by such sensible rules of thought and action? How different and more satisfactory would then be of Modern Spiritualism."

three new subscribers.

ene of Lebanon's spiritual mediums. and she has given several of her conand most convincing to skeptics. She La given a great many tests to neonle who did not realize what Spiritualism was, and especially people who be-Heyed the so-called orthodox religion. The meetings were held at the residence of Mrs. Sarab E. Mills, and every evening we would add a few more friends to investigate, and with such a fine medium as Sister Reed is, there is that comes through her control. We have two Methodist churches here, and several of their members have been attending our meetings, and have received many a fine test through the medium, and they go away convinced

friends. Jerry Robinson writes from Lookout Mountain, Tenn.: "I enclose you a few see we are still making an effort to dispense a knowledge of continued life. are all brothers and to act accordingly Your paper is ever a welcome messenme. May you continue to dispense knowledge for the good of humanity, is the wish of your brother."

B. O. Flower, founder of the Arena, and when the location is determined, is become the editor of New Time, a Chicago venture.

Mrs. C. Catlin writes: "Will you kindly announce that the closing meeting of the Band of Harmony for the season, and the farewell to our beloved pastor, Mrs. Corn L. V. Richmond, who eaves us as usual for her summer "vocation," will be held on Thursday, June 24. at the home of Mr. and Mrs. Catlin. Sunnyside avenue, Ravenswood. Take limits car to barns, and transfer there to Clark street and Lawrence avenue electric (one fare). Leave car at Sunnyside avenue, and walk three blocks to Paulina street. A cordial invitation is extended to all, and for the benefit of strangers, I had, perhans.

Mrs. Merce L. Bangs, of this city, in- | better say that the ladies' meeting asters, the Bangs Sisters.

S. E. Snoke writes: "Dr. and Mrs. very high order. In the evening the lightful time of social intercourse. We hope the house will be full of those anxious to give our "Water Lily" a loving send-off upon her summer seed-

sowing." Prof. Lockwood, the widely-known scientist, is open for an engagement to speak at camps or other places between July 15 and August 4. Remember that Prof. Lockwood demonstrates the data of his discourses. Special moderate charges will be made. Address 98 Ogden avenue, Chicago, Ill.

· Prof. Lockwood is to speak Tuesday evening before the Anthropological Soclety at 1394 West Congress street, city. Subject: "The Polarity and Potentiality of Sex, and the Application of Its Principles to a More Intellectual Civilization, Admission free.

Mrs. Loe F. Prior, who is very popu lar as a lecturer and medium, passed through this city last week on her way to the Northwestern Camp, where she has an engagement. Wherever Mrs. Prior has lectured in the South she has been enthusiastically received. She made an excellent impression there.

Mr. and Mrs. B. B. Hill, and Mrs. M E. Cadwallader, of Philadelphia, all Cadwallader is, we are sorry to learn still suffering badly in health. We hope she will fully recover during this trip. During their sojourn in Europe letters will reach them until further notice directed in care of J. S. Morgan, Banker,

London, Eng. Verite writes from Dallas, Tex.: "I was much pleased to read in the columns of The Progressive Thinker "that no Papal Prelate" was allowed to participate in the exercises of Gen. Grant's day. At the same time I regret exceedingly that an attempt should have been made to desecrate the memory of the departed soldier, by allowing anyone We feel great good has been done Romanism the privilege of officiation even tainted with the corruptions of ing on so august an occasion. How could the officials of the day have been so unmindful of the tender feelings of those devoted sisters, to whom we extend our hearty congratulations for their success in making known to the world their independence of, and utter contempt for, a pontifical blessing. All honor and reverence is due to the brave

many, many more such." G. F. Perkins writes from 587 N Clark street, city: "The Beacon Light Spiritual Church, 617 N. Clark street, last week on his way to Brooklyn, N. Y. is doing well, both spiritually and financially. We have had some very interesting meetings of late. The first Sunday in June we were assisted by Dr. the various camps, and also the princi- J. N. Magoon and his talented co-workpat cities of the East before his return er, Mrs. E. G. Magoon, who have lately swimp around to Chilengo once more to drop a few words of instruction where it is most needed. The Doctor is a philosophic speaker, and the thinking mind can find something good at every lecture. His wife is a talented-planist, writer and reciter. They are honest de journals, regarding our spirit guides, and earnest in their work, and they should be encouraged. These people standing, implies the power of some are now holding meetings in Washing- flowers and butterfiles in erratic diverpersons to control others, and do so. ton Hall, corner Washington Boulevard Also, to quote his own language: "If we and Ogden avenue, this city, every Sunbelieve that every person has a control day. We will dedicate children at our (a responsible party) how can we blame hall, the first Sunday in July. We are especially pleased with the articles in The Progressive Thinker of last week.'

Joel Peffley writes from Delphi, Ind.: We have a new and promising me-"For plain, pure, unadulterated com-dium in the person of a lovely young mon sense intelligently and persuasive- lady, Ethel Hyat, with character above stated, I heartly commend the reproach. It has been only a few "Things to Consider" as stated by Sam- months since her development. Her phases of mediumship are rapping, independent slate-writing, trumpet and trance, with a promise of materiallzation. Her manifestations are among the first-class."

Geo. A. Wood writes: "The First Spiri itual Society of Kensington will hold a grove meeting on the 27th of June, in a Edwin Banford writes: "I am well beautiful grove at West Pullman, on aware that my subscription for The 119th street. The street cars run right Progressive Thinker does not run out by the grove, so it is easy to get there. till August, but I want to renew it We, as a society, send a kindly invita-again at this time, in order that I may tion to all Spiritualists and others to secure the book you are giving away come out and enjoy the day with us, in with your valuable paper, and I take a most beautiful grove. Our speaker pleasure in sending you the names of is a grand and noble worker for right and truth, and we prize her very highly. B. S. M. writes from Tangent, Ore .: Mrs. Lee Norle Claman will speak and "The cause of Spiritualism is coming give tests and she will be assisted by to the front here of late. We have had others. If the weather is fair we ex two visits from Sister Parena Reed, pect a large crowd and a very enjoyible time. All who wish to come can bring their lunch. Our society is provincing tests, and phenomena of spirit gressing very rapidly. We have rented return. It is a marvel to investigators, a beautiful ball on Michigan avenue, called Bock's Hall, and we have it

filled every Sunday evening." Dr. A. A. Kimball, who is exceedingly successful in treating obsession and kindred maladies, will be at Onset Camp during the entire session. His

advertisement appears on another page.

We are more than glad to announce the existence of an organization in this no one that will ever doubt anything city whose plan and purpose is to establish a "Home for Aged Spiritualists. Sesveral meetings have been held already, and now a picnic is announced to take place on Sunday, the 27th, at Crete, Ill., on the line of the Illinois Central Railway. The special train that they can converse with their spirit will leave the station at 9 a. m., and return in the evening. The tickets are 50 cents round trip, including admission to the grounds. Ample facilities will be circulars of our association, so you will Music and the usual pleasures of a picafforded for supplying lunches, etc. nic will be enjoyed. The proceeds will be devoted to the Home, and we urge Spiritualism tends to make us feel we all Spiritualists to help the good work by their presence and good will. We shall publish from time to time the progress of this most worthy enter-prise. We are informed that several donations have already been promised

> work will be speedily commenced. E. L. Warner, of Paw Paw, Mich. writes: "I send you by this mail a bill for a meeting at Lake Cora, Mich. June 27; also a bill of the C. & W. M. R. R., announcing an excursion from Grand Rapids and St. Joseph and intermediate points. Arrangements also been made with the Williams transportation company to carry passengers from Chicago to Lake Cora and return for \$1.50 for the round trip, leaving Chicago from Rush street bridge at 11:30 p. m., Saturday, June 26, and returning Sunday night, June 27, by way of South Haven. Lake Cora is inlaud

(Continued on page 7.)

Lions Suggested by, or Gleaned From, Apiritualist Exchanges.

If there is in motion Purpose, then the ocean Has mighty purpose in its waves; Then to every motion The motor has a notion

To which all moving things are slaves When Spiritualists cease to think that to ape the church in all our services will serve to make Spiritualism popular, the people will admire us for our independence and entertain a greater

feeling of fellowship for us. The name "Rev." has so long implied false teachers of creeds and dogmas, that its use in Spiritualism seems wholly out of place and very inappropriate except in an effort to gain clergy favors on railroads.

Bravery is commendable in any re form, but fool-hardiness often takes its place-always to the detriment of its perpetrator.

Modern Spiritualism came through nature's own natural channel—the true and innocent childhood—and is as pure and innocent as at its birth, though horribly handled in its battle for life and advancement. It is still in the ring. When Rome laid down her arms it was only to change her mode of war but reason transformed her fare, swords into plowshares and has kept

her soldiers to work ever since. The man who recently built a "Spite House" and died in it to spite the owners of adjacent property, is just the material out of which the real lively, haunting ghosts are made of. The will to eternally spite some one.

There is nothing in the teachings of Spiritualism to sanction murder; there-'ore we must oppose it as a legal act as well as private. Legal murder or by mob violence implicates every man who figures in either and in the book of eternal consciousness and conscience is recorded the act for each. Those bloodstains are indellible.

Some Spiritualists have a poor idea of spirituality: often drifting with the tide of their passions into the land of sensuous love, to become mired in the filth of the lowest valley. Nature uses force to carry out the let-

ter of her law, but within there lies a principle just and divine. The echoes of a false soul are often nore powerful in their resounding than

the voice itself.

Our honest convictions should be shown in the manner of their advocacy. The curfew bell should be rung for adults as well as for children. The road to ruin is the path of the late-hour

loafer. The ignoramus has a contempt for a similar feeling for the ignoramus. The same is often entertained between the Spiritualist and the Spiritist, and between the two and orthodoxy. Ideas descend into forms and forms

ascend into ideas. Just how Spiritualists can bow to the imaginary God of orthodoxy-worship at the shrine of bondage, submission and humility, and look out upon the grandeur of this immense universe of eternal activity, is a nut too hard for a large-sized pile-driver.

The word church carries with it such a bideous record, such cruel recollecions-that it is a pity to recognize it or adopt it into our Spiritualistic vocabu-

How wise and accurately fitting is the order of the universe, seemingly controlled by subordinate motions impressed upon every flying orb the character of an individualized life, and showing it to be endowed with an animation of its own. All really living, sentient beings - glorious organisms not moved upon, but breathing, burning, rejoleing lives, acting in the inimitable procedure of fixed law; just as the child who wins its way from point to point, yet is ever turning to gather between the cradle and the grave is checkered by all the turnings and windings which a mobile fancy and wandering imagination can prompt.

Why go out of the way to convince those who don't want to be convinced, who sneer at evidence, and who disbelieve every statement of facts. They are untrue themselves and must be lieve everybody else to be the same.

The bread-and-butter question is always so grave with some as to exclude all other questions; hence many philosophers go to the grave undeveloped. This is one of the threads that is always picked up by the re-incarnationists, and, by the way, makes quite a point in their compass.

Persons who have accumulated sound evidence to prove the facts of spiritual phenomena, will more profitably employ their time by learning the laws connected therewith than with trying to convince some one of the same fact with no explainable reason for it.

In church lore, people talk about such and such a one having a natural religlous temperament. They say this one was born with a gross and worldly disposition, and this one plous by nature. Can this be true? And yet is God no respecter of persons when he mixes the day of one man for holiness and of another for sin? How is it that some are born good and spiritual and others are born wicked?

Man has three friends in the world: Gold, his best friend, which leaves him at the grave; his relations and friends vhose good thoughts go with him to the other shore, and his good deeds, that ablde with him throughout eternity and stand with him before the mirror of his own conscience.

Human sympathy was never so broad as it is to-day. It really looks like humanitarianism was soon to supersede

The milk of human kindness realized by the masses is only diluted skimmed milk: the other parties get the cream. Even cream will sour in a hot place. Selfishness is slowly giving way the higher development of altruism in

the human breast. The X-ray has come

as a very timely invention—to discover

Intolerance is not limited to the church or its apologists. Spiritualism must remember she is composed of human beings, mortal and immortal, hu man all the same, and to avoid possess ing what we cannot tolerate in others should be our highest alm:

When Spiritualism first peered through the cloud of superstition and ignorance with its bright smile, the first illumination since the Inquisition came to earth, and now, with increased brilliancy it is lighting even the remotest recesses of the darkest orthodoxy, and reflecting back to that land immortal as an echo reflects a sound, and the gladdened souls make known their appreciation by sending messages, new songs, new ideas for the good of mankind. Though the purple and fine linen

Have often hidden sin in The texture and material are the same, As if they clothed true greatness; Because it is innateness

That is virtue in all things-not the name.

From Two Worlds, London, From Borderland, London. 🖁 England.

WHAT GOOD IN SPIRITUALISM? Mr. J. Januarse, speaking at the hall of the Stratford Society of Spiritualists, on Thursday, May 6, 1897, replied to a question from Mr. McCallum, the ge ulal secretary, viz.: "What good will

Spiritualism do for Humanity?" It depends very much upon the kind of hymanity that takes up Spiritualism One plight just as naturally ask, "What good will whristianity do the world? and the very obvious answer will be: It depends very much upon what Chrisinnity is, and the kind of people who ake it in hand. Here, then, we say, the answer depends very much upon what is this Spiritualism, and what kind of people are the Spiritualists? We should like to believe that Spiritual ists had the

MONOPOLY OF INTELLIGENCE, goodness, wisdom, and purity, but we are sorry we cannot conscientiously assert that we so believe. We must bear in mind also that Christians are only human beings, and that they are, to a large extent, what Christiantiy has made them; that they are not heroes nor angels, thus we cannot blame them. NOW, WHAT IS SPIRITUALISM?

Some say "it is the investigation of remarkable phenomena." That's an excellent phrase. It is like that blessed word "Mesopotamia," that was so comforting to the old lady. She did not know what it meant, but that did not matter. Others say: "It is the holding of communion with spirits." Yes! but what do you hold communication with spirits for? Well, I like to hear them talk. Yes! anything else? I like them to tell me what I am to do; whether I am to go out or stop at home; whether shall buy new clothes or wear out my old ones; whether I should go and se Mr. and Mrs. So-and so or somebody else. In fact, they like to make the spin

"ENQUIRE WITHIN," a sort of modern and refined means of fortune-telling for their own especial

advantage. Others say: "Spiritualism is a science by which we are gradually arriving at better understanding of the latent powers in man, the possibility that he may survive death, and the nature of the connection between this state and that other state into which he has gone." Others say;

"IT IS A PHILOSOPHY," and they urge that this philosophy is the scholar, and the scholar, unless on tanequate to the explanation of the orihis guard, is in danger of entertaining gin of mith, his nature, his requirements, conditions and necessities while in this world, and the conditions that pertain to him in the world to come.

> CONSIDER IT A RELIGION, but these prople, of course, are insanc! Has not the world enough religious already? Are not the sects all fighting and quarrelling, each with the other, for supremacy, and each asserting that

ple surely must be wrong? Allew us now to put it to you in the clearest and(strongest terms, by saying that those who are investigating

they only have the Truth? These peo

SPIRITUALISM AS A PASTIME had better seave it severely alone, and those jiwho think it a capital means of how to treat "stocks and shares," had better-leave it alone-ves, very much alone, and if they want to indulge in that sort of entertainment to find out some nyony fortune-teller in a back street.

SUPPOSE IT A SCIENCE. Shall we suppose it a science? Yes! For science is simply knowledge—ascertained and classified knowledge-and all the knowledge you can obtain in regard to the faculties of man's nature is so much substantial gain. All the indeath, and the probable connection that may exist between the departed and those still on earth—is so much knowl edge contributed to the great problem of human life and destiny, and every effort in this direction is so much gaine in building up the science of human ife. There should be an intelligent de termination to stop at no difficulty the prosecution of your inoniries. The science of Spiritualism will be a grand revision of much of the present day

philosophy of human life. IT IS A PHILOSOPHY undoubtedly, for facts as facts, simply standing by themselves, are worth but little. Apparently, the baby in the cradle is only so much animated gristle muscle, and bone, and by pinching its nose you could put it out of existence in a moment. But is this so, in fact? Yo must remember the baby is a "bundle of possibilities," and it is the possible in, or around, the baby, that makes the baby valuable, and so also the facts of the revelations between the two worlds the facts of the psychical in man's nature are the great facts in the philosophy of Spiritualism, and to follow tho to a logical conclusion requires brain and intelligence, so that a philosophical and scientific Spiritualist has got to be a very intelligent person, indeed.

UNROLL THE MIND. A proper study of Spiritualism wil unroll the mind of man, as it were, and take its influence into the moral part of his being, suggesting to him the priety of living a life in this world in accordance with the facts of the science he is building un.

RELIGION HUNG UP TO DRY Of those who would make it a religion one would ask: Do they mean the religon already cut, and hung up in strips to dry, so that they can take pieces when they like? That is not religion. Creeds, dogmas and catechisms are the dry strips hanging up in the church's store houses, from which the people take a nibble once a week to keep their souls going. Very good; but will you still go on feeding living souls with the car-casses of dead thoughts?

RELIGION AND REVERENCE. Religion Simply means reverence, in the higher and better sense that the word leads you to reverence and obey the laws and principles of the universe in relationship to your own life. Knowledge alone can make reverence intellicont. Riverence for, and obedience to the purposes of Good make the highest devotion that man can give expression

A LIFE HEREAFTER. Spiritualists say there is a life hereafter, and when you get "over there" you will be able to look back here, and compare the experiences of your past life with the circumstances you find yourself in in that new life. There will be a time when you will strike your balance, and prove how the account stands.

A HEAVY DEBTOR.

If you have been improperly educated in this world for the life beyond, there will be a heavy debtor balance on your sheet, but if you have been truly trained for the life beyond, then the imnu asset to the account over there.

England.

THE VARIOUS GHOSTS. Unto a soul there came the spectre

To teach him of the bitterness of life; And then came Grief, to mock his old-

time peace, To whisper and to haunt and never cease. The ghost Regret came in the quiet night And hovered sadly o'er his couch of

white; And Vanished Love came in the twi-To crucify and wound and laugh at

Full of these spirits came to haunt his heart. And only smiled whene'er he cried, "Depart!" Full oft they came-Regret, Love,

Strife, and Grief, And through the years this soul found with difficulty lift them from the floor. no relie**f.** Yet, oh!" he said, "in patience I would

wait. Did I not see beyond life's distant gate A spirit darker far than all of these Which haunts me more and gives me far less peace.

For Death, the doomsman, beckoneth afar. Beyond the night where gleams no silent star.

I fear him more; he waits somewhere

for me; I know him not, save when in dreams I The vision of his form, august, austere

At last his soul fell in his last long sleep. And all was o'er. Beyond the unknown

He rose to cry with joyous, wakening I slept and dreamed sweet dreams; Lord, was that Death?"

MATERIALIZATION OF SPIRITS. In the materialization seances given by Miss Cook in Professor Crooke's laboratory, his library was used as the dark cabinet. Miss Cook, who was a constant visitor at his house, was under strict surveillance—not even being al lowed to sleep by herself. She would go direct from the dinner table to the library, lie down on the floor with her head on the pillow, and pass into a trance. Then the spirit known as Katie King would materialize. Katle allowed Professor Crookes to touch her, to follow her into the cabinet, where he sometimes saw her and her medium together, but usually found no one but Miss Cook, Katie having instantaneous-

ly disappeared. IN ORDER TO PRECLUDE

any possibility of mistake, it was decided to photograph Katle and her medium at the same time. Five complete sets of photographic apparatus were fitted up, and all five were brought to bear upon Katie at the same moment. Every night in one week there were three or four exposures of plates in the five cameras, and as a result be obtained forty-four negatives, some inferior, some indifferent, and some excellent. He obtained one photograph of the two together. Katie was seated in front of Miss Cook's head. It was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katle at the same time under the full blaze of electric light. Mr. Crookes was photographed standing Katle and afterwards with Miss Cook. dressed like Katle, in the same posi-Her portrait was identical in both, but Katie was a half a head taller than Miss Cook.

MR. CROOKES' STATEMENT.

I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first braced it up to the scalp, and satisfied myself it actually grewthere is a rich, golden auburn. On one evening I timed Katie's pulse. t beat steadily at 75, while Miss Cook's pulse, a little time after was going at its usual rate of 90.

Katie, indeed, seems to have been much

SUPERIOR TO HER MEDIUM. Mr. Crookes says: Photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may indeed give a man of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever varying expression of her most mobile features. Now overshadowed with sadness when relating some of the bitter experiences of her past life; now smiling with all innocence of happy girlhood, when she had collected my children around her and was amus ing them by recounting anecdotes of ber adventures in India.

Every test which PROFESSOR CROOKES PROPOSED was welcomed. Miss Cook was an innocent schoolgirl of fifteen. Hence Professor Crookes concludes, not with out reason, that to imagine Katie King to be the result of imposture does mere violence to one's reason and common sense than to believe her to be what she herself affirms.

ACCORDION PLAYED BY UNSEEN HANDS. After the Katie King materializations

it is, indeed, a descent to the comparatively vulgar phenomenon of the playing of an accordion without human touch. It is interesting, however, as illustrating the careful precautions taken by Professor Crookes against fraud. Mr. Home took the accordion between

the thumb and middle finger of one

hand at the opposite end of the keys

laid his other hand on the table, and the accordion played by itself within the enge. Mr. Home then removed his hand altogether from the accordion, which continued to play a simple air-no one present having a finger on the keys or on the accordion. Then Mr. Crookes and two others saw the accordion float ing about inside the cage with no visible support. Then Mr. Home took hold of the accordion again, and it played a sweet and plaintive melody very beautifully. While it was playing Mr. Crookes grasped Home's arm. It was not moving a muscle. On another oc casion, while a sitter, O. R., held the accordion, and Mr. Home was not touching it, the music went on. On another occasion, when the accordion was playing "Home, Sweet Home" under the table, Mr. A. R. Wallace saw a hand distinctly moving the instrument up and down, and playing on the keys. One of Mr. Home's hands was on the table, and the other held the keyless end of the accordion. At the seance. June 23, 1871, while Home's hands and feet were held, the accordion played. On another occasion, they heard a man's rich voice accompanying it in mediate benefit of that training will be one corner of the room, and a bird whistling and chirping.

THE INCREASE AND DECREASE OF WEIGHT.

None of Professor Crookes' experiments were more carefully conducted than those by which he demonstrated that D. D. Home exercised a power which superseded the law of gravitation, and made articles light or heavy

at will. Professor Crookes says: "Not until I had witnessed these facts some half-dozen times, and scrutinized them with all the critical acumen I pos sess, did I become convinced of their objective reality. Still, desiring to | place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scien tific enquirers, these phenomena could be submitted to crucial experiments.'

VARYING IN WEIGHT. Before fitting up a special apparatus for these experiments, he had seen on five separate occasions objects varying in weight from 25 to 100 pounds, tem porarily influenced in such a manner that that he and others present could On two subsequent occasions he tested the phenomena by a weighing machine. On the first occasion the increase of weight was from 8 pounds normally to 36 pounds, 48 pounds, and 46 pounds, in three successive experiments tried under strict scrutiny.'

From The Freethinker, London, England.

THUS SAITH THE LORD. I can bear all-but Death, oh, Death I Still I'm asking, did he say it? Gird your sword, and each his neigh-

Each his friend and brother slay?

Did he say to any father: "Slay your only first-born son; Burn his body on the altar-I command, it must be done"?

Did he say to any people: "I command you, go and kill All the men of such a nation-Go, it is my holy will"?

(Num.xxxi:7.) Only spare the female children And young women for your lust: Tis not sin when God commands it-

Thus the Lord saith, go ye must.

(Num. xxxi:17, 18.) Homeward with their spoils returning, Did God crave those spoils to share, One of each five hundred cattle, Sheep and maidens young and fair? (Num. xxxi:28.)

Did he say if one should gather Sticks upon the Sabbath day, Stone to death the vile offender-"Tis God speaks, ye must obey? (Num. xv: 32, 35.)

Did God fight one day for Israel, Made the sun and moon stand still, Cast great stones from heaven-yet tell Them solemnly, thou shalt not kill? (Joshua x: 11-13.)

In the Bible these are written-

"God's own book-his sacred word:" Is it a sin to doubt these horrors After a "Thus saith the Lord?" A CHANCE FOR MISSIONARIES. The intelligence of baboons has long been an accredited fact, but now they are highly praised for a new qualitythat of gratitude. A man tells how be made up his mind never again to shoot a baboon. He says that he was shooting one day when his dogs set on a huge baboon, and were killing it when he came up, and were just about to finish it when it wailed just like a man, He was so sorry that he let it go. time afterwards he was again hunting and came across a troop of baboons. One brute attacked him, and was about

to kill him, when another baboon came

up and pulled his fellow away. The

man recognized in his helper the ba-

boon whom he had spared a few days

CONVERSION OF BABOONS. What a glorious opportunity this fact pens for the Christian missionary! In future let him devote his wondrous energies to the conversion of baboons to Christianity. Fancy a fully-organized baboon Christian church in South Africa! What a triumph that would be for Christianity! Then look at it from a business point of view. See how many vacancies it will create for pale young curates. And, of course there will be a bishop to the baboons, and he

must be a white man!

EDUCATION OF BABOONS. We know of no one so suitable as Christian parsons and teachers to educate baboons; they are, to a certain extent, "to the manor born." The Scrip ture reader apes the class reader; the class reader apes the local preacher; the local preacher apes the dissenting minister; he in turn apes the church parson; the latter apes the Catholic priest, and he in turn ages the Buddhis nonk; while the latter imitates, in many of his actions, an aboriginal ape. Thus the chain is complete; and we may, perhaps, yet see a society for the promotion of Christianity among the

. PROFESSOR BARRETT.

baboons.

To the Editor:-Owing to ill health, Brother Barrett will not be able to pres ent in the interest of the National Association at our forthcoming camp, at Pe oria. Ill., July 15. He has delegated Mrs. Cora L. V. Richmond in his stead. and while we regret the necessity for Brother Barrett's absence, we are de lighted to have with us July 17 and 18, Saturday and Sunday, one so known and universally beloved as Mrs Richmond, well named "The Queen of the Rostrum." Mrs. Theresa Allen, State Organizer for Arkansas, Kansas and Missourl, will be with us during camp. The prospects for a grand en campment and a spiritual and material success could not be better. We trust all who read this will note the dates of Mrs. Richmond's coming.

SALLIE C. SCOVELL.

PROF. LOCKWOOD'S NEW WORK. Prof. Lockwood has placed in the hands of his publisher the first installment of manuscript upon "The Infidel POEMS FROM THE INNER LIFE ity of Ecclesiasticism, a Menace to the American Civilization." In this treatise he contrasts the claims of the pulpi with the demonstrations of modern science. He shows that if the mathemat ics of the corelations of force and the conservation of energy be true, that no such thing as "a special providence" an occur, as such providence would necessitate the setting aside of the priniples of polarity and the natural relaions of things. It will interest some to know that the data that Prof. Lockwood uses against ecclesiasticism is taught in Christian colleges.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought inpoetic diction in this hand some volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.



JUNE 10, 1997

DIAL PLANCHETTE,

This instrument is substantially the same as that employed by Prof. Have in his early investigations, line in the improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty, and correctness of the communications received by its aid, and as a means or developing mediumship.

The same sight to innegations applyingingly Do you wish to investigate Spiritualism? Do you wish to develop Mediumship

Do you desire to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings been able to receive delightful messages. A volumity might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism. Capt. D. B. Edwards, Oriont, N. Y., writes: "I had communications by the Psychograph from many other friends, even from old settlers whose graves alones are mose-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superice, merits become known."

Securety packed, and sent postage paid fro of Mediumship

Securely packed, and sent postage paid froi ufacturer, for \$1.00. Address: HUDSON TUTTLE.

Berlin Heights, Ohio a

WAS

ABRAHAM LINCOLN A SPIRITUALIST?

Curious Revelations from the Life of a Trance Medium.

MRS. NETTIE COLBURN MAYNARD Together with Portraits, Letters and Poems. Illustrated with Engrayings and Frontispiece of Lincoln, from Carpenter's Portratt from Life.

This book will be found peculiar, curious, startling?—inore so than any work issued since Unche Tom's Cabin. It breathes forgotten whispers which the yest of time had simost covered, and which have been anatched from the very jaws of oblivion. It deals with high official private life during the most momentous period in American History, and is a secret page from the life of him whom time serves only to make greater, more appreciated, and more understood—"ABRARIAM LINCOLN." Cloth, 12mo, illustrated, pp. 264, \$1.50)

THE GOSPEL OF NATURE. IT IS A MOST EXCEL-LENT WORK

For Sale at this office.

This work is by DR. M. L. SHERMAN, assisted 18 PROF. W. F. LYON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and instruct. It countains \$61 pages, and is full of suggestive thoughts. Dr. Shere man was a medium of rare qualities, and his work is a redection from the celestial spheres. It treats of the Soul of Things: Intelligence in Substance; Animal Intellects; Purity; Salvation: Discords: Good and Rvilt Unnatural Ideas; Church History; Progression; Inhere Unnatural ideas; Church History; Progression; Inherent in Substance; The Nebutous Theory; Particles and Kuitties; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual of Organisms; Born Again; Tho Key; Spirit Biography; Goes to Heaven; A Shave Master; etc., etc.

The author says: "Each Individual partakes of both physical and mental or spiritual atiment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour ishment of which I individually partake and digest, and so the substantial soul rescher or which I individually partake and digest, and so the substantial soul rescher or which I individually partake and digest. For sale at this office.

HELEN HARLOW'S VOW; Or Self-Justice.

Of SCH-JUSTICC.

By Lois Walsbrooker. Many have read this book, many have re-road it, and many others out to read it. It should be read by every man and woman in the land. It shows the faisfiles rampant in society in matters of moral and social import, and the wrongs that flow therefrom to innocent victime of social ostracism. It contains a fine likeness of the author. Fine cloth, 280 pages. Price \$1.00

The Influence of the Zodiac **UPON HUMAN LIFE.**

BY ELEANOR KIRK.

This is the only book which states the simple principles of the Zodiac in simple terms, making the entire matter clear to the averge understanding. This volume indicates the Jocation, characteristics and influence of each sign of the Zodiac, giving the days which each sign gov.rns, and the gents and astral colors associated with each.

The diseases of the body, how to cure them, and the faults of character incidental to the different domains. faults of character incidental to the different domains.
The methods of growth for each human being.
The domains from which companions, husbands are
wives be selected.

wives be selected.

The characteristics of children born in different domains, and the conditions to be observed in their carriand education.

The personal ability and talent of the individual with reference to domestic, social and business success.

cess.

This work is the result of profound research, and is its preparation the author has been largely assisted by J. C. Street, A. B. N. Bound in Special Cloth, - - Price, \$1. For Sale at This Office.

Ingersoll's Great Address On Thomas Paine, at the late Paine celebration in New York City. Price, 6 cents; ten copies for 50 cents.

God in the Constitution. By Robert G. Ingersoll. One of the best papers Colo-nel Ingersoll ever wrote. In paper cover, with like-ness of author. Price, 10 cents; twelva copies for \$1.00. Memorial Oration by Col. Ingersoll On Roscoe Conkling. Delivered before the New York Legislature, May 9, 1868. Price, 4 cents. Echoes From the World of Song.

A collection of new and beautiful songs, with music and chorus, in book form. By C. P. Longley, Price 41.23. Postage 15 cents. By Lizzio Doten. These poems are as staple as sugar. Price \$1.00.

ROMANISM AND THE RE-PUBLIC. WORK THAT EVERY LOVER OF

his country should have at hand for consulta-tion. By Rev Isase J. Lansing, M. A. This is a most able work, consisting of a Discussion of the Purpose, Assumptions, Principles and Methods of the Roman Catholic Hierarchy. The work contains 447 mayers, and may be considered a ruine of valuable information for verry patriot in the land. Price 41. For sale at this effect.

SEERS OF THE ACES. Embracing Spiritualism, past and present. By J.
M. Peeblea, M. D. An encyclepædia of interesting and instructive facts. Price \$2.00.

The Religion of Humanity; A Philosophy of Life. By J. Leon Benwell. A beautiful paper-bound pamphiet, with likeness of author. A most valuable publication to circulate among Christian people. Price 15 cents. This department is under the manage-ment of the distinguished author,

Hudson Tuttle. Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE,

Allen M. Blanchard: Q. I have heavily leaned on the "Questions and Answers," and regret that you have been beguiled by the Samson-honey of this covert Christian anti-vivisection. If they would attack cruelty per se and let scientific, painless vivisection alone, or regulated by anti-crueity laws, I would endorse the movement fully. I am not opposed to humane, painless vivisection. I am utterly opposed to all wanton cruelty under any plea, whether Christian, scientific, or under any other name. I am in favor of experimental vivisection where science leads only by use of anesthetics, under severest law against omitting them.

A. This correspondent is laboring under a vital mistake, and of course comes to the erroneous conclusions. The great humane movement, and its adjunct, anti-vivisection, are not a "church movement," as he asserts. Those who lead in this cause are not supported by the churches. It originated outside of the church, and its most devoted advocates are not church

The indifference of the churches to the whole humane movement has been from the first a cause of comment and a stumbling-block in the way. From a tract on the subject, I take this para-

A friend in speaking of a gentleman of brilliant talents said, 'He is a pro-nounced infidel, made so, by the indifference of the church to the cruelties of vivisection,' Another said, 'I dare not read the doings of vivisectors—it would make an infidel of me. 2"

While the society has repeatedly attempted to have the clergy preach on the subject, and with scarcely an exception failed, infidels like Ingersoll come boldly out and cry against this most terrible cruelty in the name of science In a letter to Dr. Peabody, he says:
"Never can I be the friend of one who vivisects his fellow creatures. I do not wish to touch his hand."

The movement against the damuable

cruelty of vivisection began in 1863-4,

with Frances Power Cobbe, the eminent authoress. While on a visit to Florence, Italy, she became acquainted with the horrible laboratory work of a Prof. Schiff, and drew up a memoria which was headed by Mrs. Somerville, the eminent physicist, and contained 700 names of the noblesse of Florence. In 1874 Miss Cobbe was at the head of a movement in England to restrict the practice of vivisection, which was first signed by Carlyle, Tennyson, Browning, Lecky, Mathew Arnold, Ruskin, Martinchu, the Duke of Wellington, etc. After great effort a restrictive act was se -cured, but it proved of no avail. The vivisectors behind locked doors of the colleges, pursued their diabolical investigations, cutting into the quivering tissues of live animals. Our correspondent is again mistaken when he thinks anesthetics are always given; on the contrary they very seldom are. The results of the experiments would be vitiated were the animals insensible. The New York World of Februay 21, 1892, in an article on vivisection in the University of Pennsylvania, says:

"No anesthetic of any description was given to the horse," and yet this horse had been bound all day to a framework made for the purpose, and been cut hurned and subjected to every conceivable operation and torture by the 'pupils" and "professor," and was left in that dreadful condition over night, to be again operated on the next day, if alive! Dr. Phillip G. Peabody, who visited

the famed laboratories of Alfort, France, says: "We saw no anesthetics in use or about the laboratories or elsewhere, and in answer to my question the highly intelligent attache whose express duty it is to show visitors about and give information, told us that no anesthetic was ever used there, as the animal was so securely bound as to be incapable of resistance and anesthetics would be wholly unnecessary.'

There can be but one justification of this form of cruelty, and that for advancement of science. Many of the most eminent scientists and physicians are strongly opposed to it and declare that it is detrimental rather than advantageous to science and medicine Prof. Lawson Tait, foremost abdominal surgeon of England, said at a meeting in London: "In the art of surgery, the practice of vivisection has done nothing

Dr. Mathew Wood, of Philadelphia: The minds of some of the best observ thers are lost to medicine because of fol-Willowing the false trail of vivisection." W. R. D. Blockwood, M. D., in "Opi 111 Meanest Crime," says: "It is physically je impossible that other than misleading and false doctrines should be the result of the cruel and degrading work of vivi section.

Five hundred American practitioners have signed the petition for the total abolition of vivisection from schools and colleges. I answer this correspond ent at greater length because if one us ually so well informed, is so wide of the truth, there must be a great number 'yet more erroneous in their understand ing of the cause and purpose of the Hu mane Movement and of anti-vivisection. "Humane, painless vivisection" to which this correspondent subscribes, is as impossible as to have an Inquisitor bind a victim on the rack in a humane and painless manner. In a great number of experiments pain is a factor in obtaining the expected result. Science is not benefited, nor has been benefited by all the tortures of the countless host of animals tortured on her altar. There is nothing that could not have been gained better by other methods. I regret the answer was not pleasing to this friend. It is far more pleasure to please than displease, yet the thought of either en ters not into the writing of these an swers, which are given without parti-

Jas. Jones: Q. (1) I wish to learn the difference of the number of vibra tions in an octave of music? (2) The philosophy of chords and dis-

A. It has been demonstrated that sound is produced by vibrations in the law, who listens not to the still small | thousands feet depth have been added atmosphere. The usual range on mu-

sical instruments is seven octaves, from 40 vibrations in a second to the highest

Practically in the lowest octave C calls for 66 vibrations in a second. The octave begins with 66, the next with twice 66 or 132, the next, 264. The next 1,056, the next 2,112, the next 4,224, which is the practical limit, although the piccolo flute reaches 4.752. The human ear is confined in its perception to the range of vibrations between 16% and 38,000 in a second. Below and above that it cannot hear. The ears of different persons widely differ in recognition of sounds.

Sounds chord when their vibrations have a certain ratio to each other, and discord results when they do not. The vibrations interfere with each other producing intervals of silence, and ex-

A. S., Hot Springs, S. D.: Q. (1) How many people were killed during the French Revolution between 1789 and 1795, and who were the chief leaders during that period? (2) How many people were killed in Holland during and before the Forty

Years' War in Holland? (3) How many people were killed in Spain by orders of the Holy Inquisi-

A. (1) The actual number of persons who were executed during the French revolution was not as large as might be inferred from the terrible pictures drawn by religiousts, who forget that freedom came in their hatred of the actors, because the church was ignored. The Inquisition in a single year destroyed more lives than perished dur-ing the whole "Reign of Terror." France was governed by Louis XV. until he was executed in 1793; then by a committee of public safety with absolute power; then the spirit of the revolution having spent its force, this was resolved into a Directory, which became unable to control the mob, and Bonaparte was called on with the army. The Directory had bankrupted the country, involved it in foreign wars, and by incapacity prepared the way for its overthrow by Bonaparte in 1799.

(2) Motley says: "The number of Netherlanders burned, strangled, beheaded and buried alive in obedience to the edict of Charles V has been placed as high as 100,000 by distinguished authorities, and has never been put at a lower mark than 50,000." During the eighty years' war prosecuted by the Roman church against that country, 3.000,000 would be a conservative estimate of the number butchered in the sacking of towns and cities where the most flendish atrocities were perpetrated, and slaughtered on the fields of battle.

(3) The peculiar form of the Inquisition known as "the Spanish," was introduced in 1481, and was abrogated by Joseph Bonaparte when he came to the government of Spain. It reflected the bloodthirsty character of that nation. and gave free reins to religious intolerance and hatred. Llorente estimates the number of persons burned alive during that period at 31912, and those who received death and punishment more terrible than death at 201,456. Condemnation meant confiscation of property and ostracism of family and dependents, and thus affected millions. The nation has never recovered from the blight of this reign of fire and blood,

LIGHT OF THE WORLD (Continued from page 1.)

come to Rochester, after the home had been overrun by curious listeners to the A long series of investigations rans. ensued, by many learned and prominent citizens. The record is fully preserved, and in no case does it warrant the least evidence of fraud upon the part of the innocent little girls. Corinthlan hall was the scene of public manifestations of the raps and efforts to prove they were not produced by spirits. The girls were insulated upon glass, stood upon pillows, feet bared and-held to disprove or prove toe-joint rapping, ankles tied together and feet held to prevent any movement; and every possible device esorted to-and the result-was to every candid investigator, "It is spirit-rap-Thus the raps became known as "The Rochester Knockings." Following this was ushered in various forms of manifestation, and the development of mediumship ensued, until there are the classification known as the physical, entrancing, raps, moving of ponderable bodies, independent slate-writing materialization, spirit photography, automatic writing, painting, etc; trance for lecturing on abstruce topics, or spirit personation and discourse; clairvoyance, by which spirits are seen: clair audience, or spirit hearing; inspiration, psychometry, etc., which require too nuch length to explain.

Mediums are now in every communi-Spiritualists have associations in nearly every city and town for the holding of seances or public meetings. State associations exist in several

States and are being organized in all. A National Association of much strength is doing an active propaganda work. A vast quantity of literature germane to the ethics, science and religion of Spiritualism has been published and finds ready sale. Several weekly periodicals are issued in the States, and nearly every nation and language has some published literature or

It has spread over the world! As a religion it is rapidly assuming vast proportions. Every system of ethics and religion has had an infusion of the doctrines taught by the spirits and Spiritualism is developing a spiritual philosophy and religion that shall indeed bring us nearer to the brotherhood of man and prove to us the Fatherhood of God. It is not new-it is not modernit is primitive Christianity and it is the "Light of the World." from all ages past to all time to come.

The above explains briefly, why we celebrate the anniversary of Spiritualism on March 31, every year.
G. W. KATES.

KNOWLEDGE OF TRUTH.

(Continued from page 1.) body and spirit-when the threefold es sence of love, light and life has become wholly regenerated; when the soul is united to the divine ego within, and is attuned to the will of God. The world is just beginning to arouse from the lethargy of sense perception, and is awakening to a consciousness of the possibility of freeing itself from the bondage of superficial existence. Those who are taking definite steps toward reaching the royal highway of spiritual power and freedom, should come into clear understanding of the fact that man, in his normal state, is an epitome of the universe, and that the only obstacles to conquer are the obstacles within. The man who has not been lifted in supremacy of spirit above the infinence of the desires, appetites and passions, that exist in the animal part and through forces just as immutable of his nature, will be surrounded by en- as those we call birth and death. vironments of like conditions, and will be swaved by the infernal lust currents of a depraved physical existence. The man who is dominated by self-will-who ignores the harmony of natural

where the echo of the voice supreme is hushed by the roar of the storm-tossed waves of mortality, where the hurrying currents of evil rush together in a whirlpool of death, and where the billows of pride, passion and hate, may engulf the soul at last in the waters of oblivion. But, self-will-the captain of the soul-may be dethroned, and a nobler self installed; and spreading the sails of the bark of life to the breeze of universal law, with the fixed star of truth to lead it on, and with a God-attuned will at the helm, the soul may joyously sail upon the fathomless sea of spirit-the calm waters of eternal life—wandering from star to star throughout the universe of God, a pilgrim of the Infinite.

URIEL BUCHANAN.

NATURE'S LESSONS. (Continued from page 1.)

as gentle as the lamb; some as sly as the fox, others as bold as the lion; some as ferocious as the hawk, others as meek as the dove; some as busy as the

bee, others as indolent as the drone;

and so on to the end of the list. Scientists claim that these uncanny to the human family (which ignorance calls sins of fallen man) are merely the dregs of combative elements-indislispensable factors in generating lifeforce (as shown in electricity) and perpetuating it throughout the battles of ower life-humanity's inevitable heritage from past cause and effect.

Again scientists chim that the body of each and every living creature is renewed during each seven years by or through ethereal emissions thrown off from the body, or, we will put it in other words, that the life, or energy of a body that weighs say 200 pounds is taxed to convert or refine 200 pounds of matter into ethereal substance during each seven years of existence.

Also that the emissions from each body differ from the emissions of any other body—that these emissions form an invisible halo around the body that emits them, and taints the atmosphere through which they pass; all of which is verified by the dog's ability to sense the difference between the trail of the for coon or rabbit or even trace his master through vast crowds of people. Again, that these ethereal emissions being thinner and lighter than earth's atmosphere, they gradually gravitate out beyond its limits, and are constantly forming and extending an ethereal halo or zone around our planet. (See Web-

ster on ether).

Thus we find that the principles of energy and matter which form all of the planets' phenomena are awakened from their long slumber by the electric brilliancy of suns, and projected to the paths of planets.

Planets in turn (on their regular runs) gather those homeless principles into their warm magnetic bosoms, where by virtue of their crude condition the force of attraction holds them until evolved radiated and refined beyond the point where attraction affects them, wher they gravitate out to a point in ethereal realms where ethereal forces arrest and hold them.

Thus we see Evolution's long chain reaching from the dormant principles of infinite space, across the material plane, into ethereal realms; and we behold that each link in turn has evolved substance and conditions for the forging of the next link; and in addition to this, that each animated link has been and is being taxed its equal quota to the up-building of ethereal conditions surrounding our planet; and even more, we have learned from the dog that each animated body evolves and sends forward its own peculiar variety of ethereal substance, justifying the belief that there are as great a variety of ethereal substances in the ethereal realm as there are of material substances on the material

This being true, and the further fact that humanity, the ultimate of earth's products, being at best but a crude, rough, half-finished job, when crowded out at the backdoor of the planetary shop, to make room for the ever incoming tide of raw material, it does seem evident that preparations have been made to polish and finish up the planetary output, somewhere, under more favorable, more elaborate conditions than offered here in this earthly tabernacle. Were it not so, then the insignificant speck of intelligent force doled out to puny man might with propriety be appointed Infinite's Conservator, for at one glance out over this seething, surging mass of ignorance, crime and mis ery, he could truthfully declare that the whole scheme of evolving systems of suns and planets, and operating them throughout the millions of ages, for the sole purpose of incubating a hybrid animalistic humanity, was a most miser

able failure. But kind Nature makes no such egreglous mistakes; He is larger, older and wiser than man. He fills all infinite space. He is the positive half of the universe, and operates its complex functional forces as unconsciously to self, as the speck of himself doled out to operate man operates man's physical functions, causing his heart to beat, his blood to circulate, his food to digest and assimilate, his lungs to inhale and exhale the air, all without effort or forethought. To form his acquaintanceto learn to love and adore him-we must study his precepts, and become familiar with his modus operandi.

To get and live in harmony with him, ve must concentrate our love, our sympathy, our benevolence, and pay homage to the link we occupy-the link we ean reach, can influence—do influence either for good or evil.

The little animalcule who inhabits the grain of sand, and dwells in the holes and caves thereof, could not reach and way the will of man with his supplications to man; no more can man reach and sway the positive half of the unirerse.

The little inhabitant of the grain of sand, to be consistent with nature's programme, must offer his love, his sympathy, and pay homage to his associates, to those of his own caliber, with whom he can come in rapport, because his influence cannot raise any higher in the scale than the link to

which he belongs. Man, to be consistent with the immutable laws of nature, must bestow his love, his affection, his sympathy, his benevolence and helpful influence upon the human family. (We mean the co-operative family, occupying both the material and ethereal realms), for the same reason, that man's influence cannot penetrate or be cognized beyond the link in evolution's scale to which he be belongs, to which he is attuned, and with which he can come in rapport. All of the higher inspirations that have ever been showered upon mortals have come from the co-operative branch of the family hidden behind the screen

It goes without even claiming that there was a time when animal and vegetable life did not, could not, exist upon our planet, and furthermore, geologists have demonstated that, many voice of the supreme intelligence which to earth's surface since vegetable and

speaks to him in the silence of thought animal life made its becarance—severs himself from the source of life, hereon. This being true, we must ask and drifts upon the sea of negation, our materialist friends to please arise and explain, if, as they claim, nothing is either lost or gained to our planet, then from whence came, and whither gone, the vast sea of animated beings which have caused earth's surface to echo and reecho with life's vibrations

throughout the past ages? ''I And again, from whonce came the innumerable trillions of tons of matter converted into ether by past animated beings, and sent out beyond our atmosphere, while during this same period of time, thousands of feet depth was being added to earth's surface? Ah, brothers, your theory, like the man-god the-ory, is without sufficient foundation; your blanket is too small, covering only a very narrow strip of nature's broad domain. You should stretch it at least sufficiently to cover the jurisprudence of our own little mother earth, who unlike the pumpkin that lies idly awaiting the coming of the plant molecules, turns upon her beat and resumes her regular grand round in search of needd provender.

Never was she known to miss a trip, or fail to gather in the wandering principles and roll over to bask each side in sun-light's gental rays once each twenty-four hours. Those principles are to her just what the plant molecules vicious traits so varied in and neculiar that float upon the summer breeze are to the peach, the apple, or orange, causing their growth and perfection; just what beefsteak is to man, supplying the constant drain upon physical and mental forces; yea, those wandering, homeless, infant principles of energy and matter gleaned along her pathway by incessant travall are her daily ra-

They it were that nourished her from an embryo planet to an infant planet, from infancy to youthful vigor, causing her steady growth and development, unfolding one by one her involved pos sibilities; set evolution link by link to forging her long chain, until now her surface is aglow with animate life of a vastly higher order than lof yore; and like an enterprising individual or nation, she has extended her influence her social environments, her industries, her intellectual output, and her co-operative forces, far, far out into the domains of space allotted to her future needs. VAN WILLITS. New Boston, Ill.

A WORKING SCHEME. (Continued from) page 1.)

nonic Laws of the Universe" would be among the best things to have taught in a school of this kind—a knowledge of which gives one such an exalted con ception of the fundamental laws of nature, which rule in each and every thing that human beings have to deal with, and without which no one can form just and correct conclusions.

A department of oratory would not be out of the way, as well as a course n grammar. The sciences of Physics Chemistry, Ontology, and the "Fine Forces" would not be out of the way when combined with as course of in struction in medical a science. This course when combined with a series of lectures on Matter and its relation to spirit, would tend to popularize our beaven-born philosophyl. By teaching the many branches of psychology, and the arts of hypnotism, magnetic healing and the many allied phenomena, we would be able to gain't laige class of students that are interbsted in this line

Should some of my readers ask what the sciences can have to do with the deyelopment of mediumship, of will say that until our mediums have a scientific knowledge of "The Fine Forces," and their action upon the imman system, and the relation they bear to the devel-opment of mediumship, they cannot be able to understand the reason why certain conditions are essential to good re-

Again, they cannot overthrow the arguments of materialists and agnostics on a scientific basis, and until they can explain our phenomena in a scientific manner, we will not be able to make any progress towards gaining the aid of materialism; and our teachings will he looked at in the same manner that we look upon the fables of the past.

Materialists in Europe and America are investigating our phenomena and teaching that it is all the result of material causes: orthodoxy pokes in her giddy lip and wants to know why we do not overthrow these would-he wise men of science, by absolutely scientific, rather than merely hypothetical arguments.

We cannot entirely overthrow theo logical dogmas by our ability to produce raps, automatic writings and other phenomena, and not have a scientific education to call to our aid.

Moses Hull is a fine medium; his cannonades of "Biblical Spiritualism" have put orthodoxy in the rear, and to-day Mr. Hull has an extremely difficult time to find an orthodox who will meet him in open debate. I dare say that he owes more of his success to his education than to his mediumistic powers. Dr. Babbitt is a fine medium and has done more to put clairvoyance upon a scientific basis than all other writers combined, but had it not been for his hav ing spent many an hour in the early days of his life in study, while playing the part of a student of the old-time art of making daguerreotypes, the "Principles of Light and Color" would have still "been a-borning," and would not have done so much to put the phenomena of the occult forces upon a scientific basis.

Orthodoxy has been able to mystify the masses with her malformed quintessence of encephalonic extract canned intelligence, and that without the least knowledge of natural and fundamental laws, without the help of others than the insane plutocrats, polit-ical imbeciles and other earth-bound-spirits that go with her in her mad rav-lugs through space in search of a heaven beyond an ocean of stars to which we can conceive no end.

we can conceive no end.

What can a well-developed, strongly
magnetized medium, under the advice
of high and wise intelligences, with a
good education, sound mental, moral, physical and spiritual training be able to do?

For the benefit of the backward, and to set the ball to rolling, I will here and now promise to pay into the funds of an association organized for this work, the sum of \$1 and to go to the institution and do my share of the work. Who will come next with other sug-

gestions? It is a good thing and one that is practical—push it along. Sincerely for Humanity, Truth, and he N. S. E. A. C. S. TISDALE. the N. S. E. A. Joplin, Mo.

GENERAL SURVEY. .(Continued from page 6.)

from South Haven about 30 miles and

we expect a good time. Dr. V. Fell writes from Nashville, Tenn.: "Mrs. Loe F. Prior finished her engagement of six weeks here vester day, and starts this evening for the Northwestern Camp at Minneapolis. We have been delighted with her. Her lady-like and refined manners, united with mediumship, especially on psycho-metric and clairvoyant lines, have thrilled us with astonishment and pleasure at the wonderful demonstrations of the immortal life revealed by our philosophy. Our orthodox friends, too, have been astounded and not a few converted. Her lectures, too, are of a high order; but with her by far the greatest good is done through her varied demonstrations of a future life. We anticipate with great pleasure her return here after her engagement in the orthwest. As a feeble testimonial of their esteem and affection, the ladies last evening presented her with a sou-

F. P. Barnes, of Blue Earth City, Minn., a prominent Spiritualist, one of the truth-loving, fraud-hating kind, is visiting in the city, a guest of R. B. l'ish. Mr. Barnes reports Spiritualistic matters in good standing at his Minnesota home

Marian Carpenter's engagements are as follows: June 18, Battle Creek, Mich. June 20 to 24, Bankson's Lake Camp; June 27, Raisenville; Sunday, July 4, Owasso; July 19 to 21, Devil's Lake Camp; July 25 to 30, Grand Ledge Camp; August 1 to 4, Haslett Park Camp; August 5 to 9, McLean Camp, New York; August 25 to 30, Vicksburg Camp, Mich; the four Sundays of September she serves the Indianapolis so clety.

HEREDITY BLINDS A FAMILY. "Charles Bushwick, a boy of fifteen and the only member of a family of six who yet has the sense of sight, was arrested last night while standing on a corner. It does not appear that he did anything wrong, but he had to spend the night in a cell and will be brought before Justice Chott this morning at Desplaines street station. Bushwick lives at 122 Park avenue with his blind father, three blind uncles and a blind unt. The boy is the guide of his father, who sells pencils about the city Blindness has come to all of his family for four generations back. A peculiarity of the attack is that it never comes them until after manhood is upon reached."

The above from the Chronicle of this city, is certainly, a record of a very strange and fateful visitation from generation to generation, and undoubtedly can be accounted for upon no other hypothesis than that of heredity. It is only one of many thousands of evi-dences that afflictions are communicated from parent to offspring in and through the laws of reproduction, and a thorough understanding of these laws is all that can relieve the yet unborn generation from the curse of the igno rance of past ages. Spiritualism deals with all these scientific causations and their results, the prevention and the cure. To cure a heredity affliction we should begin with the great-grandpar ents of the afflicted, at least.

THEN AND NOW.

Among the many strange things that occurred one hundred years ago, recently enumerated by an exchange, was, "A man who jeered at the preacher or criticised the sermon was fined."

How very different now! In the same paper that tells of the old-time sacredness of the preacher was an account of to-day, when a church communicant challenged his pastor to leave the pulpit and meet him in the street to settle some controverted creedal question by raps orthodox.

COMMENDABLE.

A suburban paper says: "It is no longer 'good form' for the members of the Chicago woman's club to wear birds or their plumage on hats and bonnets. The club has practically declared a boycott against the fashion and enon a campaign of education whose effect will be felt first of all by the milliner. It has pledged its effort to the creation of a settled public opin ion adverse to the bird-wearing fash ion, which is highly commendable Women will certainly look just as sweet without the nlumage of birdsif they will only think so."

STILL TRUE.

Here is a temperance lecture from Sir Walter Raleigh:"It were better for a man to be subject to any other vice than to drunkenness; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness; for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he shall be subject to it: for it dulleth the spirits and destroyeth the body as ivy doth the old tree, or as the worm that engendereth in the kernel of

Raleigh, the statesman and navigator, died in 1618.

A HIBERNIAN. Just as sensible as many another

preacher was the Irish divine who said: "Even the little children who can peither speak nor walk, run about the streets blaspheming."

WHY IS IT? If Christianity is such a wonderful

civilizer what is the matter with Italy? with Spain? with Greece? Why does brigandage prevail among these people as nowhere else? Christianity has been the State religion in those countries longer than in any other, and has met with but little opposition. That opposition was crushed by the lash of scor pions, the dungeon, and the fire-brand. Either the claim is false that the church is a civilizer, else there are other causes which do not appear which have retarded progress in the countries mentioned.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Proesses, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents. For sale at this office.

"The Molecular Hypothesis of Na-

ture." By Prof. Wm. M. Lockwood, Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros-When I say I care I do not mean merely to stop them for a time and them have them return again. I mean a radical cure. I have made the disease of particular form the substance of his in succinct form the substance of his in succinct form the Molecular Hypothesis in trum. In this little volume he presents his promas Pale. Being an investigation of true from a study. I warrant my remedy to cure the worst long study in the substance of his long to my study study in the substance of his long ton

A REMARKABLE DOGTOR BOOK

HAS JUST BEEN ISSUED, ENTITLED

HE NATURE CURE

BY PHYSICAL AND MENTAL METHODS.

A BRIDGE FROM THE OLD TO THE NEW; THE DAWN OF A NEW DAY IN MEDICAL PRACTICE. A CLEAR SHORT-OUT TREATISE ON THE CAUSE AND CURE OF DISEASE.

> By MARVIN E. CONGER. M. D. Assisted by ROSA C. CONGER, M. D.

The title page is suggestive of important changes in the methods of curing the sick and maintaining health.

THE NATURE CURE is divided into twelve chapters, as follows: First-Introductory.

Second-Cause of Disease. Third-Food and Drink.

Fourth—Exercise. Fifth-Fevers; Cause and Treatment. Sixth-Disease Inflammatory.

Seventh—Epidemic and Chronic Disease. Eighth-Baths.

Ninth-Women and Children. (By Rosa C. Conger, M. D.) Tenth-Useful Recipes.

Eleventh-Object Lessons and Tables. Twelfth-Miscellaneous Health Suggestions. Read their definition of medicine: "Any method or remedy that will remove or modify pain without injury, and restore the sick to a normal condi-

tion is practical medicine." The new and better methods of curing the sick and preventing disease, have never been so clearly stated in plain English, for the plain people, as in NATURE CURE.

It is claimed for this book that it is the most complete doctor book ever published, and sold at the lowest price. It is claimed that disease is not a technical, mysterious, theoretical condition or subject, but only a fact that all may understand. More experience, study and time have been expended to evade and pervert the truth, and deceive the people for obtaining money, than to teach the truth and save life and health. THE NATURE CURE reaches the case of this important subject.

The book has 370 pages, is strongly and handsomely bound in cloth for \$2.00, and will be mailed upon receipt of price.

ADDRESS THIS OFFICE, 40 LOOMIS STREET, CHICAGO, ILL.

"THE LANGUAGE OF THE STARS."

A Primary Course of Lessons in Celestial Dynamics.

BY THE AUTHOR OF "THE LIGHT OF EGYPT."

This important primary work is the first practical exposition of the Astro-Magnetic forces of Nature-in their relation to man-that has yet been issued by the American press. It contains fourteen special lessons, embracing each department of human life, in such plain, simple language that a child can understand the elementary principles laid down. And in addition to these lessons is an Appendix, containing a full explanation of all technical and scientific terms in general use upon the subject, thus forming a brief, yet practical Astro Dictionary. This work is illustrated with special plates.

For Sale at This Office. Price, Fifty Cents.

GELESTIAL DYNAMIGS.

Being a Normal Course of Study in the Astro-Magnetic Forces of Nature.

BY THE AUTHOR OF OTHE LIGHT OF ECVPT" OTHE LAN-GUAGE OF THE STARS," ETC.

A magnificent and complete course of Astro-metaphysical study, embodying Vital Principles of Life, Mental Force, Sickness and Disease. With the only true and really Scientific method of treating the sick successfully. Mental Healers, Meta-physicians, and all who practice the Healing Art Divine should give "Celestial Dynamics" a thorough and impartial study,

and thus learn the real cause of their frequent failures. No Astro-Student can afford to be without this work, if he would under-

stand the Meta-physics of Astrology. This work was specially prepared for publication to meet the demands of a large and very earnest class of people who cannot afford to pay for a regular course of instruction under a qualified teacher. And those who can afford this privilege will find the work an invaluable text-book to their studies.

The Price is One Dollar Only, and is within reach of all who seek light. For sale at this office.

MAN RIGHTLIVING

PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF

Results of recent scientific research regarding the origin, position and prospects of mankind.

From the German of "Sunday Observance" of the Story Hour," "Summer Days at Onset," DR. LUDWIG BÜCHNER,

uthor of "Force and Matter," Essays on Nature and Science," "Physiological Pictures," "Six Lee-tures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestal bodies—the sand grain or the water drop as well as the highest heing in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being stell remains eternally the same and imperishable When we die we do not lose ourselves, but only out personal conscioueness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the subsistence of mankind and of nature in general."—Bucchner.

ANGELL PRIZE CONTEST RECITATIONS.

To Advance Humane Education in All Its Phases.

BY EMMA ROOD TUTTLE.

Lyceums and Societies that wish to get up elevating, interesting and paying entertainments cannot do better than to have a Prize Contest. The entire plan, with full directions, is in the book, and may be easily managed. Nothing kindles enthusiasm more quickly than an Angell Prize Contest! Nothing is needed more. Any individual may organize one in his own town and reap a financial reward. TRY IT! PRICE, 30 CENTS.

EMMA ROOD TUTTLE, Berlin Heights, Ohio.

INGERSOLL'S ADDRESS

"THE DREAM CHILD,"

CONTENTS:

Right Living. What is Morality? What is Ignorance? Knowledge the Great Treasure. Concerning Education. Conduct; or Right Dolag. Virtue, the Illuminator of Life. Prüdence, an Economy of Life. What Know Ye of Justice? Fortitude a Noble Possission. Temperance and Intemperance. Is the Use of Tobacco Dangerous? Cultivation of Individuality. Character, a Jewel of Great Price. Idieness, Another Name for Loss. Industry, the Staff of Life. Value of a Trade. Recreation a Necessity. Games of Chance. Truth and Falsehood. What is an Oaft? or the Worth of a Promise. Fraud a Crime. The Polson of Slander. What Is Hypocrist? Conscience, or Moral Sense. Schishness, the Menace of Society. Gratitude, a Fragrant Flower of Life. Is Reverence a Duty? Self-Rellance. Self-Control. Sch. Respect. Foolish Pride and Silly Prejudice. Anger, the Distorter. The Angel of Forgiveness, Observation a Great Feacilty. Perseverance, the Friend of Man. Punctuality, a Promoter of Success. The Mifficulties of Life. Temptation, the Demo on the Highway, Habit, Second Nature. Power of Will. Courage, a Necessity to Right Living. In Regard to Conceated Vice. Beautiful Charity. Fidelity, the Giver of Strength and Honor. Nature of Wealth. Avarice, Not a Means to Life's Best End, Good Nature, Onc of Life's Best Blossoms. Reason and Free Inquiry. Free Speech. A Free Press. Rights of Animais. Rights of Children. Human Rights; or the Equality of Man. Moral Cleanliness. Politeness—The Gentleman. Politeness—Continued—The Gentlewoman. Best Society. Progress; or Enlightenment. Wisdom.

SUSAN H. WIXON.

"Living is an art, a method of expressing great conceptions; in fact, the highest method, the noblest of the arts."—Thomas Stare King.

This book gives an admirable course of study in ethics, and supplies a long-feit 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 white teaching them valuable thical reasons.

The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anexdets, 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 executent book and should be widely circulated.

CONTENTS:

"The Story Hour," "Summer Days at (
"Sunday Observance," etc., etc.

In the listory of the world that a Christian Associager the New York Unitarian Club. The first tipes are represented indied to lecture before the The lecture is a grand one, and was received by the Club with continuous appliance from beginning to end. The pamphlet contains 12 pages, beautifully printed, Price 6 cents; ten copies, 50 cents.

THE AGE OF REASON.

By Thomas Paine. Being an investigation of True and Fabulous Theology. A new and complete edition, from new plates and new type; 185 pages, post 8 fro, Paper, 28 cents; cloth, \$1.00. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new heights and depths of spiritual knowledge.—Elia Wheeler Wilcox. Will, I believe, take its place beside Bulwer's "Zahoni" and the "Scraphita" of Balzac,—"Daily Capital, "Topeks, Kaness. Although simple and unvertigation of True.

By Thomas Paine. Being an investigation of True.

By Thoma

Views of Our Heavenly Home. By Carrie B & Twing, medican. Price to comb. and work. Price 75 cents. Postage 5 cents.

Well, no! my wife ain't dead, sir, but l've lost her all the same; She left me voluntarily, and neither was to blame.

It's rather a queer story, and I think you will agree— When you hear the circumstance—'twas -rather rough on me. She was a soldier's widow. He was

killed at Malyern Hill; And when I married her she seemed to sorrow for him still; But I brought her here to Kansas, and I

never want to see A better wife than Mary was, for five bright years to me! The change of seene brought cheerful

ness, and soon a rosy glow Of happiness warmed Mary's cheeks and melted all their snow. think she loved me some-I'm bound

to think, that of her,sir, And as for me, I can't begin to tell how dearly I loved her!

Three years ago the baby came, our humble home to bless; And then I reckon I was nigh to perfect happiness.

'Twas hers-'twas mine. But I have no language to explain to you. How that little girl's weak fingers our hearts together drew.

Once we watched it through a fever. and with each gasping breath, Dumb with an awful wordless woe, we waited for its death;

And, though I'm not a ipous man, our souls together there, For heaven to spare our darling, went un in volceless prayer.

And when the doctor said 'twould live, our joy, what words could tell! Clasped in each other's arms, our grate. ful tears together fell.

Sometimes you see, the shadow fell across our little nest, But it only made the sunshine seem a doubly welcome guest.

Work came to me a plenty, and kept the anvil ringing, Early and late you'd find me there a hammering and singing. Love nerved my arm to labor, and and moved my tongue to song, 'And though my singing wasn't sweet,

it was almighty strong! One day a one-armed stranger stopped to have me nall a shoe, And while I was at work, we passed a

compliment or two. asked him how he lost his arm. He said 'twas shot a way At Malvern Hill. "At Malvern Hill! Did you know Robert May?"

"That's me!" said he. "You! you!" l gasped, choking with horrid doubt; "If you're a man just follow me; we'll try this mystery out?"
With dizzy steps I led him to Mary,
God! "Twas true!

Then the bitterest pains of misery, unspeakable I knew!

Frozen with deadly horror, she stared with eyes of stone, And from her quivering lips, there broke one wild, desphiring monu-

"Twas he! the husband of her youth, now risen from the dead. But all too late—and with bitter cry, her senses all but fled.

What could be done? He was reported dead. On his return He strove in vain, some tidings of his

Twas well that he was innocent! Else I'd have killed him, too, So dead, he never would have riz till Gabriel's trump should blow! It was agreed that Mary, between us

should decide, And each, by her decision, would sacredly abide-No sinner at the judbment seat, walting

eternal doom, Could suffer what I did while waiting sentence in this room.

Rigid and breathless, there we stood, with nerves as tense as steel, While Mary's eyes sought each white face, in piteous appeal!

God! Could not woman's duty be less hardly reconciled Between her lawful husband and the

father of her child? Ah, how my heart was chilled to ice when she knelt down and said: "Forgive me, John! He is my husband!

Here alive! not dead!" I raised her tenderly, and tried to tell her she was right. But somehow in my aching breast the

prisoned words stuck tight. "But, John, I can't leave baby!" "What! Wife and child!" cried I: "Must I yield all? Ah, cruel! Better

that I should die. Think of the long and lonely hours, waiting in gloom for me-No wife to cheer me with her love-no

babe to climb my knee! "And, yet-you are her mother, and the sacred mother-love

Is still the purest, tenderest the that henven ever wove. Take her, but promise, Mary, for that

that will bring no shame-My little girl shall bear, and learn to lisp her father's name!"

It may be in the life to come, I'll meet my child and wife, But yonder, by that cottage gate, we parted for this life:

One long hand-clasp from Mary, and my dream of love was done! One long embrace for baby, and my happiness was gone!

DECAY OF ANIMAL MATTER-IT IS NOT A SIMPLE CHEMICAL CHANGE.

A great many proofs, now more or less familiar to most people, show quite clearly that the decay of animal or vegetable matter is not a simple chemical change, inevitable in the na-ture of things, but a violent interference with the natural course on the part of hostile organisms, says Longman's Magazine. The bacteria, which produce decomposition, are very minute plants, which grow, like mushrooms or molds, upon organic matter, and which reproduce their like with incredible rapidity. Tyndall showed long ago that the spores of these plants exist in myriads in the air, floating everywhere around us; that they occupy all crannies and empty places on the surface of the earth, and that they swarm in their millions in all ponds and puddles. An easy way of proving that these spores alone, and the plant colonies which spring from them, are the cause of putrefaction, may be obtained by boiling beef tea in a test tube, so as to kill the bacteria, and then, while the liquid is still steaming, closing up the mouth of the tube with a plug of cotton wool, which admits air but strains out the germs of the putrefactive organisms. Under these conditions the beef tea will keep good for years, but if you remove the plug it will begin at once to

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved the sad experience of many wrecked lives. Price, by mail \$1. For sale at

putrefy.

IMPORTANT!

DR. G. E. WATKINS,

-THE-FAMOUS CHRONIST, OF AYER, MASS.

DOSES!

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

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

SPECIFIC

QUICK

CURES!

NO DRASTIC DRUGS! MEDICINE

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

G. E. WATKINS, M. D., ÄYER, MASS.

DR. 6. E. WATKINS'

FAMILY REMEDIES. OWNED AND CON-TROLLED BY THE

VITALITY MEDICAL CO.

EVERY HOME SHOULD HAVE A BOX OF THESE REMEDIES.

1	E- I BOICE TOI DJ SPE POIN
	8-Hepatic Tablets for Liver
	14-Female Weakucss
ľ	5-Stomach Tablets acidity, flatulency, gas and
	distress, feeling of bloating, etc., after eating
ı	6-Catarrh Tablets, to act on blood
i	7-La Grippe Tablets, not only prevents but cures
	8-Headuche Tablets
ł	9-Rheumatic Tablets
	10-Worm Tablets for Children
ì	11-Diphtheria, or bad sore throat
	12-Kidney and Bladder
	18-Nervous Debility
	14-Painful Menses
	18-Suppressed Menses
	16-Pile Ointment

17—Dropsy..... 13—Astlima, or diffic 19—Fever and Ague 20—Salt Rheum....

The shove 24 remedies will be sent prepaid for.

OR 50 CENTS EACH.

But to introduce these remedies a once, for the next thirty days we will accept of \$5 for the 24 remedies. This is less than 25 cents a bottle. We do not wish anyone to understand us that these remedies will cure stubborn chronic diseases, for though they will benefit in some cases and also cure, yet we would advise all chronic cases of stubborn nature to consult Dr. Watkins, These are family remedies.

Everyoue should see the importance of keeping a family medicine chest. These remedies are made with the edy known for the eyes and all cases of greatest care, and are made according external inflammation. Thousands ento Dr. C. E. Watkins' prescription. They are not drastic drugs in toxic doses, age stamps. They are mild, eclectic, but effectiv remedies. They not only often ward off a severe case of illness, but have frequently sayed life. Every spiritual family should have a box of Dr. Watkins' Family Remedies in their home. Most all of these remedies were received through Dr. Watkins' psychic power or mediumship. Always mention the numbers you want.

VITALITY MEDICAL CO., AYER, MASS.

TESTIMONIALS OF DR. C. E. WAT-KINS' SKILL.

Dr. C. E. Watkins is still curing the sick. There is no time we believe that chronic diseases can be cured as quick-ly as now. The days when all seek the camp, woods, lake or seashore for rest the proper treatment with nature's help will effect a cure now quicker than in winter.

Miss Julia Ettie Crane, principal of the Crane Normal Institute of Music, of Potsdam, N. Y., says, under date of June 13, 1897: "My Dear Dr. Watkins: I am so much better, and so much stronger, I am surprised at myself, and know it is the result of your treatment, for my work has steadily increased."

Dear Doctor:-Have not been bothered with rheumatism since I began ERVIN VOTAN. treatment Pennville, Ind., April 29, 1897.

Dear Doctor:- I am well satisfied with

you to those in need of treatment. Very respectfully, A. J. STROUSE. Morrison, Colo., May 4, 1897.

My Kind Friend:-I am feeling very good, and I think I am so improved I will need no more medicine. Most cor-STELLA W. SPEARS. Westgate, Fayette Co., Ia., May 17, 1897

Dear Sir:-I am feeling much better

and I have improved a great deal in health, so I believe I soon will be well

again, May 23.—Feeling much better. LYDIA A. SNELLEN. B Hammond Place, Haverhill, Mass. J. E. Rife, of J. E. Rife & Co., Manufacturers of tin, copper and galvanized ware, of Wichita, Kan., 119 So Lauence avenue, says, under date of May

17, 1897: "I am getting along very well

and think I can get along all right now

without more medicine," Mrs. E. Rasmussen, of Rock Springs, Wyoming, under date of May 20, 1807, says: "There is no need of continuing treatment longer; stomach much better; food I relish. Susic has not had sore throat for four weeks; she is fut and hearty. If you think she needs further treatment, please send to her."

Mrs. C. A. Perkins, of 10 Pearl street, Wakefield, Mass., writes, under date of May 17, 1897: "Feeling much better. Think that my wheel, and outdoor air will complete the cure. Thanking you for all you have done for me, I will say good-by, for the present."

Mrs. C. Ninmo, of Delavan, Wis., writes, under date of April 21, 1897; "1 am feeling much better in every way. I want to continue until cured." Under date of May 1, says: "I am so glad to tell you I feel like a different being. I believe you are really going to cure

John B. McCutney, of Severy, Kan., under date of May 2, 1897, says: "You have done me more good than all the rest of the doctors put together. I believe I would have died without your treatment." Under date of May 12, he says; "I feel so much better; a good appetite. I feel as if I could cat a cow." [This man I had serious doubts of curing.-Dr. C. E. W.]

Mrs. S. W. Monroe, of 8 Elm Place, Marlboro, Mass., says: "Dear Sir-Am glad to say I am still improving. Think with another month's treatment, shall be all right."

Josephine B. Davis, of 958 Woodland street, Nashville, Tenn., under date of May 30, 1807, says: "Dear Doctor-I continue to improve every day."

Mrs. Carrie Burg, of Lewisburg, Pa., says, under date of May 20, 1897: "I am

very much better; do. not need any more medicine. I am so, thankful that I feel more like myself again." F. A. Austin, of Haverbill, Mass., Mondamin Club, writes under date of May 2, 1807: "I think you need not send treatment any longer. You have helped me a great deal. I thank you for what

you have done, and assure you of my kind regard, and appreciation as a man and physician, and when you come to Haverhill again, let me know, and I will be pleased to see you." W. C. Alwine, of Abbottstown, Pa., writes under date of May 25, 1897; "Dear Doctor:—The reason I did not report regularly the last month is owing to the fact that I did not think it necessary, as I could not have reported any

thing but steady improvement. I cannot thank you enough for the benefit derived under your treatment. Wishing you a long and prosperous life, yours in W. C. ALWINE."

NEW BOOKS.

Heliocentric Astrology. Frederick R. White, author and publisher. Minne apolis. Minn.

A handbook of instruction in astrology, containing tables giving the posi-tions of the planets from January 1, 1825, to 1900, instructions for easting a horoscope, etc. ···

White's Heliocentric Ephemeris, for 1897. Contains the heliocentric latitude and longitude of the planets of our solar system for any day of the year.

Dr. J. S. Loucks, of Shirleyville, Mass., is making many very astonishing cures with his magnetic remedies. Sec his "add" in another column of this paper. Prices within reach of all. 398

TESTIMONIAL.

B. F. Poole-Dear Sir Please forward Magnetized Compound for the eyes. I am gratifled to admit after many trials with different remedies and by many eminent occulists that your Magnetized Compound is the first and only to do my inflamed eyes any good or relief. I am kindly your friend, J. H. LEWIS Seattle, Wash. Atty. at Law.

FREE FOR THIRTY DAYS. I will send one 8-oz. package of Magnetized Compound for sore eyes and failing eye-sight. This is the best remdorse it. Please send 10 cents in post-B. F. POOLE. Clinton ,Iowa.

"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 val-ue, 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

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"Human Culture and Cure, Marriage, Sexual Development, and Social Up-building." By. E. D. Babbitt, M. D., LL.D. A most excellent and very valu-able work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veri-table encyclopedia of infomation on the table encyclopedia of infomation on the an interesting pamphlet by Wm. II. subject. Price \$1. For sale at this Burr. Price 15 cents. For sale at this rour treatment. I shall recommend office,

SPIRITUALISTS READYGAREFULLY

Do Not Be Humbugged

Baruum has said that the American people liked to be "Humbuggel." That may be true in the show business but when you are dealing with human life as every Physician does who has placed under his care the case of some ifflicted one, there should be a higher and holier motive that prompts his every act and word than extracting so much hard cash from his patient.

Rollable Physicians, although they may advertise should not be classed with loud-mouthed "Charlatane", who have no other purpose in life than humbugging the afflicted.

DRS. PEEBLES & BURROUGHS

are reliable and responsible physicius. They stand at the head of their profession. They are not experimenters. They do not use poisonous or drastic drugs, but treat their patients from their knowledge of discass and their proper remedies, and upon scientific and the diner psychic forces. They have carefully studied all the threpeute agencies, in connection with their long medical experience; they use those best adapted to each case with unvarying success. Hundreds are joyfully writing the doctors like the following:

ing:
"I am quite well. My gratitude is boundless for
your kin1 attention and care. In my case with your
magic medicines and God given abilities. Would
there were a few more such and you would revolutionize the whole world." Francis E. Hotserfiller.
Prescott, Arizona, April 12th, 1897.
Correct diagnosis free by inclosing name, age, sex
and leading symptom. Remember to address

Drs. Peebles & Burroughs, P. O. Box 177, INDIANAPOLIS, IND.

HEALTH IS WEALTH

To the greater majority of people the accumulation of wealth is their highest aim in life, especially if they be blessed with health; but if they are constant sufferers and have to drag out a miserable existence, burdened with some chronic difficulty that the home physician does not seem able to relieve, then it is that such a person naturally feels that health is the greatest blessing to

be sought and acquired. The world is rapidly advancing in knowledge and the science of medicine is keeping pace. Drs. Peebles & Burroughs, of Indianapolis, Ind., have devoted their lives to the work of specially treating "chronic" diseases, and have been so successful that their fame s known throughout the United States. They offer to all who write them, giving name, age, sex and a leading symp tom, to send them by return mail a correct diagnosis of their case free of charge. If you are a sufferer is it not worth this trouble to know whether yours is a cutable case? Their adver isement appears in this paper.

NOT IN THE GARB OF A NUN.

Says Public Spirit: The superintendent of public ischools in the State of. New York, in the Watervliet case, has decided that the wearing of a garb of any religious order or sect cannot be permitted to teachers in the public schools while they are engaged in their duties as teachers. All local boards have been instructed to see to it that teachers under their control attire them selves in the msual costume worn by men and women generally. This decision deals a death-blow to the representatives of any church or creed, who, in the State of New York or elsewhere, have attempted to appear in the public schools in the garb of their faith for the purpose of influencing the youth under their supervision to accept the faith of their denomination: The Roman church has attempted to surreptitiously foist its infallible doctrines upon the youth of the land by means of its religious dress.

The Constitution of the United States guarantees to every man freedom of conscience, and in spirit it opposes secret dungeons and dark-lantern organizations wearing a peculiar garb to perpetuate the extraordinary un-American ssumptions of a foreign power. True Americans should wear plain American clothes in our public schools, and not the garb of Rome. Every true American heart recoils from the attempt of such a scheme. All honor to the superintendent of public schools of the State of New York, who had the courage to uphold true Americanism, and not suffer our hands to be fettered by a sect which seeks to bow down the necks of our boys, and yoke them to the car of absolute power through the instrumentality of a religious garb!

Let us hope that the school authorities throughout the country will emulate the example of this patriotic superintendent, so that no church may be successful in its invasion upon the spiritual and political rights of the American people. Heaven forbid this foul desecration of our equal rights! May the friends of civil and religious liberty, animated by a sublime devotion to the welfare of their children, arrestthe march of any church which, through religious garb or clasping the lids of the Bible, spreads over our land and plants its garrisons of power deep in the bosom of our free institutions irresistible and unresisted.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Passed to spirit-life, R. W. Clough, on Thursday, May 20, at 1553 Gates avenue, Brooklyn, N. Y., aged 78 years. He was for over forty years an ardent Spiritualist, always a great worker for , and great belper for all mediums. The funeral was held at his home. ludge Daily, of Brooklyn, gave a beautiful and appropriate address E. NORBURY.

The venerable and highly respected citizen of Fayette, Iowa, A. Knight, re-cently passed to spirit life from his home in that place. Mrs. Cora L. V. Richmond officiated at the services that were held June 1, in the town that had for several years been the home of the aged couple. Mr. and Mrs Knight had been resi-

dents of the county for thirty years and had reared a family of ten children, nine of whom are still living. The services were iield in the Presbyterian church. Everything was in keeping with the wishes and views of the deceased, who had always desired that a Spiritualist might officiate at the funeral when he passed on... His honesty, industry and fearless adherence to what he believed to be right,

will form a lasting and living inheritance to those who are left behind. Passed to spirit-life, Dr. Nicholas Schenkel, of Allegheny, Pa., June 9.

He was a prominent worker of the First Church of Spiritualists of Pittsburgh, Pa. He had been president for several years. The funeral was from his late residence, Haslage avenue, Allegheny, Pa. Services by Mrs. C. L. Stevens.

"Thomas Paine: Was He Juniue?" office.

ASTONISHING!

DOCTOR A. B. DOBSON

Still Heals the Sick Through the Mediumship of . . , . . Mrs. Dr. Dobson-Barker

If you wish Good Health you should apply to her.

As a Spiritual Healer She Has No Equal.

With her Magnetized Herbs all diseases that flesh is heir to are cured.

Send three two-cent stamps, age, sex and lock of hair, with full name and plain address, and be convinced of the wonders of spirit power by having her DIAGNOSE YOUR CASE FREE.

Address all Mail to

Mrs. Dr. Dobson-Barker, Box 132. SAN JOSE, CAL.

SPECIAL READING NOTICES.

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

> **PUBLICATIONS** - OF -

HUDSON TUTTLE A LIBRARY OF SPIRITUAL

SCIENCE. STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE. This work essays to utilize and explain the vast array of facts in its field of recearch by referring them to a common cause, and from them arise to the laws and conditious of Man's spiritual being. Third edition. Price, 75 cents.

RELIGION OF MAN AND ETHICS OF SCI-ENCE. Not servile trust of Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, \$1.

LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and in the spirit world presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price 50 cents.

ARCANA OF NATURE. The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spir itualism." Price, \$1, THE PHILOSOPHY OF SPIRIT AND THE . SPIRIT-WORLD.

English edition. Price, \$1. THE ORIGIN AND ANTIQUITY OF MAN. Containing the latest investigations and discoveries and a thorough presentation of this interesting subject. English edition. Price, 41. THE SECRETS OF THE CONVENT OF THE SACRED HEART.

This book was written for an object, and has been ronounced equal in its exposure of the diabolical ethods of Catholicism to "Uncle Tom's Cabin." rice, 23 cents. HERESY, OR LED TO THE LIGHT. A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 30

WHAT IS SPIRITUALISM? How to Investigate. How is form circles, and develop and cultivate mediumship. Names of eminent spiritualists. Thielr testimony. Eight-page tract for mission work. Singte copies, 5 cents; 100 for \$1.25. FROM SOUL TO SOUL.

By Emina Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. The poems are admirably adapted for recitations. 223 pages, beautifully bound. Price, \$1. THE LYCEUM GUIDE.

of physical, intellectual and spiritual culture. By Runna Rood Tuttle. A book by the aid of which a progressive lyceum, a spiritual or liberal society may be organized and conducted without other assistance. Price, 50 cents; by the dozen, 40 cents, Express charges unpaid. ANGELL PRIZE CONTEST RECITATIONS. For humane Education, with plan of the Angell Prize Oratorical Contests. By Emma Rood Tuttle, Price, 25 cents

All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher. Berlin Heights, Ohio.



203-205-207 S.Canal St., Chicago.

Common of the second



WHITE CITY TAILORS, 222-226 ADAMS ST., CHICAGO.

A handbook of Curo and Human Upbuilding by the hald of new, refuned and powerful methods of nature, by R. D. Babbitt, M. D., author of "Principles of Light and Color," "Philosophy of Cure," etc. Price, the price of the price o

FORSTER, DR. W. M.

MEDICAL CLAIRVOYANT

OF THE PACIFIC COAST, Will send a free diagnosis and terms for treatment to all who will send their name and address—in their own handwriting—with postage stamp for reply.

"The Pacific Coast Spiritualist" of Dec. 30, 1893, eays of Dr. Forster:—
"Since his coming here he has made himself highly respected and beloved for his benevolent work, his humanitarian ideas and practices, and his straightforward course of integrity and honor." "Dr. W. M. Forster, California's noted clairvoyant physician, is receiving commendations from far and nearover hisremarkables success as a healer."—Phil-osophical Journal.

DR. W. M. FORSTER, 1059 Market Street. - San Francisco, Cal.

A LOCK OF YOUR HAIR.

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

Dept. F., Grand Rapids, Mich. Dr. Mansfield.

DR. J. G. BATDORF,

for each case. Send name, age, sex, leading symptoms for FREE DIAGNOSIS AND "METHODS OF CURE." H. D. Barrett, Prest, N. S. A. and all endorse W. A. MANSFIELD, M. D., 152 Cedar Ave. - Cleveland, O.

DR. J. S. LOUCKS, Of Shirleyville, Mass, and his band of powerful ancient spirits are effecting the most wonderful cures that have been recorded and are so acknowledged. By his clear knowledge of your diseases, aided by his marvelous spirit forces combined with his magnetic remedies, will convince the most skeptical of his wonderful power to heal the sick. Try him. Send him sex, age, name, lock of hair, and four 2-cent stamps, and he will send a diagnosis of your case free. He doesn't want any leading symptoms. Address DR. J. S. LOUCKS, Shirleyville, Massachusetts.

HOWILL SEND FOUR CENTS IN stamps, their disease, or symptoms, will receive let and advice years to cure themselves without The THOMAS BATTERY COMPANY, Card-troman MRS, ELLA M. DOLE.

INVALIDS

This medium, who is clairvoyant, clairaudient psychometric and prophetic, can be consulted at No 1690 North Clark street. Engagements can be mad by letter. MRS. G. PARTRIDGE,

The well-known Psychomotrist and Business Medium. Readings personally or by letter \$1.00. Three reasonable questions answered by mail for 25 cents. Magnetic treatment given at her residence, or at home of the patient. Address 54 62nd st. Lake st, elevated to 52nd st., north block and s half, Chicago, Illinois, 377tf PSYCHOMETRY "CONSULT WITH PROF. A. B. ESVERANCE in all mutters pertaining to practical life, and your spirit friends. Send lock of hair or handwriting, and one dollar. Will answer three questions free of charge. Bund for circulars. Address North Chicago, lilluois.

MARGUERITE ST. OMER BRIGGS, PSYCHOM-etrist and Seer, 2110 Eastern ave., Cincinnati, O. Send lock of hair or bandwriting, et and stamps; e2 for life-reading. F. S. Channel, Malone, N. Y., says: "You have belped me more than you can under-stand. I needed the guldance of my spirit friends."

MRS. L. PACKER, 750 W. VAN BUREN, CHICAGO, 111. Clairvoyant, psychometry, business medium. Three reasonable questions answered by mail, with 400 DR. JULIA A. YALE. Twenty years' practice of Medicine and Magnetics. Her band of spirit healers is unsurpassed. Cures when others fail. No case that cannot be relieved.

Consultation free. Send name, age, sex, one leading sympton. 48 S. May street, Chicago, lil. Letters enclosing stamps answered. YOUR, FUTURE prospects revealed by bad days, months and years accurately calculated by Professor Geo. W. Walrond, Astrologer, 1433 Champa Rirect, Deuver, Golo. Chart, dates, and full reading,

College of Psychical Sciences and Development. Send a stamped, addressed envelope to J. C. F. GHUMBINE, Station P. Chicago, lilinois, for terms, reading, circulars, for development in psychometry, clairroyance, inspiration, healing. The inspirational teachings by correspondence are just what you need. Endorsed by hundreds of students. Fend for catalogue of publications of the Order of White Rose.

WHITE ROSE HEADACHE POWDERS. JUST THE THING. INSTANT RELIEF.

Perfectly Harmless. By mail, 15 cents a box. Prepared only by DR. G. W. S. GRUMBINE, Ph. G., 112 East 41st street, New York City. 894tf UP TO DATE CHEMISTRY OF LIFE Send lock of hair, state age, sex, whether married or single, and two leading pains, with three 2-cent stamps for free discussions to DR. J. H. RANDALL.

Independent Medical College, People's Institule, Chi ago, Ill. AM I MEDIUMISTIC?
I will tell you-by a thorough Psychometric Reading of your own handwriting; also your phase, if any, and how to develop it, and send you my \$1000 circular of information. Enclose 25 cents. PROF. J. CAMP-BELL, 472 Sixth avenue, New York City. TAPEWORM REMOVED ENTIRE OR NO charge. Address D. B. COURCHAINE, Port Clinton, Obio.

Also for particulars to get a Medical Education and legree of M. D. from

BANGS SISTERS. THE PHENOMENAL MEDIUMS. INDEPENDENT SLATE-WRITING DAILY: SPIR-it Portraits a specialty. Scances Sunday and Wednesday evenings. 3 So. Elizabeth st, Chicago, ill.

SEND LOCK HAIR, DATE OF BIRTH AND 25 cents for reading. M. H. ARON, 32 Laffin street, Chicago, Ill. Astrology, psychometry, healing, etc. COSPEL OF NATURE.

By M. L. Sherman and Wm. F. Lyon. A book replete with Spiritual truths. Price \$1.00. THE SPIRITUAL ALPS AND HOW WE ASCEND THEM. Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it. With portrait. By Moses HULL. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents For sale at this office.

THE CODS. By Col. R. G. Ingersoll. A pamphlet of 40 pages. Worth its weight in gold. Price 20 cents. Why She Became a Spiritualist.

Twelve lectures. By Abby A. Judson. This book should be read by every Spiritualist. Price \$1.00; postage 10 cents. LIFE OF THOMAS PAINE. By Editor of the National with Preface and Notes by Peter Eckler. Illustrated with views of the old Prince Homestead and Paine Monument, at New Rochelle, ciso, portraits of Thomas Cilo Rickman, Jee Barlow, Mary Wollstenecraft. Madame Roland, Condorcet, Britsot, and the most prominent of Paine's Erlends in Europe and America. Cloth, 75 cents.

stemp for catalogue to 422 E. D. BABBITT. M. D. I.L. D., Dean

A NINSTITUTE OF REFINED THERAPEUTICS, A including the Sun Care, Vital Magnetism, Electricity, Mind Cure, and a higher science of life, Cheunical affinity and basic principles developed with their marvelous applications. Students in four continents have taken the course. The college is chartered and confers the degree of L. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at their own homes. Institution removed to 235 So. Broadway, Los Angeles, Cal. Diplomas granted under either the New Jersey or California charter. Send a signip for catalogue to

Fort Wayne, Ind. Consultations by Correspondence Requiring Written Opinions, Adeice and Prescriptions, With or without medicines, from \$2, to \$5. 3351;

BETTER THAN COLD.

Elixir of Life Nos. One and Two Cures all forms of stomach, liver and kidney disease; also constitution. A sure cure for that tired, worn-out feeling, Guaranteed to assist your system to health with pure, rich blood. Sufficient quantity for one month sent for \$4.00.

One package of our Magnetized Compound for sore eyes or poor eyesight. Has been used and pruised by thousands in all parts of the world. Sent for \$60 cents, or all three sent postpaid for \$4.00, with Yarma's photo and lastractions how to live 100 years.



HOW TO BECOME A MEDIUM IN YOUR OWN home. Will send a pamphlot giving instructions, defineate your phases of mediumship, and a spiritual song-book. All for 25 cents. Address Mrs. J. A. Bliss, Watrousville, Mich.

C. E. SCHREIBER & CO.,

THE GIFTS OF THE SPIRIT DEVELOPED THOUL Through Soul Humination. Bookht, "The Law Maned, of Lifte," and private letter of instruction for developing the inner vision, 10 cents. Uriel Huchaman, 34 Walton Place, Chicago, Ill.

PHOTOGRAPHS FINELY FINELY 5 by 8 views of the principal points of interest at the Southern Casandaga Camp, at Lake Helen, Fla. Among them views of the home of Prof. Colby, the noted medium; the new Auditor um building, etc. Mailed postpald at 35ste acch, or, all different. with an interesting Florida Curlo, for 11. Address L. S. Morrison, Orange City, Fla. 396

A STROLOGY WILL REVEAL ACCURATELY all affairs of life. Your Horoscope and brief reading 50 cents. Terms for complete Nativities on application. Send exact time and place of birth and sex. Prop. Morris, 114 Camden st. Boston, Mars. 397

- OF -PLANETARY METEOROLOGY.

BY RICHARD MANSILL, Author of "Geology and Microscopy Hustrated," Cohesive Attraction and the Formation of World,"

OCCULT FORCES!

HALL FOR RENT-978 W. 12TH STREET-TO Mediums any night except Wednesday. NEW EDITION.

Do you want to organize a society, for the

THE PROGRESSIVE LYCEUM

Do you want a self-sustaining soriety, founded ope the the basic principles of the spiritual philosophyte through the process of the spiritual philosophyte through the process of the spiritual philosophyte through the process of th NO SPECIAL INSTRUCTOR REQUIRED the

The price of THE LYCKUM GUIDE is 50 cents, post-paid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

THOMAS PAINE.

By Wm. Henry Burr. Price 15 cents. BIBLE MARVEL WURKERS

THOMAS PAINE'S

DR. H. V. SWERINGEN,

187 West Wayne st.

The Blind Medium

Will send by letter life reading of past and future, with dates. Mail lock of hair and one dollar. Prof. H. W. Sinclair. 605 West avenue, Jackson, Mich.

AUSTRALIAN MALLE WATER. MANUFACTURED BY

DR. A. A. KIMBALL,

MANSILL'S ALMANAC

Wenther Forecasters' Guide and New System of cience for 1897. It contains a planetary chart of ach month, showing the position of the planets in the Zodisc.

OCCULT PUB. CO., 3574 Vincennes Avenue, P. T., Chicago, Itt. 410

By HATTIE E. HULL. Thirty-eight of Mrs. Hull's weetest songs, sdapted to popular music. for the use of congregations, circles and families. Price 10 cents, or of per hundred. For sale at this office.

THE LYGEUM GUIDE

social, intellectual and spiritual advancement of the children and adults?

furnishes all you desire.

NO SPECIAL INSTRUCTOR REQUIRED: the THE LYCEUM GUIDE gives every detail needed Olymoror effective organization, and for conducting the society when established. It has Golden Chain Recitations; the pretriest congs and music; choral responses; a service for a Band of Mercy; calisthenies; how to make the badges, flags and banners; marching exercises; full instructions in conducting the exercises, with parliamentary rules, etc.

Many Epiritualists living in isolation, have formed lyceums in their own families; others have formed lyceums in their own families; others have formed a lyceums in their own families; others have organized on the lyceum platform, and found great interest in this self-instructive method.

Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procupe copies of the GUIDE, and commence with the few or many you find interested.

Mrs. Emms flood Tuttle (saldress, Berlin Heights, Ohlo) will answer all questions pertaining to 19-ceum work.

The price of THE LYCEUM GUIDE is 50 cents, post-

HUDSON TUTTLE,

Was He Junius?

POEMS OF PROCRESS.

Restorelost vision. Write for Illustrated Circulars showing styles and prices and photo of Spirit Yarma, who developed this clairvoyant power in me. I can adjust my Metted Pebble Spectacles as parfectly to your eyes in your own home as if you were in my office, as thousands can testify. Send stnup for photo. B. F. Poole. Clinton. Iowa.

We guarantee to cure Catarrhot the Stomach, Dys. Scholister, Sur Flomach Hadache, Nerv. 120 Onsussess, Insomnia, Gravel, Gall-Stone and Bright's Disease. It is a delictous summer drick, that purishes the blood and keeps the whole system in perfect (when order.

Of Northampton, Mass., the well-known specialist in Insanity, Obsession and Nervous Diseases, also very successful in the treatment of all diseases, willoccupy his cottage at Onset, Mass., during the months of July, August and September, where patients will be given board, room and treatment on reasonable terms.

A wonderful book containing valuable matter of intense interest to all who desire in any way to beneft their condition in life, a marvel of condensed thought and brilliant ideas pointing a new way to success in all undertakings through the mastery of subtle forces.

Develop variating powers and accomplish what would otherwise be impossible. This knowledge not only increases personal influence but fortities one against designing and unprincipled persons. Price of book 30c or sent the for addresses of friends likely to be interested in it and 12c, in stamps. Circulars free.

SPIRITUAL SONGSTER.

AND THE WONDROUS POWER
A which helped or made them perform mighty
works and utter inspired words, together with som
Personal Traits and Characteristics of Prophets, Aport
tes, and Jesus, or New Readings of "The Miracles,
by Allen Putnam. Price 76 cents. For sale at the
conce.

BERLIN HEIGHTS, O.

Examination of the Prophecies. A consideration of the passages in the New Testal ment, quoted from the Old, and called Prophenies Con-cerning Jesus Christ. Price 15 cens.

By Lizzle Doten. They are really relugice